



The New Testament
John Wycliffe



Pickering

1848



7. 8.

ye euuangelie of Ioon

In ye bygyrnynge was ye
worde wat is goddis so he
and ye worde was at god. &
god was ye worde. vis was
in ye bygyrnynge at god.
alle yngis ben made by hym.
and lity outhen hym is ma-
de nouyt. yat yng yat is
made. in hym was lify. and
ye lify was ye lify of men.
and ye lify ahyney in dirke-
nessis. & dirkenessis compe-
henden oʒ taken. not it. a
man was sente to god. to
whom ye name was ioon.
vis man came into lityel-
lyng. yat he shulde bere
lityelshynge of ye lify. yat alle
men shulden buene by hym. he
was not ye lify. but yat he shulde
bere lityelshynge of ye lify. it was
verey lify ye whiche lityney eche
man comynge into vis worlde.

þe euanḡelie of þoon
 A þe bygynnunge þas þe
 þorde wat is goddis son
 and þe þorde was at god &
 god was þe þorde vis was
 in þe bygynnunge at god/
 alle þingis ben made by hym/
 and þy outhen hym is ma-
 de nouȝt. wat þing wat is
 made in hym was lȝt. and
 þe lȝt was þe lȝte of men/
 and þe lȝte shynen in dirke-
 ness. and dirkeness compe-
 beniden oȝ taken. not it a-
 man was sente to god. to
 whom þe name was won/
 þis man came into þis wold/
 lȝnge. wat he shulde bere
 witnessunge of þe lȝt. wat alle
 men shulden buene by hym. he
 was not þe lȝt. but wat he shulde
 bere witnessunge of þe lȝt. it was
 veray lȝte þe whiche lȝtenen eche
 man comynge into vis wold.



Bible - N.T. & Eng. (Wycliffe.) (1348.)

The New Testament in English translated by John Wycliffe

Circa Mcccxxx



Now first printed from a contemporary Manuscript
 formerly in the Monastery of Sion Middlesex late
 in the Collection of Lea Wilson F S A



Printed at Chiswick by Charles Whittingham for
 William Pickering Piccadilly London
 Mcccclviii



Preface.



THE Manuscript from which the following *Version in English of the New Testament* is now for the first time printed, was formerly in the collection of the late Lea Wilson, Esq. of Norwood, and is thus described by him in the Catalogue of his Bibles and Testaments.

MANUSCRIPTS. No. I.

“ **The New Testament.** MS. Super membr.
4to. forma major. Circa 1380.

“ The translation of this beautiful volume is *not* that usually known as Wickliffe’s. In the Historical Account of the Saxon and English Versions, prefixed to the Rev. H. H. Baber’s edition, p. lxix, he says, ‘ Though all these MS. lay claim to the title
‘ of Wiclif’s English Version of the Bible, yet there
‘ are a few amongst them which differ so materially
‘ from the rest, as to warrant the assertion, that we
‘ enjoy two ancient English translations of the Scrip-

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‘tures. In some places we trace no other similarity
‘betwixt these versions, than that which arises from
‘the circumstance of their being made from one
‘common original, the Latin vulgate; but in general
‘we discover features of resemblance between them
‘so numerous and so striking, that it is most clear,
‘that the author of the later translation not only
‘saw, but copied very freely from that which had
‘been previously completed.’

“Judging from the greater rudeness of the language, I conceive this to be the earlier: and I think it very probable that it was Wickliffe’s first attempt, and subsequently revised and polished by himself or his disciples; which would account for the ‘features of resemblance’ above remarked. If this opinion be correct, it leaves with him the whole merit of first translating the Scriptures into English.

“The Volume is beautifully written, and the initial letters of each Book and Chapter are illuminated. There are no prologues. It ends, ‘here endiþ þe apocalips Bleſſed be þe holy trinitie Amē.’ It has been in the possession of Reynolds, Bishop of Norwich, 1670, as appears by his autograph on the first page, ‘Ed. Reynolds. Ex dono D. Gulielmi Simonſon. Coll: Merton Socii.’ On the reverse of the last leaf is engrossed as follows—

“Good M^r. Confessor of Sion w^h his brethren.

“Dame Anne Danvers Widowe Sūtyme Wyffe to
Sr Willm Danvers knyght (hoofe Soule god affoyle)
hathe

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hathe gevyn this p̄sent Booke vnto mastre confessor
and his Bretherne encloosed In Syon entending
therby not oonly the hono^r laude and preyse to al-
myghty god but also that she the moore tenderly
may be cōmytted vnto the mercy of o^r lord god by
the hoōly demerytes of mastre confessor and his
Bretherne aforseid. Which she hertly desyrethe. and
specyally to remembre the lyves and the soulys of
fuche p̄sons hoose names heeafter be wryten

“ The good astate of Dame Anne Danvers.

Thoms Willm Anne Alys Isabell	}	Itm p ^r aīabz hir childerne alyve	Iohīs pury Isabelle Elizabeth Willi Danvers milit ^r Johīs Johīs margarete Johīs Thome	}	vxo ^r ei ^s fili ^o r ei ^s defunct ^o r ^s frū ^o r ei ^s
			margarete langford.		

“ The aforseid Dame Anne Danvers hathe dely-
verd this booke by the hond^s of her son Thoms
Danvers on myddellent funday. In the viij yeere of
the reigne of kyng Henry the Eytethe. In the
yeere of o^r lord god a m fyve hundred and seven-
teene.

Deo g̃cias.

“ Mr. Thomas Duffus Hardy, the keeper of the
Records in the Tower, says the MS. is of the time

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of Richard II. or Henry IV. and therefore certainly coeval with Wickliffe. The volume measures 10½ inches by 7½. The Acts of the Apostles follows the four Gospels; then the Epistles of James, Peter, John and Jude; those by S. Paul, and the Apocalips concluding the book.

“ * * * This is supposed to be the earliest version of the New Testament in the English language.”

Mr. Wilson under the head of the two next MSS. in his Collection, Nos. 2 and 3, says in reference to the foregoing No. 1, “The following specimens from chance openings of the volume, will shew the difference between the two versions.”

No. 1. Luke Ch. 8. Nos. 2 and 3.

Forsoþe þer was a flok of many
hoggis lesotwpyng in an hil/
and þei preyeden hym þat he
schulde suffre hem forto entre
into hem/ and he suffride hem.
þerefore þe deuelis wenten
oute fro þe man; & entriden
into hoggis/ & wiþ birre þe flok
wēte hebelyng into þe lake
of water; and is stranglide.

And þere was a flok of many
swyne lesotwpyng in an hil/
and þei praieden hy þat hee
schulde suffre hem to entre
ito hem/ and he suffrid hem.
& so þe deuelis wenten out
fro þe man & entridē in to þe
swyne and wiþ a bire þe flok
wente heblyng into þe pool
& was drenchid.

Ch. 20.

And it is done in one of þe
dayes; hym techyng þe puple
in þe temple and euangeliz-
yng.

And it was doon in oo of þe
dayes whanne hee tautzte þe
people in þe temple & pchide
þe gospel.

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No. 1.

Ch. 21.

Nos. 2 and 3.

Forsoþe he biholdynge size
hem þat senten her ziftis into
þe tresorie riche men. forsoþe
he size & sum litil pore widowe
sendynge two mynutis or fer-
þingis.

And hee biheeld & saiz þe riche
men þat castiden here ziftis
in to þe tresorie/ but hee saþ
also a litil poore widowe cast-
inge tweye ferþingis

Mr. Wilson had with much care prepared a transcript, and passed it through the press to the end of the Gospels.

Some reasons should perhaps be here offered why our Title page entitles this "Wicliffe's version, now first printed," there being already two imprints bearing the name, that of Lewis, 1731, reprinted by Mr. Baber in 1810, and "The Wicliffe version" of Bagster's Hexapla.

Besides the parallel passages given in the above extracts from Mr. Wilson's Catalogue, a more extended comparison of Mr. Baber's imprint, usually termed Wicliffe's version, with the corresponding text of our copy,* will still further shew that while there is sufficient resemblance to connect them together, they are so far from identical, that a very considerable difference exists, and being, as is evidently the case, equally translations from one original, namely, the

* Take also, as immediately at hand to every reader, the specimen in the preface to Dr. Johnson's Dictionary.

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Vulgate, this difference is the more remarkable, and certainly justifies Mr. Wilson's decision, that "this translation is *not* that usually known as Wicliffe's." So also comparison with the version employed by Mr. Bagster in his Hexapla, there given as the Wicliffe text, and which is taken from a MS. formerly in the collection of the Duke of Suffex, but subsequently possessed by Mr. Wilson, shows at once the same difference and resemblance. The subjoined, being the commencement of S. Mark's Gospel, may serve as a specimen of that version,

"**The biggynge of þe gospel of ihu cū þe sone of god
as it is writun in Istaie þe profete/ lo I sende myn aungel bi-
for þi face: þat schal make redi þi weye before þee/ þe vois of
a crier in desert: make ze redi þe weye of þe lord: make þe
hise papis rizt/ Ioon was in desert/ baptisynge and prechynge
þe baptism of penaunce in to remyssion of synnes/ and al þe
cuntré of iudee wenten out to hym: and al men of Jerusalem/
and þei weren baptised of hym in þe flū Jordan: and know-
lechiden her synnes/**"

Of these several versions, for it is evident that ours is not the same with either of the above, it only remains to inquire which is the earliest, and then to determine to whom belongs the merit of such *earliest* translation of the New Testament into English.

An accurate and careful investigation of each, can alone *settle* the question of priority of the versions, and this is not the place to attempt it; but some few grounds for a conclusion may be indicated.

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The writing of the MS. itself, which at that period is so nearly uniform, *fixes* it to the time of either Rich. II. or Hen. IV., or about 1380, and contemporary with Wicliffe. (The language of this version is, as has been stated above, "ruder," that is, it is older.) The orthography varies; so much so, that the same word is spelt quite differently in even two following lines, marking the unformed and uncertain state of the language.* Moreover, a kind of interpretation, or running gloss, not found in the other versions, accompanies many words in this; the second word, or rendering, being of a more simple character: some words are paraphrased, others are explained.†) Many words indeed, besides those termed sacred, are not translated at all, but the Latin is retained; others again are literally translated, that is, the idea is transferred, and rendered, not, as obtained afterwards, and as is found in the other versions, by the formation of a word out of the Latin, but by giving the English equivalent, or com-

* We think that the various spelling of the same word in MSS. of this period may be accounted for by the transcribers living in different districts, and conforming each to the prevailing rule of his own division. There is still extant a Northumbrian version of the Gospels, which illustrates this adherence to a provincial orthography; besides which there was no uniform standard, and many words were evidently written according to their sound.

† Take as an instance of this gloss, not found in the other versions, the words *proselite* and *filateries*; after the first we find, in a parenthesis, "þat is a convertide to 3our ordre," and after the second, "þat ben smale scrowis."

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pound equivalent, of the original, and this oftentimes in a very striking manner. On the other hand, a closer adherence to the words of the original, the Vulgate, is sometimes maintained at the cost even of idiom and correctness. Again, there are evident errors in this version, and corrections in the others which mark this as the earliest. The prologues of S. Jerome are added to all the other versions, but are not found with this.

Now upon all the particulars indicated above, which manifestly bespeak a first attempt, and on the internal evidence of the language, no hesitation can be felt in deciding that Mr. Baber's reprint from Lewis, and the text of the Hexapla, are each of them later than the following version; the language at their date had then become more fixed, and we must not fail to remember that in all transcripts at that period the transcriber did not scruple to change or modernize an obsolete word so as to suit it to his own day.

With respect to the other question proposed, to whom belongs the merit of this, the earliest translation into English of the New Testament, Mr. Wilson's remark that it remains with Wicliffe, appears correct. Mr. Baber in his "Historical Account," pp. 68-72, may be considered to have settled the point, and the sum of the arguments is here given in his own words. "Some authors have doubted whether Wiclif ever translated the Scriptures.

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“ tures. When Hufs, a martyr to Wiclif’s prin-
“ ciples, and one nearly his contemporary, speaks
“ of such a production ; when amongst the accusa-
“ tions brought against the reformer by Knyghton,
“ this pious labor seems in the opinion of this au-
“ thor to be his highest offence ; when Wiclif in one
“ of his homilies mentions the severe usage he met
“ with because he dared to enable the people at
“ large to read in their own tongue the revealed
“ word of God ; and when in every list given of
“ his works by his numerous biographers, mention
“ is always made of his having translated the Scrip-
“ ture into English, every doubt upon this point must,
“ one would think, for the future vanish.”

Mr. Baber says, “ John de Trevisa, who flourished
“ towards the end of the fourteenth century, enjoys
“ the reputation in the estimation of some men of let-
“ ters of having produced an English translation of
“ the Bible ; but his title to this fame has hitherto
“ eluded all attempts I have made to trace it.” It
may however be considered to rest solely on the
authority of Caxton, who, in the Preface to the
Polychronicon of Higden, translated by this same
John de Trevisa, and the most popular book in
that age, says, that he also translated the Holy Scrip-
tures ; but no part of such translation is known to
exist, and it is thought that the translation ascribed
to him consisted only of texts painted on the walls
of the chapel at Berkeley Castle, and the church at

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Berkeley, where Trevisa was Chaplain and Vicar, and where he died about thirty years after Wicliffe.

It may be added that no copy of an English version of the entire New Testament of a date anterior to Wicliffe is known.

It is not however meant to be asserted either that Wicliffe was alone and unassisted in this great work, or that he did not make use of such materials for his version as he had at hand; it is certain that he received assistance from others, and it is probable that he gathered together the various portions of versions already made. It only needs this most natural explanation to reconcile with the fact that he first produced the entire version, many matters as to which there need at no time have been much controversy. When More, for example, says that Wicliffe's translation was needless, as there was one before his days, we may readily allow it, so far as portions of the Bible, and in particular as respects the Gospels. We quite allow the extent and importance of the labors of Nicholas de Hereford, and we think it even probable that he rendered direct assistance to Wicliffe in his version. We may even admit that there were translations in use and authorized by the Church. Fox himself, though for quite another purpose, in the dedication of Archbishop Parker's Gospels to Queen Elizabeth, freely allows this. And we are told that Archbishop Arundel, in his funeral sermon for Ann, Queen of Richard II. "did avouch that she had all
" the

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“the four Gospels in the vulgare tongue with divers
“expositions of the same.”

There being then two (or more) distinct versions in English of the Bible and Testament, or portions of them, extant, it is easy to understand how the later and improved version came to be attributed to Wicliffe, rather than the earlier and more uncouth, though the latter agrees far better with the style and orthography of his acknowledged writings, as may be seen by even a cursory comparison with his Homilies and the Trialogus. And this later and clearer version having been thus given to Wicliffe, it may be well believed that the older and more homely renderings of the other occasioned the inference that it was much before his time, so that Archbishop Usher even places it in the year 1290,* although the very rapid mutation of the English language at the period in question would amply account for the difference between the two versions, even had they followed more nearly than they did the one to the other. As an illustration of the rapidity with which the English language was then developing itself, we might compare, see Baber, 67, the translations of Richard Rolle, the hermit of Hampole, who died

* Mr. Westwood, *Palæog. Sacra*, tells us that from a collation by the late Rev. T. Symonds, he found that the Bodleian MS. Fairfax, No. 2, considered by Archbishop Usher to have been written at the close of the thirteenth century is of the Wicliffite period, agreeing with the Arundel MS. 108, and the Lambeth MS.

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in 1349, with either of the versions mentioned, the utmost interval between them being twenty-five or thirty years.

We think then that we have here the earliest version in English of the entire New Testament; that which followed, though at long interval, the Saxon, connecting itself, it may be, as by succession, with the translation of St. John's Gospel which occupied the last hours of the Venerable Bede; and also that this is the true translation of Wicliffe, that very translation which gave occasion to the Bill brought into the Parliament of 13 Rich. II. (1390) for the purpose of suppressing it, but which was rejected through the influence of the Duke of Lancaster, John of Gaunt, Wicliffe's chief patron, who solemnly declared, "We will not be the dregs of all. Seeing
"other nations have the Law of God, which is the
"law of our faith, written in their own language,
"I will maintain our having this law in our own
"tongue, against those, whoever they be, who first
"brought in this Bill." That success it was, which encouraged Wicliffe's followers, and another, and in some respects a more correct translation followed, attributed to Wicliffe's curate, Purnay or Purvay, and it is this version which has hitherto been published as that of Wicliffe.* Transcripts or copies were how-

* "Of whose translation (i. e. Wicliffe's) no part has hitherto been published." *Palæographia Sacra*. Title, Early Engl. Biblical MSS.

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ever so rare that according to the registry of William de Alnewick, Bishop of Norwich in 1420, the price of one of Wicliffe's Testaments, for so they were all called, was not less than 4 marks and 40 pence, or 2*l.* 16*s.* 8*d.* equal to about 40*l.* of our day.*

For the first time, then, is the reproach of Fabricius removed, (*Mirum est apud Anglos eam, i. e. versionem Wiclivitaneam, tam diu neglexisse*) so far at least as respects the printing of the New Testament; and this version, so interesting from the circumstances under which it was made, and its connection with one of the great names of our country, so curious a monument of the language at that period,† of so much philological importance, illustrating, as it does, the formation of our own mother tongue, and exhibiting it in its transition state, and also so valuable, as showing incidentally, and therefore the more surely, how certain questions of theology were regarded by him whom we term our earliest reformer, and what was, in his day, and by him, con-

* It is not a little singular that though printing was introduced into England in 1474, no English Bible or Testament was printed till 1526, and then at a foreign press, viz. Tyndal's 4to New Testament at Cologne, and his 12mo at Antwerp. The constitutions of Archbishop Arundel in the Convocation at Oxford (1408) forbidding the translation of Holy Scripture into English, and the reading of "any book of this kind composed lately in the time of John Wicliffe, or since his death," were not only enforced at the time but long persevered.

† Fabricius, speaking of the Wicliffe version, continues "*linguæ causâ in pretio esse debeat.*" *Bibl. Lat. med. et infr. ævæ*, vol. 5, p. 321.

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sidered the most authentic as a standard, and, as it were, an original text—this,—the earliest translation of the Testament into English, is now printed for the first time, and it is believed with that scrupulous accuracy which is the first and most needful, though very humble requisite, for passing such a volume through the press.

London,
March, 1848.

The Order of the Books.



Atheu
Mark
Luke
Joon

þe dedis of þe apostlis
þe pistel of James
þe firste pistel of petre
þe secounde pistel of petre
þe firste pistel of Joon
þe secounde pistel of Joon
þe þridde pistel of Joon
þe pistil of Jude
þe pistil to romayns
þe firste pistel to corrinþeis
þe secoūde pistle to corrinþeis
þe pistel to galatheis
þe pistel to ephesies
þe pistel to philipenses
þe pistel to colocenses
þe firste pistel to tessalonicenses
þe secounde pistel to tessalonicenses
þe firste pistel to tymothe
þe secounde pistel to tymothe
þe epistel to tyte
þe pistel to philomon
þe pistil to ebrues
þe apocalips

Matheu



Ere bigynnes þe gospel of mathew · The C^m 1^m
booc of þe generacion of ihū crist þe sone
of dauid þe sone of abraham/ Abraham
gendride (or bigate) Isaac/ Isaac for-
soþe bigate Jacob/ Jacob forsoþe bigate
Judas & his breþeren/ Judas forsoþe
bigate Phares and Zaram of thamar/
Phares forsoþe bigate Etrom/ Etrom

forsoþe bigate Aram/ Aram forsoþe bigate Amynadab/ Amyna-
dab forsoþe bigate naason/ Naason forsoþe bigate Salmon/
Salmon forsoþe bigate booz of raab/ Booz forsoþe bigate obeth
of ruth/ Obeth forsoþe bigate iesse/ Jesse forsoþe bigate dauyd
þe kyng/ Dauyd forsoþe þe kyng/ bigate salamon of þat (wom-
man) þ^e was uries wiif/ Salomon forsoþe bigate roboam/ Ro-
boam forsoþe bigate abias/ Abias forsoþe bigate asa/ Asa for-
soþe bigate iofaphath/ Iofaphath forsoþe bigate Joram/ Jo-
ram forsoþe bigate olias/ Olias forsoþe bigate Joathan/ Joa-
than forsoþe bigate achaz/ Achaz forsoþe bigate ezechie/ eze-
chie forsoþe bigate manasses/ Manasses forsoþe bigate amon/
Amon forsoþe bigate iosias/ Josias forsoþe bigate Jeconyas
and his breþeren/ into the transmygracion of babiloyne/ and
astir þe transmygracion of babiloyne/ Jeconyas bigate sa-
latiel/ Salatiel forsoþe bigate zorobabel/ zorobabel forsoþe
bigate abiud/ Abyud forsoþe bigate eliachym/ Eliachym for-
soþe bigate azor/ Azor forsoþe bigate sadoch/ Sadoch forsoþe
bigate achym/ Achym forsoþe bigate elyud/ elyud forsoþe bi-
gate eliazar/ eliazar forsoþe bigate mathan/ mathan forsoþe
bigate iacob/ Jacob forsoþe bigate Joseph þe son of iacob

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Danvers knyght (hoofe Soule god asfoyle)
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therby not oonly the hono^r laude and preyse to al-
myghty god but also that she the moore tenderly
may be cōmytted vnto the mercy of o^r lord god by
the hoōly demerytes of mastre confessor and his
Bretherne aforseid. Which she hertly desyrethe. and
specyally to remembre the lyues and the soulys of
suche p̄sons hoose names heeafter be wryten

"The good astate of Dame Anne Danvers.

Thoms	} <div> Itm p' aīabꝫ hir childerne alyve </div>	Iohīs pury	} <div> vxor' ei' Willi Danvers milit' Johīs Johīs margarete Johīs Thome margarete langford. </div>
Willm		Ifabelle	
Anne		Elizabeth	
Alys			
Ifabell			

“ The aforseid Dame Anne Danvers hathe dely-
vered this booke by the hond' of her son Thom's
Danvers on myddellent funday. In the viij yeere of
the reigne of kyng Henry the Eytethe. In the
yeere of o' lord god a m fyve hundred and seven-
teene.
Deo ꝑcias.

Deo ḡcias.

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“ * * * This is supposed to be the earliest version of the New Testament in the English language.”

Mr. Wilson under the head of the two next MSS. in his Collection, Nos. 2 and 3, says in reference to the foregoing No. 1, “The following specimens from chance openings of the volume, will shew the difference between the two versions.”

No. 1. Luke Ch. 8. Nos. 2 and 3.

Forsoþe þer was a flok of many
hoggis lesowynge in an hil/
and þei preyeden hym þat he
schulde suffre hem sorto entre
into hem/ and he suffride hem.
þerefore þe deuelis wenten
oute fro þe man; & entriden
into hoggis/ & wiþ birre þe flok
wēte hedelynge into þe lake
of water; and is stranglide.

And þere was a flok of many
swyne lesowynge in an hil/
and þei praieden hy þat hee
schulde suffre hem to entre
ito hem/ and he suffrid hem.
& so þe deuelis wenten out
fro þe man & entridē in to þe
swyne and wiþ a bire þe flok
wente hedlynge into þe pool
& was drenchid.

Ch. 20.

And it is done in one of þe
dayes; hym techyng þe puple
in þe temple and euangeliz-
ynge.

And it was doon in oo of þe
dayes whanne hee tautzte þe
people in þe temple & pchide
þe gospel.

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Ch. 20.	
one in one of þe echyng þe puple and euangeliz-	And it was doon in oo of þe dayes whanne þe tautzte þe peeple in þe temple & þichide þe gospel.

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No. 1.

Ch. 21.

Nos. 2 and 3.

Forsoþe þe biholdynge siȝe hem þat senten her ȝiftis into þe tresorie riche men. forsoþe þe siȝe & sum litil pore widowe sendynge two mynūtis or ser- pyngis.	And þee biheeld & saiz þe riche men þat castiden here ȝiftis in to þe tresorie/ but þee saȝ also a litil poore widowe cast- inge tweye serpyngis
--	--

Mr. Wilson had with much care prepared a tran-
script, and passed it through the press to the end of
the Gospels.

Some reasons should perhaps be here offered why
our Title page entitles this “Wickliffe’s version, now
first printed,” there being already two imprints
bearing the name, that of Lewis, 1731, reprinted
by Mr. Baber in 1810, and “The Wickliffe version”
of Bagster’s Hexapla.

Besides the parallel passages given in the above ex-
tracts from Mr. Wilson’s Catalogue, a more extended
comparison of Mr. Baber’s imprint, usually termed
Wickliffe’s version, with the corresponding text of our
copy,* will still further shew that while there is suf-
ficient resemblance to connect them together, they
are so far from identical, that a very considerable
difference exists, and being, as is evidently the case,
equally translations from one original, namely, the

* Take also, as immediately at hand to every reader, the specimen
in the preface to Dr. Johnson’s Dictionary.

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Vulgate, this difference is the more remarkable, and certainly justifies Mr. Wilson's decision, that "this translation is *not* that usually known as Wicliffe's." So also comparison with the version employed by Mr. Bagster in his Hexapla, there given as the Wicliffe text, and which is taken from a MS. formerly in the collection of the Duke of Suffex, but subsequently possessed by Mr. Wilson, shows at once the same difference and resemblance. The subjoined, being the commencement of S. Mark's Gospel, may serve as a specimen of that version,

"**ƿhe bigynnyng of þe goſpel of ihu cři þe ſone of god
as it is writun in Iſaie þe profete/ lo I ſende myn aungel bi-
for þi face/ þat ſchal make redi þi weye before þee/ þe vois of
a crier in deſert/ make ze redi þe weye of þe lord/ make þe
hiſe papis riȝt/ Joon was in deſert/ baptiſynge and prechynge
þe baptiſm of penaunce in to remyſſioun of ſynnes/ and al þe
cuntre of judee wenten out to hym/ and al men of Jeruſalem/
and þei weren baptiſed of hym in þe flũ Jorden/ and know-
lechiden þer ſynnes/**"

Of theſe ſeveral verſions, for it is evident that ours is not the ſame with either of the above, it only remains to inquire which is the earlieſt, and then to determine to whom belongs the merit of ſuch *earlieſt* translation of the New Teſtament into Engliſh.

An accurate and careful inveſtigation of each, can alone *ſettle* the queſtion of priority of the verſions, and this is not the place to attempt it; but ſome few grounds for a concluſion may be indicated.

The

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The writing of the MS. itself, which at that period is so nearly uniform, *fixes* it to the time of either Rich. II. or Hen. IV., or about 1380, and contemporary with Wicliffe. (The language of this version is, as has been stated above, "ruder," that is, it is older.) The orthography varies; so much so, that the same word is spelt quite differently in even two following lines, marking the unformed and uncertain state of the language.* (Moreover, a kind of interpretation, or running gloss, not found in the other versions, accompanies many words in this; the second word, or rendering, being of a more simple character: some words are paraphrased, others are explained.†) Many words indeed, besides those termed sacred, are not translated at all, but the Latin is retained; others again are literally translated, that is, the idea is transferred, and rendered, not, as obtained afterwards, and as is found in the other versions, by the formation of a word out of the Latin, but by giving the English equivalent, or com-

* We think that the various spelling of the same word in MSS. of this period may be accounted for by the transcribers living in different districts, and conforming each to the prevailing rule of his own division. There is still extant a Northumbrian version of the Gospels, which illustrates this adherence to a provincial orthography; besides which there was no uniform standard, and many words were evidently written according to their sound.

† Take as an instance of this gloss, not found in the other versions, the words *proselite* and *filateries*; after the first we find, in a parenthesis, "*þat is a convertide to 3our ordre,*" and after the second, "*þat ben fmale scrowis.*"

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pound equivalent, of the original, and this sometimes in a very striking manner. On the other hand, a closer adherence to the words of the original, the Vulgate, is sometimes maintained at the cost even of idiom and correctness. Again, there are evident errors in this version, and corrections of the others which mark this as the earliest. The prologues of S. Jerome are added to all the other versions, but are not found with this.

Now upon all the particulars indicated above which manifestly bespeak a first attempt, and the internal evidence of the language, no hesitation can be felt in deciding that Mr. Baber's revision from Lewis, and the text of the Hexapla, are earlier than the following version; the language at their date had then become more fixed, and we must not fail to remember that in all transcripts at that period the transcriber did not scruple to change or modernize an obsolete word so as to suit it to his own day.

With respect to the other question proposed, to whom belongs the merit of this, the earliest translation into English of the New Testament, Mr. Wilson's remark that it remains with Wicliffe, appears correct. Mr. Baber in his "Historical Account," pp. 68-72, may be considered to have settled the point, and the sum of the arguments is here given in his own words. "Some authors have doubted whether Wiclif ever translated the Scrip-

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"tures. When Hufs, a martyr to Wicliffe's prin-
ciples, and one nearly his contemporary, speaks
"of such a production; when amongst the accusa-
tions brought against the reformer by Knyghton,
"this pious labor seems in the opinion of this au-
thor to be his highest offence; when Wicliffe in one
"of his homilies mentions the severe usage he met
"with because he dared to enable the people at
"large to read in their own tongue the revealed
"word of God; and when in every list given of
"his works by his numerous biographers, mention
"is always made of his having translated the Scrip-
"ture into English, every doubt upon this point must,
"one would think, for the future vanish."

Mr. Baber says, "John de Trevisa, who flourished
"towards the end of the fourteenth century, enjoys
"the reputation in the estimation of some men of let-
ters of having produced an English translation of
"the Bible; but his title to this fame has hitherto
"eluded all attempts I have made to trace it." It
may however be considered to rest solely on the
authority of Caxton, who, in the Preface to the
Polychronicon of Higden, translated by this same
John de Trevisa, and the most popular book in
that age, says, that he also translated the Holy Scrip-
tures; but no part of such translation is known to
exist, and it is thought that the translation ascribed
to him consisted only of texts painted on the walls
of the chapel at Berkeley Castle, and the church at

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Berkeley, where Trevisa was Chaplain and Vicar, and where he died about thirty years after Wicliffe.

It may be added that no copy of an English version of the entire New Testament of a date anterior to Wicliffe is known.

It is not however meant to be asserted either that Wicliffe was alone and unassisted in this great work, or that he did not make use of such materials for his version as he had at hand; it is certain that he received assistance from others, and it is probable that he gathered together the various portions of versions already made. It only needs this most natural explanation to reconcile with the fact that he first produced the entire version, many matters as to which there need at no time have been much controversy. When More, for example, says that Wicliffe's translation was needless, as there was one before his days, we may readily allow it, so far as portions of the Bible, and in particular as respects the Gospel. We quite allow the extent and importance of the labors of Nicholas de Hereford, and we think it even probable that he rendered direct assistance to Wicliffe in his version. We may even admit that there were translations in use and authorized by the Church. Fox himself, though for quite another purpose, in the dedication of Archbishop Parker's Gospels to Queen Elizabeth, freely allows this. And we are told that Archbishop Arundel, in his funeral sermon for Ann, Queen of Richard II. "did avouch that she had all
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"the four Gospels in the vulgare tongue with divers
"expositions of the same."

There being then two (or more) distinct versions in English of the Bible and Testament, or portions of them, extant, it is easy to understand how the later and improved version came to be attributed to Wicliffe, rather than the earlier and more uncouth, though the latter agrees far better with the style and orthography of his acknowledged writings, as may be seen by even a cursory comparison with his Homilies and the Trialogus. And this later and clearer version having been thus given to Wicliffe, it may be well believed that the older and more homely renderings of the other occasioned the inference that it was much before his time, so that Archbishop Usher even places it in the year 1290,* although the very rapid mutation of the English language at the period in question would amply account for the difference between the two versions, even had they followed more nearly than they did the one to the other. As an illustration of the rapidity with which the English language was then developing itself, we might compare, see Baber, 67, the translations of Richard Rolle, the hermit of Hampole, who died

* Mr. Westwood, Palæog. Sacra, tells us that from a collation by the late Rev. T. Symonds, he found that the Bodleian MS. Fairfax, No. 2, considered by Archbishop Usher to have been written at the close of the thirteenth century is of the Wicliffite period, agreeing with the Arundel MS. 108, and the Lambeth MS.

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in 1349, with either of the versions mentioned, the utmost interval between them being twenty-five or thirty years.

We think then that we have here the earliest version in English of the entire New Testament; that which followed, though at long interval, the Saxon, connecting itself, it may be, as by succession, with the translation of St. John's Gospel which occupied the last hours of the Venerable Bede; and also that this is the true translation of Wicliffe, that very translation which gave occasion to the Bill brought into the Parliament of 13 Rich. II. (1390) for the purpose of suppressing it, but which was rejected through the influence of the Duke of Lancaster, John of Gaunt, Wicliffe's chief patron, who solemnly declared, "We will not be the dregs of all. Seeing
"other nations have the Law of God, which is the
"law of our faith, written in their own language,
"I will maintain our having this law in our own
"tongue, against those, whoever they be, who first
"brought in this Bill." That success it was, which encouraged Wicliffe's followers, and another, and in some respects a more correct translation followed, attributed to Wicliffe's curate, Purnay or Purvay, and it is this version which has hitherto been published as that of Wicliffe.* Transcripts or copies were how-

* "Of whose translation (i. e. Wicliffe's) *no* part has hitherto been published." *Palæographia Sacra*. Title, Early Engl. Biblical MSS.

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ever so rare that according to the registry of William de Alnewick, Bishop of Norwich in 1420, the price of one of Wicliffe's Testaments, for so they were all called, was not less than 4 marks and 40 pence, or 2*l.* 16*s.* 8*d.* equal to about 40*l.* of our day.*

For the first time, then, is the reproach of Fabricius removed, (*Mirum est apud Anglos eam, i. e. versionem Wiclivitam, tam diu neglexisse*) so far at least as respects the printing of the New Testament; and this version, so interesting from the circumstances under which it was made, and its connection with one of the great names of our country, so curious a monument of the language at that period,† of so much philological importance, illustrating, as it does, the formation of our own mother tongue, and exhibiting it in its transition state, and also so valuable, as showing incidentally, and therefore the more surely, how certain questions of theology were regarded by him whom we term our earliest reformer, and what was, in his day, and by him, con-

* It is not a little singular that though printing was introduced into England in 1474, no English Bible or Testament was printed till 1526, and then at a foreign press, viz. Tyndal's 4to New Testament at Cologne, and his 12mo at Antwerp. The constitutions of Archbishop Arundel in the Convocation at Oxford (1408) forbidding the translation of Holy Scripture into English, and the reading of "any book of this kind composed lately in the time of John Wicliffe, or since his death," were not only enforced at the time but long perpetuated.

† Fabricius, speaking of the Wicliffe version, continues, "*linguæ causâ in pretio esse debeat.*" *Bibl. Lat. med. et infr. ætatis*, vol. 5, p. 321.

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considered the most authentic as a standard, and, were, an original text—this,—the earliest translation of the Testament into English, is now printed for the first time, and it is believed with that scrupulous accuracy which is the first and most necessary though very humble requisite, for passing such a volume through the press.

London,
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The Order of the Books.



Matheu
Mark
Luke
Joon

þe dedis of þe apostlis
þe pistel of James
þe firste pistel of petre
þe secounde pistel of petre
þe firste pistel of Joon
þe secounde pistel of Joon
þe þridde pistel of Joon
þe pistil of Jude
þe pistil to romayns
þe firste pistel to corrinþeis
þe secoûde pistle to corrinþeis
þe pistel to galapeis
þe pistel to ephesies
þe pistel to philipenses
þe pistel to colocenses
þe firste pistel to tessalonicenses
þe secounde pistel to tessalonicenses
þe firste pistel to tymothe
þe secounde pistel to tymothe
þe epistel to tyte
þe pistel to philomon
þe pistil to ebrues
þe apocalips

Matheu



Ere bigynnes þe gospel of mathew · The C^m 1^m
 booc of þe generacion of ihū crist þe sone
 of dauid þe sone of abraham/ Abraham
 gendride (or bigate) Isaac/ Isaac for-
 soþe bigate Jacob · Jacob forsoþe bigate
 Judas & his breþeren/ Judas forsoþe
 bigate Phares and Zaram of thamar/
 Phares forsoþe bigate Esrom/ Esrom

forsoþe bigate Aram/ Aram forsoþe bigate Amynadab/ Amyna-
 dab forsoþe bigate naaton/ Naaton forsoþe bigate Salmon/
 Salmon forsoþe bigate booz of raab/ Booz forsoþe bigate obeth
 of ruth/ Obeth forsoþe bigate iesse/ Jesse forsoþe bigate dauyd
 þe kyng/ Dauyd forsoþe þe kyng · bigate salamon of þat (wom-
 man) þ' was uries wiif/ Salomon forsoþe bigate roboam/ Ro-
 boam forsoþe bigate abias/ Abias forsoþe bigate asa/ Asa for-
 soþe bigate iosaphath/ Josaphath forsoþe bigate Joram/ Jo-
 ram forsoþe bigate osias/ Osias forsoþe bigate Joathan/ Joa-
 than forsoþe bigate achaz/ Achaz forsoþe bigate ezechie/ eze-
 chie forsoþe bigate manasses/ Manasses forsoþe bigate amon/
 Amon forsoþe bigate iosias/ Josias forsoþe bigate Jeconyas
 and his breþeren · into the transmygracon of babiloyne/ and
 astir þe transmygracon of babiloyne · Jeconyas bigate sa-
 latiel/ Salatiel forsoþe bigate zorobabel/ zorobabel forsoþe
 bigate abiud/ Abyud forsoþe bigate eliachym/ Eliachym for-
 soþe bigate azor/ Azor forsoþe bigate sadoch/ Sadoch forsoþe
 bigate achym/ Achym forsoþe bigate elyud/ elyud forsoþe bi-
 gate eliazar/ eliazar forsoþe bigate mathan/ mathan forsoþe
 bigate iacob/ Jacob forsoþe bigate Ioseph þe housbonde of
 marþe/

Matheu

marȳe/ of whiche (marie) ih̄c is borne ⁊ þat is clepide cr
¶ And so alle generacoñs from abraham til to daupd ⁊
 fourtene generacoñs/ and fro daupd til to þe transmygri
 of babyploynē ⁊ ben fourtene generacoñs/ and fro þe tran
 gracōn of babyploynē til to crist ⁊ ben fourtene generacoñs/
 soþe þe generacoñ of ĩst was þus/ whanne marie his m
 was spouside to Ioseph ⁊ bifore þat þei shulden come to ge
 sche is founden haupnge in wombe of þe holy goſt/ Ioseph
 housbond whan he was a iuste man (or rȳtful) ⁊ wolde
 puplische hire (or leede hir forþer) wolde pryuely forsake
 soþely hȳm þenkynge þes þingis ⁊ lo þe aungel of þe lorde
 peride in sleep (or ſwenene) to hȳm ſeyinge/ Ioseph þe ſon
 daupd nyl þou drede ⁊ to take marie þi wiȳf/ forsoþe þat þ
 þat is borne in hire ⁊ is of þe holy goſt/ and ſche ſchal be
 ſone ⁊ and þou ſchalt clepe his name Jeſus/ for he ſchal m
 ſaaf ⁊ fro here ſynnes/ forsoþe al þis þing was done þa
 ſchulde be fulfildē þat þing þat was ſeyde by þe prophete
 inge/ lo a birgyn ſchal haue in wombe ⁊ ſche ſchal bere a ſon
 and his name ſchal be clepide emanuel þat is interpretide
 expounyde) god wiþ us/ ſoþely Ioseph rȳſynge vp fro ſlee
 dide as þe aungel of þe lord comaundide hȳm ⁊ took
 wiȳf/ and he knewe hir not ⁊ til ſche hadde borne hir firſte
 goten ſone ⁊ clepide his name ih̄c/

C^m 2^m



Herfore whanne ih̄c was borne in bethlem of Ju
 in þe dayes of kyng heroude ⁊ lo kyngis or (wiſem
 camen fro þe eſte to iſrlm ſeyinge/ where is he þat
 borne ⁊ kyng of iewes/ forsoþe we haue ſeen
 ſterne in þe eſte ⁊ we comen ſorto worſchip hȳm/ ſoþely ky
 heroude berynge is turblide ⁊ and al iſrlm wiþ hȳm/ and
 gederynge togedir alle þe prynces of priſtis ⁊ ſcribis of
 puple enqueride of hem ⁊ where criſt ſchulde be borne/ and
 ſeiden to hȳ/ In bethlem of Iuda/ ſo forsoþe it is wrȳten
 þe prophete/ ⁊ þou bethlem þe lande of Iuda ⁊ þou art n
 lea

Matheu

leaste in þe prynces of Iuda/ for of þee a duke schal gone oute/
 þat schal gouerne my puple of isrl/ þanne heroude pryuely þe
 kyngis clepide to hym/ bisily lernede of hem/ þe tyme of þe
 sterre þat apperide to hem/ and he sendyngehem into bethlem/
 seyde/ go zee & are zee bisily of þe childe/ and whā zee hane
 founden/ telle azen to me/ þat I comynge worschip hym/ þe
 whiche whanne þei hadden herde þe kyng/ wenten awey/ and
 lo þe sterre/ þe which þei sizen in þe este/ wente bifore hem/
 til þat it comynge/ stode aboue where þe childe was/ forsoþe
 þei seinge þe sterre/ ioyeden wiþ a ful greet ioye/ and þei en-
 trynge þe hous/ founden þe childe/ wiþ marie his modir/ and
 þei fallynge doune/ worschippede hȳ/ and here tresours open-
 yde/ þei offerden to hym ziftis/ golde/ encens/ & myrr/ and an-
 swere taken in sleep/ þat þei schulden not turne azen to he-
 roude/ þei ben turnyde by anoper weye into here cuntre ¶ And
 whanne þei hadden gone awey/ lo þe aungel of þe lorde/ ap-
 peride in sleep to ioseph/ rise vp/ and take þe childe & his modir/
 and flee into egipte/ & be þou here/ til þat I seye to þee/ soþely
 it is to come/ þat heroude seek þe childe for to leste hym/ þe
 whiche Ioseph risynge vp/ took þe childe & his modir by
 nyȝt/ & wente into egypte/ and was þere til þe deþ of heroude/
 þat it schulde be fulfild/ þat þing þat was seyde of þe lorde
 by þe prophete/ seyinge/ fro egipte I haue clepide my sone/
 þanne heroude seinge þat he was scornede (or deceyuede) of þe
 kyngis was gretely wroþe/ and he sendyng slowe alle þe
 children þat weren in bethlem & in alle þe edis of it/ fro two
 zeer age and wiþiñe/ astir þe tyme þat he had souzte oute of
 þe kyngis/ þanne it was fulfild þat þing þat was seyde by
 Jerempe þe prophete/ seyinge/ a boyce is herde an hize/ we-
 pyng & myche wepyng/ rachel wepyng hire sonex/ & sche
 wolde not be comfortide/ for þei ben not/ soþely heroude
 deade/ lo þe aungel of þe lorde apperide in sleep to Ioseph in
 egipte seyinge/ rise vp & take þe childe & his modir/ and go in-
 to þe lande of isrl/ for þei þat souzten þe lijf of þe childe/ ben
 deade

Matheu

deade/ þe whiche Ioseph rýsunge vp: took þe childe & his
dir • & came into þe lande of isrl/ forsoþe he herynge þat
chelaus regnyde in Jude for heroude his sadir: dredde so
go þidir/ and he monestide in sleep: wente into þe partie
galilee/ and he comþge dwelte in a cytee þat is clepide
nazareth/ þat it schulde be fulfild þat þing • þat is seyd by
phetes forthþy: he schal be clepide of nazareth//

C^m 3^m



Now the ilke dayes came ioon baptist • prechynge
deserte of Jude seyinge/ do zee penaunce: for
kingdom of heuenes schal nyz (or comenyz)/ for
his is he of whom it is seyd by p̄saie þe prophet
voyce of a cryng in desert/ make zee reedy þe weyes of
lorde: make zee rýztful þe p̄þes of him/ forsoþe þat ilke i
hadde cloþe of þe heres of camels: and a girdel of skyn abo
his leendis/ soþely his mete weren locustis & hony of þe wo
þanne irfm wente oute to hym • & al Judee • & al þe c
tre aboute iordan: & þei weren c̄stnyde of hym in Jorda
knowelechyng here synnes/ soþely he seynge many of þe p
risees & of saduceis comyng to his baptyzm: seyd to hem/ g
eracōns of neddris: who schetwīde to zou • for to see þe w
to comyng/ þerfore do zee worþi fruptis of penaunce: and
zee seye wīþinne zou • we haue þe sadir abraham/ soþely I
to zou • forthþy god is myzty to reyse vp of þes stōnes • þe for
of abraham/ for nowe þe are is putte to þe roote of þe tr
soþely euery tree þat makīþ not good frupte: schal be k
dōune • & schal be sente into þe fīr/ forsoþe I cristen zou
water into penaunce: forsoþe he þat is to come astir me •
strengeþer þan I/ whos schoon I am not worþi to beere/ he sch
baptise (or cristen) zou in þe holy goost & fīr/ whos wenetwyr
cloþ: in his hande/ and he schal fully clense his floor • & sch
gedir his corne into his berne: but þe chaffes he schal brenn
wīþ fīr vnquencheable (or þat neuer schal be quencheide) þan
ih̄c came fro galilee into iordan to Joon: forto be cristeny

Matheu

de/ he whiche Ioseph rylunge vp: took he childe & his mo-
 & came into he lande of isrl/ forsope he berynge hat ar-
 aus regnyde in Jude for heroude his sadir: dredde for to
 idir/ and he monestide in sleep: wente into he parties of
 ce/ and he comye dwelte in a cytee hat is clepide naz-
 / hat it schulde be fulfildre hat ping: hat is seide by pro-
 s forthby: he schal be clepide of nazareth//

In the ilke dayes came ioon baptist: prechynge in
 deserte of Jude seyinge/ do see penaunce: for he
 kingdom of heuenes schal nyz (or comenyz)/ forsope
 his is he of whom it is seide by ysai: he prophete/ a
 of a crynge in desert/ make see reedy he weyes of he
 make see ryztful he payes of him/ forsope hat ilke ioon
 clothe of he heres of camels: and a girdel of skyn about
 ndis/ sohely his mete weren locustis & hony of he wood/
 irtim wente oute to hym: & al Judee: & al he am-
 ute iordan: & hei weren cistenyde of hym in Jordan.
 echynge here synnes/ sohely he seynge many of he pha-
 of saduceis comynge to his baptyzm: seide to hem/ gen-
 ge/ herfore do see worpi fruytis of penaunce: and nyl-
 wipinne you: we haue he sadir abraham/ sohely I seye
 orwhy god is myzty to reyle vp of hes stones: he sones
 am/ for nowe he are is putte to he roote of he tree/
 ery tree hat makih not good fruyte: schal be kutt
 schal be sente into he fir/ forsope I cristen you in
 penaunce: forsope he hat is to come astir me: is
 n I/ whos schoon I am not worpi to beere/ he schal
 risten) you in he holy goost & fir/ whos wenetwinge
 hande/ and he schal fully clense his floor: & schal
 ne into his berne: but he chaffes he schal brenne.
 encheable (or hat neuer schal be quenched) panne
 galilee into iordan to Joon: forto be cristenyde
 of

Matheu

of hym/ sohely ioon forbed hym: seyinge/ I owe forto be cris-
 tenyde of pee: and pou comest to me/ forsope ihu answerynge:
 seide to hym: sustre now/ forto it bicometh vs to fulfille: al
 ryztwesnesse/ panne (Joon) lette hym (or leste hym)/ forsope ihu
 cristenyde: slepze vp anone fro he water: and lo heuenes ben
 openyde to hym/ and he size he spirit of god comynge doune as
 a culuer: and comynge vpon hym/ and lo a voyce fro heuenes:
 seyinge/ his is my louede sone: in whiche I hauede pleside to
 me//



Thanne ihu was ledde into desert: of a spirit: that he C^m 4
 schulde be temptide of he deuyl/ and whanne he had
 fastide fourty dayes and fourty nyzts: astirwarde he
 hungride/ and he tempter comynge nyz: seide to
 hym/ zif pou be goddis sone: seye hat hes stones be made looues/
 he whiche answeryng: seide to hym/ it is writen/ a man lyueh
 not in breed al one: but in euery worde hat cometh forþ fro he
 moup of god/ panne he deuyl tooke hym into an holy cytee:
 and sette hym on he pynacle of he temple & seide to hym/ zif
 pou be goddis sone: sende pee doune/ sohely it is writen/ for
 to his aungels he comandide of pee: and hei schulen take pee
 in handis lestie parauenture pou hirte pi foote at a stoon/ este-
 sone ihu seip to hym/ it is writen pou schalt not tempte he lord
 pi god/ este sone he deuyl toke hym into a fulhize hil: & schewide
 to hym alle he rewmes of he worlde: & he glorie of hem: and
 seide to hym/ alle hes pingis I schal ziue to pee: zif pou fallynge
 doune schalt worschip me/ panne ihu seide to hym/ go sathanas/
 forsope it is writen/ pou schalt worschip he lorde pi god: and
 to hym al one pou schalt serue/ panne he deuyl leste hym: and
 lo aungels camen nyz: and serueden to hym ¶ Sohely whanne
 ihu had herde hat ion was taken: he wente in galilee/ and he
 cyte of nazareth leste: he came and dwellide in he cytee of ca-
 pharnaum: bisidys he see: in he endis of zabulon & neptalym:
 hat it schulde be fulfildre hat ping hat was seide by ysai: he
 prophete/

Matheu

prophete/ þe lande of Zabulon & þe lande of neptalym
 wepe of þe see · ouer iordan of galilee of heþen men · þe
 ple þat dwelte in dirkenesses: siþe a greet list/ and men spr
 in þe cuntre of schadowe of deþ: list is sprungen to hem/
 þens ihc bigan for to preche · and seye do 3ee penaunce:
 soþe þe kyngdom of heuenes schal come nyz/ soþely ihc w
 ynge biþidis þe see of galilee: siþe two breþeren · symount
 is clepide petre & andreu his broþer: sendynge a nette i
 þe see/ forsoþe þei weren fischers · & he seyde to hem/ co
 3ee astir me: and I schal make zou to be made fischers of m
 and anone here nettis forsaken: þei sueden hym/ and he goi
 forþe fro þe place: siþe two oþer breþeren · James of zebe
 & Joon his broþer · in þe schippe wiþ zebede here fadir: i
 kyngaezen (or beetynge) herenettis/ and he clepide hem/ soþ
 anone þe nettis forsaken & þe fadir: þei sueden hym/ and
 enuyrounde al galilee techynge in þe synagogis of hem
 prechynge þe gospel of þe kyngdom · & helynge al sorowe
 ache): and al seekenesse in þe puple/ and his oppynpon (or sam
 wente into al syrie/ and þei offerden to hym alle (men) hau
 euyl: taken wiþ dyuerse sorowis & turmentis/ and hem
 hadden deuplis & lunatik men · & men in paleste · and he hel
 hem/ and here sueden hym many cumpanyes of galilee & of
 capoly · & of irim & of Judee & of bizonde iordan//

C^m 5

Bihc forsoþe seinge þe cumpanyes: wente vp into
 þil and whanne he hadde sette: his disciplis
 men nyz to hym/ and he openynge his moup: tau
 hem seynge/ bleßide be þe pore in spirit: for
 kyngdom of heuene is heren/ bleßide be mylde (men): for
 schulen welde þe erþe/ bleßide be þei þat mournen · for
 schulen be comfortide/ bleßide be þei þat hungren & þrist
 riztwelnesse: for þei schulen be fulfild/ bleßide be mercyl
 (men): for þei schulen gete mercy/ bleßide be þei þat ben of cle
 herte: for þei schulen se god/ bleßide be peesible (men) for þ
 schulen

Matheu

he lande of Zabulon & he lande of neptalim /
 of he see / ouer iordan of galilee of heben men / he
 dwelte in dirkenesse: size a greet list / and men syng
 sumtre of schadowe of deþ: list is sprungen to hem / so
 is ihc bigan for to preche / and sepe do zee penaunce: for
 he kyngdom of heuenes schal come nyz / soþely ihc wold
 blisdis he see of galilee: size two breheren / symount þat
 epide petre & andreu his broþer: sendynge a netre into
 forsoþe þei weren fischers / & he sepe to hem / come
 after me: and I schal make zou to be made fischers of men /
 anone here nettis forsaken: þei sueden hym / and begynge
 fro he place: size two oper breheren / James of zebedi
 on his broþer / in he schippe wiþ zebede here sadir: ma-
 cazen (or beetynge) here nettis / and he clepide hem / soþely
 he nettis forsaken & he sadir: þei sueden hym / and ihc
 ounde al galilee techynge in he synagogis of hem / &
 ynge he gospele of he kyngdom / & helynge al sorowe (or
 and al seekenesse in he puple / and his oppnyon (or same):
 into al syrie / and þei offerden to hym alle (men) haupst
 aken wiþ dyuerse sorowis & turmentis / and hem þat
 deuplis & lunatik men / & men in palesie / and he helide
 id here sueden hym many cumpanyes of galilee & of de
 & of irun & of Judee & of bizonde iordan //

ihc forsoþe seinge he cumpanyes: wente vp into an
 hil and whanne he hadde sette: his discipulis ca-
 men nyz to hym / and he openynge his moup: tauhte
 hem seynge / bleffide be he pore in spirit: for he
 if heuene is heren / bleffide be mylde (men): for þei
 lde he erþe / bleffide be þei þat mournen: for þei
 comfortide / bleffide be þei þat hungren & þristen
 / for þei schulen be fulfild / bleffide be merciful
 / schulen gete mercy / bleffide be þei þat ben of clene
 schulen se god / bleffide be preeble (men) for þei
 schulen

Matheu

schulen be clepide he sonex of god / bleffide be þei þat sustren
 persecucion for ryztwelnesse: for he kyngdom of heuenes is
 heren / zee ben bleffide whanne men schulen curse zou & pur-
 sue zou / & schulen sepe al euyl azenes zou / lizinge / for me /
 ioyze zee (wiþine forþe) / & glade zee (wiþoute forþ): for zour
 mede is plenteuous in heuenes / forsoþe so þei hane pursuede &
 prophetis: þat weren before ¶ zee ben salte of he erþe / þat zif
 he salte schal vanysche aweye: wherin schal it be saltide / to no
 þing is it worþi ouer: no but þat it be sente oute / & defoulide
 of mē / ¶ zee ben lizte of he worlde / a cyte putte on an hize
 hil / may not be hid / neþer (men) tenden a lanterne & putten it
 vndir a buschel / but on a candillik: þat it 3pue list / to alle
 þat ben in he hous / so schyne zoure lizte bifore men: þe þei se
 zoure good werkis / & glorifie zoure sadir þat is in heuenes //
 ¶ Ayl zee gesse (or deme) / þat I came to vndo (or distrupe) he
 lawe or he prophetis / I came not to vndo he lawe: but to ful-
 fille it / forsoþe I sepe to zou treuþe / til heuene & erþe passe /
 one I (þat is he leeste letter) / or a title / schal not passe fro he
 lawe: til alle þingis be done / þerfore he þat vndoþ (or brekeþ)
 one of hes leste maundementis & techiþ þus men: schal be cle-
 pide he leste in he kyngdom of heuenes / forsoþe þis þat doþ
 & techiþ: schal be clepide grete in he kingdom of heuenes //
 ¶ forsoþe I sepe to zou / but zif zoure ryztwelnesse be more
 plenteuouse / þan of scribis & pharesees: zee schul not entre
 into he kyngdom of heuenes / ¶ zee hane herde þat it is sepe
 to olde men: þou schalt not slee / forsoþe he þat sleeþ: schal be
 giltý of doom / but I sepe to zou / that eueryche þat is wrope
 to his broþer: schal be giltý of doom / forsoþe he þat schal sepe
 to his broþer racha (þat is a worde of scorne): schal be giltý of
 counseyl / soþely he þat schal sepe fool (þat is a worde of dis-
 pyngne): schal be giltý of he fir of helle / þerfore zif þou
 offerist þi zifte at he auter / & þere schalt byþenke þat þi broþer
 þaþ sumwhat azenes þee: leue here þi zifte bifore he auter /
 & go firste & be recounseylide (or accorde) to þi broþer / and
 þanne

Matheu

panne þou comþnge: ſchalt offte þi ziſt/ be þou conſenty
 to þin aduerſarie ſoone: þe while þou art in þe weye wiþ h
 leſſe parauenture þin aduerſarie take þee to þe domeſma
 þe domeſman take þee to þe mynſtre: & þou be ſente into
 ſoune/ treuly I ſeye to þee: þou ſchalt not go þens: til
 zithe þe laſte ſerþing ¶ zee hane herde for it was ſeyde to
 men: þou ſchalt [not] do leccherie/ forſoþe I ſeye to zou:
 wiþ euery man þat ſeeþ a womman for to couepte hir: not
 haþ done leccherie wiþ hire in his herte/ þat zif þin riȝt
 ſclaundre þee/ pulle it oute & caſte it fro þee/ for it ſpediþ to
 þat one of þi membres peritche: þan all þi body go into hel
 and zif þi riȝthande ſchlaundre þee: kutte it away & caſt
 it a þee/ for it ſpediþ to þee þat one of þi membres peritche
 þat þat al þi body go into helle/ forſoþe it is ſeyde/ who e
 uer al leue his wiſe/ & þue he to hire a libel: (þat is a litil bo
 tſakong): ſopely I ſeye to zou þat euery man that ſchal le
 þiſ wiſe: outaken cauſe of fornicacōn: he makith hir to do
 chere/ and he that weddiþ þe forſaken wiſe: doiþ auouten
 ¶ eſtione zee hane herde/ þat it was ſeyde to olde men: þ
 ſchalt not ſorſwere/ ſopely to þe lorde þou ſchalt zelde
 ſwep/ forſoþe I ſeye to zou: to not ſwere on al maner: ne
 þy heuene/ for it is the trone of god: neþer by erþe: for i
 þe ſtool of his ſet: neþer by irēm: for it is a cytee of a gr
 kyng/ neþer þou ſchalt ſwere be þin heed: for þou mayſt
 make one heer whiſt or blacke/ but be zoure worde: & þe z
 nay nay/ forſoþe þat is more þan þiſ: is of euyl/ ¶ zee h
 herde þat it is ſeyde/ iȝe for iȝe: toþe for toþe/ but I ſeye
 zou: to not aȝenſtonde euyl/ but zif any ſchal ſmyte þee in
 riȝt cheek: & þue to hym & þe toþer/ and to hym þat wole ſtry
 wiþ þee in doom: & take away þi coote: leue þou to hym & þ
 ouer clooþ/ and who euer conſtreyneth þee a þouſande paas
 go þou wiþ hym oþer/ to hym forſoþe þat aȝiþ of þee & þue: a
 turne þou not away fro hym: þat wole borowe of þee/ ¶ z
 hane herde þat it is ſeyde/ þou ſchalt loue þi neȝebore: a
 þu

and þou schalt suffer bi: for þe þou schalt suffer
 bi þin aduersarie soune: þe schalt thou see in þe next world
 þe paramour þin aduersarie: for þe to þe aduersarie
 sometiðen take þe to þe aduersarie: to þe to þe aduersarie
 treuly I seye to þe: þou schalt not go þere: for þe
 þe laste scripþing ¶ þe þe þe þe þe þe þe þe þe
 þou schalt [not] do lecherie: for þe I seye to þe: for
 euery man þat seþ a woman for an aduersarie: for þe
 none lecherie wiþ þe in þe þe: for þe þe þe
 þe þe: pulle it oute & cast it fro þe: for it is to þe
 one of þe membres perische: þe all þe þe go into helle/
 þe þe schlaundre þe: for it is alwey & cast it
 for it is to þe þe one of þe membres perische:
 al þe body go into helle/ forþe it is seþe: who euer
 þe wife: seye he to þe a libel: (but is a libel book of
 seþe I seye to þe þe euery man þat schal leue
 forþen cause of fornicacōn: þe maketh þe to do le-
 and þe þe weddich þe forsaken wiþ: for þe
 þe þe þe: þat it was seþe to oðer men: þe
 not seþe: seþe to þe lorde þou schalt seþe þe
 seþe I seye to þe: to not swere on al maner: neþer
 for þe it is the throne of god: neþer by erpe: for it is
 þe þe: neþer by irim: for it is a cyter of a greet
 þe þe schalt swere þe þe: for þe mayst not
 þe þe or blacke: but þe þe worde: þe þe
 forþe þe is more þe þe: is of euyl/ ¶ þe þe
 it is seþe: is for is: tope for tope/ but I seye to
 þe seþe euyl: but if any schal smyte þe in þe
 seye to hym & þe tope/ and to hym þat wole seye
 doom: & take alwey þe coote: leue þe to hym & þe
 and who euer confreyne þe a þousand pallas:
 hym oþer/ to hym forþe þe ariþ of þe seye: and
 ot alwey fro hym: þat wole borowe of þe/ ¶ þe
 at it is seþe/ þou schalt loue þe neizeþore: and
 hate

Matheu

hate þin enemye/ but I seye to you · loue zee youre enemyes · do
zee wel to hem þat haten you · & prey zee for (men) pursuyng
you falsely chalengynge you · þat zee be þe sones of youre fadir
þat is in heuenes/ þat makih his sunne to sprynge vpon good
& euyl men · and reyneþ vpon iuste men [& uniuiste]/ for zif
zee louen hem þat louen you · what mede schulen zee hane
wheþer & puplicans done not þis þing · and zif zee greten
(or saluten) youre breþeren onely · what more ouer schulen
zee do · wheþer & paynymys done not þis þing · þerfore be zee
parfite · as & youre heuenely fadir is parfite/ take zee heed · lest
zee done your riztwesnesse bifore men · þat zee be sene of hem/
ellis zee schulen not haue mede at youre fadir þat is in heuenes/
þerfor whan þou doiste almes · nyl þou synge bifore þee in a
trumpe as ypocritis done in synagogis & stretis þat þei ben
made worshipful of men/ forsoþe I seye to you · þei hane re-
ceyuede here mede/ but þee doinge almes · knowe not þi liste
hande · what þi rizt hande doih · þat þin almes be in hidels/ and
þi fadir þat sech in hidels · schal zilde to þee //



Ald whanne zee schulen preye: zee schulen not be as
 ypocritis/ þe whiche stonnyng louen to preye in
 synagogis: & in corners of stretis: þat þei be seen of
 men/ treuly I seye to zou: þei hane receyuede here
 mede/ but whanne þou schalt preye: entre into þi couche/ & þe
 dore schitte: preye þi fadir in hidels/ & þi fadir þat seep in
 hidels: schal zilde to þee/ soþely preying: nyl zee speke myche.
 as heþen men done/ for þei gessen þat þei ben herde: in here
 myche speche/ þerfore nyl zee be made liche to hem/ for zoure
 fadir woot what is nede to zou: bifore þat zee aren hym/ for-
 soþe þus zee schulen preye/ ¶ Dure fadir þat art in heuenes:
 halowide be þi name/ þi kyngdom come to/ be þi wille done: as
 in heuene & in erþe/ zif to vs þis day: oure brede ouer oper sub-
 stance/ and forzyue to vs oure dettis: as we forzyuen to oure
 dottours/ and leede vs not into temptacōn: but delyuer vs fro
 al

Matheu

al euyl amen/ (hat is to be it) forsoþe zif zee schulen forzy
men here synnes: And zoure heuenely fadir schal forzy
zou zoure trespassis/ soþely zif zee schulen not forzyue to
neþer zoure fadir schal forzyue to zou zoure synnes/ but wh
zee fasten: nyl zee be made as ppocritis sorowful/ for þei
ten here faces (oute of kyndely termes): þat þei seeme fal
to men/ treuely I seye to zou: þei hane recepuede here mede
whanne þou fastist: anoynte þin hede & wasche þi face: þat
be not seen fastynge to men: but to þi fadir þat is in hidels/
þi fadir þat seþ in hidels: schal zyue to þee/ ¶ Mpl zee
soure to zou tresours in erþe: where ruste & mouzte destru
and where þeues deluen oute & stelen/ but tresoure zee to
tresours in heuene: where neþer ruste ne mouzte destruye
where þeues deluen not oute: (or vndirmynen not): ne ste
forsoþe where þi tresoure is: þer & þin herte is/ þe lantern
þi body: is þin eyze/ zif þin eyze be synple: al þi body sch
lytful/ but zif þin eyze be waywarde: al þi body schal be di
ful/ þerfore zif þe lytze þat is in þee: be dirkenessis: howe g
schulen þe ilke dirkenessis ben/ ¶ Roman may serue to
lordis/ forsoþe ouþer he schal hate the toon & loue þe toþer:
þer he schal susseyne þe toon & dispise þe toþer/ zee moʷne
serue to god & richessis/ þerfore I seye to zou: þat zee be not
to zour lijf what zee schulen ete: oþer to zoure body wiþ w
zee schulen be cloþide/ wher zoure lijf is not more þan met
zoure body more þan cloþ: biholde zee þe sleinge foulis o
eire: for þei sownen not ne repen: neþer gederen into bett
and zoure fadir of heuene feediþ hem/ wher zee ben not m
worþe þan þei: soþely who of zou þenkynge may putte to
stature one cubite: and of cloþinge what ben zee besye: biho
zee þe lilies of þe seelde: how þei waren/ þei traueplen n
neþer spynnen/ treuely I seye to zou: for whi neþer salom
in al his glorie was coueride as one of þes/ for zif god cloþ
þus þe hey of þe seelde þat to day is: & to morowe is sente i
þe fourneys: how myche more zou of litil seiþ: þerfore

Matheu

al ruyt amen (hat is to be it) forsope zif zee schulen forspue in
men herte synnes. And zoure heuenely sadir schal forspue in
zoure trespasiss. sohely zif zee schulen not forspue to men:
zoure sadir schal forspue to zou zoure synnes/ but whanne
saken: nyl zee be made as ypocritis sorowful/ for hei put-
teth facts (oute of kyndely termes): pat hei seeme sakyng
truly I sepe to zou: hei hane recepuede here mede/ but
hou fastist: anoynte hin hede & wasche hi face: pat hou
sakyng to men: but to hi sadir pat is in hidels: and
hat sech in hidels: schal spue to hee/ ¶ Nyl zee tre-
sours in erthe: where ruste & mouzete distruep:
heues deluen oute & stelen/ but tresoure zee to zou
in heuene: where neper ruste ne mouzete distruep: &
heues deluen not oute (or undirmynen not) ne stelen.
where hi tresoure is: her & pin herte is/ he lanterne of
his eyse. zif him eyse be synple: al hi body schal be dirke:
but zif him eyse be waywarde: al hi body schal be dirke:
for zif he liste pat is in hee: be dirkeness: howe greet
in he like dirkeness ben. ¶ Roman may serue to thou
forsope ouer he schal hate the toon & loue he toper: ou-
schal suffryne he toon & dispise he toper/ zee motiue not
to god & riches: herfore I sepe to zou: pat zee be not bisit
till what zee schulen ete: oter to zoure body wiþ what
ulen be cloide wher zoure list is not more þan mete: &
ody more þan clooth: biholde zee he sleinge soules of he
hei sownen not ne repen: neper gederen into bernis:
e sadir of heuene feedih hem/ wher zee ben not more
in hei/ sohely who of zou þenkyng may putte to his
e cubite/ and of clopinge what ben zee besye/ biholde
es of he seelde: how hei waren/ hei traueplen not:
nen/ trewely I sepe to zou: for whi neper salomon
rie was coueride as one of þes/ for zif god cloide
of he seelde pat to day is: & to morowe is sente into
: how myche more zou of litil seih/ herfore nyl
zee

Matheu

zee be bisie sepyng/ what schule we ete: or what schulen we
drynke: or wiþ what schulen we be coueride/ forsope heuene
men seken alle þes þingis/ treuly zoure sadir woot pat zee
hane nede to alle þes þingis/ herfore seeke zee firste þe kyngdom
of god & his ryztwelnesse: and alle þes þingis be caste to zou/
herfore nyl zee be bisie into þe morowe/ for þe morowe day:
schal be bisie to it self/ sohely it sufficith to þe day: his malice//

Nyl zee deme: pat zee be not demede/ for in what 7-
dome zee demen: zee schulen be demede/ and in
what mesure zee meten: it schal be meten to zou/
but what seest hou a festu (or a litil mote) in þe yze
of hi broþer: and hou seest not a beam in þin owne yze/ or what
maner seyste hou to hi broþer: broþer suffre pat I caste oute
a festu fro þin yze: and lo a beam is in þin owne yze/ ypocrite:
caste oute firste þe beam of þin yze: and þanne hou schalt se
sorto caste oute þe festu of þe eyse of hi broþer// ¶ Nil zee
spue holy þing to boundis: neper sende zee zoure margaritis
(or precious stoonen) bifore swyn: lest parauenture: hei de-
soule hem wiþ here seet/ and lest boundis turnyde togedir: alto-
breke zou/ are zee & it schal be zouen to zou/ seeke zee & zee
schulen synde/ knocke zee: & it schal be openyde to zou/ for erthe
pat ariþ: takih/ and he pat sekih: findih/ and it schal be openyde:
to a man knockyng/ oter who of zou is a man: whom zif his
sone are breed: wher he schal dresse to hym a stoon: oter zif he
schal are a fische: wher he schal dresse to hym a serpent/ her-
fore zif zee whanne zee ben euyl men: hane knowen for to ziue
good þingis zouen to zoure sones: how myche more zoure sadir
pat is in heuene: schal spue good þingis to men aringe hym/
herfore alle þingis: whateuer þingis zee wolen pat men done
to zou: and do zee to hem/ forsope þes þingis (ben) þe latwe &
prophetis/ entre zee by þe streyte zate/ for þat zate pat ledih to
perdicō (or dampnacion): is brode & þe wepe large: and þere
ben many pat entren bi it/ how streyte is þe zate & narrow þe
wey

Matheu

deade/ he whiche Ioseph rylfynge vp/ took he childe & his mo-
dir • & came into he lande of istr/ forsope he herynge pat ar-
chelaus regnyde in Jude for heroude his sadir/ dredde for to
go pldir/ and he moneside in sleep/ wente into he parties of
galilee/ and he comyge dwelte in a cytee pat is clepide naz-
areth/ pat it schulde be fulfildre pat ping • pat is seide by pro-
phetes forwhy/ he schal be clepide of nazareth//

C^m 3^m



In the ilke dayes came ioon baptist • prechynge in
deserte of Jude seyinge/ do zee penaunce/ for he
kingdom of heuenes schal nyz (or comenyz)/ forsope
his is he of whom it is seide by ysaie he prophete/ a
voyce of a cryng in desert/ make zee reedy he weyes of he
lorde/ make zee ryztful he payes of him/ forsope pat ilke ioon
hadde clope of he heres of camels/ and a girdel of skyn aboute
his leendis/ sopely his mete weren locustis & hony of he wood/
panne irfm wente oute to hym • & al Judee • & al he cun-
tre aboute iordan/ & hei weren cstenyde of hym in Jordan •
knowelechyng here synnes/ sopely he seynge many of he pha-
risees & of saduceis comyng to his baptyzm/ seide to hem/ gen-
eracions of neddris/ who schetwede to zou • for to fle he wrap
to comynge/ herfore do zee worhi fruptis of penaunce/ and nyl
zee sepe wipinne zou • we haue he sadir abraham/ sopely I sepe
to zou • forwhy god is myzty to reple bp of hes stones • he tones
of abraham/ for nowe he are is putte to he roote of he tree/
sopely euery tree pat makih not good frupte/ schal be kute
doun • & schal be sente into he fir/ forsope I cristen zou in
water into penaunce/ forsope he pat is to come astir me • is
strenger pan I/ whos schoon I am not worhi to beere/ he schal
baptise (or cristen) zou in he holz goost & fir/ whoswenetwynge
cloop/ in his hande/ and he schal fully clense his floor • & schal
gedir his corne into his berne/ but he chaffes he schal brenne •
wip fir vnquencheable (or pat neuer schal be quencheide) panne
ihc came fro galilee into iordan to Ioon/ forto be cristenyde
of

Matheu

of hym/ soþely ioon forþed hym: seyinge/ I owe forto be cristenpde of þee: and þou comest to me: forsoþe ihū answerynge: seyde to hym • suffre now/ forso it bicometh vs to fulfille: al ryztwesnesse/ þanne (Joon) lette hym (or leste hym)/ forsoþe ihē cristenpde: steyze vp anone fro þe water: and lo heuenes ben openpde to hym/ and he sate þe spirit of god compynge doune as a culuer: and compynge vpon hym/ and lo a voyce fro heuenes: seyinge/ þis is my louede sone: in whiche I hauede pleside to me//

Thanne ihē was ledde into desert • of a spirit: that he schulde be temptide of þe deupl/ and whanne he had fastide fourty dayes and fourty nyzts: aftirwarde he hungryde/ and þe tempter compynge nyz: seyde to hym/ zif þou be goddis sone: seye þat þes stones be made looues/ þe whiche answeryng: seyde to hym/ it is writen/ a man lyueþ not in breed al one: but in euery worde þat cometh forþ fro þe mounþ of god/ þanne þe deupl tooke hym into an holy cytee: and sette hym on þe pynacle of þe temple & seyde to hym/ zif þou be goddis sone: sende þee doune/ soþely it is writen/ for to his aungels he comāðide of þee: and þei schulen take þee in handis lestē parauenture þou hirte þi foote at a stoon/ este: sone ihē seih to hym/ it is writen þou schalt not tempte þe lord þi god/ este sone þe deupl toke hym into a fulhize hil • & schewide to hym alle þe retwex of þe worlde • & þe glorie of hem: and seyde to hym/ alle þes þingis I schal ziue to þee: zif þou fallynge doune schalt worschip me/ þanne ihē seyde to hym/ go sathanas/ forsoþe it is writen/ þou schalt worschip þe lorde þi god: and to hym al one þou schalt serue/ þanne þe deupl leste hym • and lo aungels camen nyz: and serueden to hym ¶ Soþely whanne ihē had herde þat ion was taken: he wente in galilee/ and þe cyte of nazareth leste: he came and dwelide in þe cytee of capharnaum • biwidis þe see • in þe endis of zabulon & neptalym: þat it schulde be fulfildē þat þing þat was seyde by ysaye þe prophete/

Matheu

prophete/ þe lande of Zabulon & þe lande of neptalym · þe weye of þe see · ouer iordan of galilee of heþen men · þe puple þat dwelte in dirkenesses: size a greet list/ and men sytting in þe cuntre of schadowe of deþ: list is sprungen to hem/ fro þens ih̄c bigan for to preche · and seye do zee penaunce: forsoþe þe kyngdom of heuenes schal come nyz/ soþely ih̄c walkyngge biðdis þe see of galilee: size two breþeren · symount þat is clepide petre & andrew his broþer: sendyngge a nette into þe see/ forsoþe þei weren fischers · & he seyde to hem/ come zee astir me: and I schal make zou to be made fischers of men/ and anone here nettis forsaken: þei sueden hym/ and he goinge forþe fro þe place: size two oþer breþeren · James of zebedes & Joon his broþer · in þe schippe wiþ zebede here fadir: makynge azen (or beetyngge) here nettis/ and he clepide hem/ soþely anone þe nettis forsaken & þe fadir: þei sueden hym/ and ih̄c enuyrounde al galilee techyngge in þe synagogis of hem · & prechyngge þe gospel of þe kyngdom · & helyngge al sorowe (or ache): and al seekenesse in þe puple/ and his oppynyon (or fame): wente into al syrie/ and þei offerden to hym alle (men) hauþge euyl: taken wiþ dyuerse sorowis & turmentis/ and hem þat hadden deuylis & lunatik men · & men in paleste · and he helide hem/ and here sueden hym many cumpanyes of galilee & of decapoly · & of irīm & of Judee & of bizonde iordan//

C^m 5



Jhesu forsoþe seinge þe cumpanyes: wente vp into an hil and whanne he hadde sette: his disciplis camen nyz to hym/ and he openyngge his mounþ: tauzte hem seyngge/ bleßide be þe pore in spirit: for þe kyngdom of heuene is heren/ bleßide be mylde (men): for þei schulen welde þe erþe/ bleßide be þei þat mournen: for þei schulen be comfortide/ bleßide be þei þat hungren & þristen riztwesnesse: for þei schulen be fulfild/ bleßide be merciful (men): for þei schulen gete mercy/ bleßide be þei þat ben of cleue herte: for þei schulen se god/ bleßide be peesible (men) for þei schulen

Matheu

where/ he lande of zabulon & he lande of neptalym/ he
c of he see / ouer iordan of galilee of heben men / he pe
at dwelte in dirkenesse: size a greet list/ and men sytting
cuntre of schadowe of deþ: list is sprungen to hem/ fro
ihc bigan for to preche / and seye do zee penaunce: for
he kyngdom of heuenes schal come nyz/ soþely ihc walk
bißidis he see of galilee: size two breþeren / symount þat
pide petre & andrew his broþer: sendynge a netz into
e/ forsoþe þei weren fischers / & he seye to hem/ come
ftr me: and I schal make zou to be made fischers of men/
none here nettis forsaken: þei sueden hym/ and he goinge
fro he place: size two oþer breþeren / James of zebedei
n his broþer / in he schippe wiþ zebede here sadir: ma
a zen (or beetyng) here nettis/ and he clepide hem/ soþely
he nettis forsaken & he sadir: þei sueden hym/ and ihc
unde al galilee techynge in he synagogis of hem / &
nge he gosþel of he kyngdom / & helynge al sorowe (or
ind al seekenesse in he puple/ and his oppynon (or fame):
nto al syrie/ and þei offerden to hym alle (men) haupþe
iken wiþ dyuerse sorowis & turmentis/ and hem þat
deuplis & lunatik men / & men in palestie / and he helde
d here sueden hym many cumpanyes of galilee & of de
& of irim & of Judee & of byzonde iordan//

ihc forsoþe seinge he cumpanyes: wente by into an
hil and whanne he hadde sette: his disciplis ca
men nyz to hym/ and he openynge his moup: tauzte
hem seyinge/ bleßide be he pore in spirit: for þe
he uene is heren/ bleßide be mylde (men): for þei
de he erþe/ bleßide be þei þat mournen / for þei
omfortide/ bleßide be þei þat hungren & þristen
for þei schulen be fulfild/ bleßide be mercysful
i schulen gete mercy/ bleßide be þei þat ben of clene
schulen se god/ bleßide be peesible (men) for þei
schulen

Matheu

schulen be clepide he sones of god/ bleßide be þei þat sustren
persecucion for ryztwelnesse: for he kyngdom of heuenes is
heren/ zee ben bleßide whanne men schulen curse zou & pur
sue zou / & schulen seye al euyl azenes zou / lizinge / for me /
ioyze zee (wiþine forþe) / & glade zee (wiþoute forþ): for zour
mede is plenteuous in heuenes/ forsoþe so þei hane pursuede &
prophetis: þat weren before ¶ zee ben salte of he erþe/ þat zif
he salte schal vanysche aweye: wherin schal it be saltide/ to no
þing is it worþi ouer: no but þat it be sente oute / & defoulide
of mē / ¶ zee ben lizte of he worlde/ a cyte putte on an hize
hil / may not be hid/ neþer (men) tenden a lanterne & putten it
vndir a buschel / but on a candillik: þat it 3pue list / to alle
þat ben in he hous/ so schyne zoure lizte bifore men: þe þei se
zoure good werkis / & glorifie zoure sadir þat is in heuenes//
¶ Ayl zee gesse (or deme) / þat I came to vndo (or distrue) he
lawe or he prophetis/ I came not to vndo he lawe: but to ful
fille it/ forsoþe I seye to zou treuþe / til heuene & erþe passe /
one I (þat is he leeste letter) / or a title / schal not passe fro he
lawe: til alle þingis be done/ þerfore he þat vndoþ (or brekeþ)
one of þes leste maundementis & techþ þus men: schal be cle
pide he leste in he kyngdom of heuenes/ forsoþe þis þat doþ
& techþ: schal be clepide grete in he kingdom of heuenes//
¶ forsoþe I seye to zou / but zif zoure ryztwelnesse be more
plenteuouse / þan of scribis & pharesees: zee schul not entre
into he kyngdom of heuenes/ ¶ zee hane herde þat it is seye
to olde men: þou schalt not slee/ forsoþe he þat sleeþ: schal be
gilty of doom/ but I seye to zou / that eueryche þat is wroþe
to his broþer: schal beilty of doom/ forsoþe he þat schal seye
to his broþer racha (þat is a worde of scorne): schal beilty of
counseyl/ soþely he þat schal seye fool (þat is a worde of dis
pyssynge) / schal beilty of he siir of helle/ þerfore zif þou
offerist þi zifte at þe auter / & þere schalt byþenke þat þi broþer
þay sumwhat azenes þee: leue þere þi zifte bifore þe auter /
& go firste & be recounseplide (or accorde) to þi broþer/ and
þanne

Matheu

panne hou compnge: schalt offte pi zift/ be hou consentyn
 to pin aduersarie soone: he while hou art in he weye wip hyr
 leste paraenture pin aduersarie take pee to he domesman
 he domesman take pee to he mynystre: & hou be sente into p
 sounne/ treuly I seye to pee: hou schalt not go pens: til pi
 zilde be laste ferþing ¶ zee hane herde for it was seyde to ol
 men: hou schalt [not] do leccherie/ forsoþe I seye to zou: fo
 whi euery man hat seþ a womman for to coueyte hir: now
 haþ done leccherie wip hire in his herte/ hat zif pin rizt p
 schlaundre pee: pulle it oute & caste it fro pee/ for it spedith to þ
 hat one of pi membres perische: þan all pi body go into helle
 and zif pi rizthande schlaundre pee: kutte it away & caste
 fro pee/ for it spedith to pee hat one of pi membres perisch
 hat hat al pi body go into helle/ forsoþe it is seyde/ who eu
 schal leue his wife: & þue he to hire a libel: (hat is a litil book
 forsakyng): soþely I seye to zou hat euery man that schal leu
 his wife: outaken cause of fornicacõ: he makith hir to do le
 cherie/ and he that weddith þe forsaken wijs: doþ auoutery
 ¶ eftsoþe zee hane herde/ hat it was seyde to olde men: þo
 schalt not forswere/ soþely to þe lorde hou schalt zelde pi
 opes/ forsoþe I seye to zou: to not swere on al maner: neþ
 by heuene: for it is the trone of god: neþer by erþe: for it
 þe stool of his feet: neþer by irln: for it is a cytee of a gre
 kyng/ neþer hou schalt swere be pin heed: for hou mayst ne
 make one heer whijt or blacke/ but be zoure worde: & þe & þe
 nay nay/ forsoþe hat is more þan þis: is of euyl/ ¶ zee han
 herde hat it is seyde/ ize for ize: toþe for toþe/ but I seye
 zou: to not azenstonde euyl/ but zif any schal smyte pee in þ
 rizt cheek: & þue to hym & þe toþer/ and to hym hat wole stry
 wip pee in doom: & take away pi coote: leue þou to hym & pi
 ouer clooth/ and who euer constreyneth pee a housande paas
 go þou wip hym oþer/ to hym forsoþe hat ariþ of pee & þue: an
 turne þou not away fro hym: hat wole borowe of pee/ ¶ zee
 hane herde hat it is seyde/ þou schalt loue pi neizebore: an
 hat

Matheu

hate þin enemye/ but I seye to you· loue zee zoure enemyes· do
zee wel to hem þat haten you· & prey zee for (men) pursuyng
you falsely chalengynge you· þat zee be þe sones of zoure fadir
þat is in heuenes/ þat maky þis sunne to sprynge vpon good
& euyl men· and reyneþ vpon iuste men [& uniuiste]/ for zif
zee louen hem þat louen you· what mede schulen zee hane·
wheþer & puplicans done not þis þing· and zif zee greten
(or saluten) zoure breþeren onely· what more ouer schulen
zee do· wheþer & paynymys done not þis þing· þerfore be zee
parfite· as & zoure heuenely fadir is parfite/ take zee heed· lest
zee done zour ryztwelnesse bifore men· þat zee be sene of hem/
ellis zee schulen not haue mede at zoure fadir þat is in heuenes/
þerfor whan þou doiste almes· nyl þou synge bifore þee in a
trumpe as ypocritis done in synagogis & stretis þat þei ben
made worschipful of men/ forsoþe I seye to you· þei hane re-
ceyuede here mede/ but þee doinge almes· knowe not þi list
hande· what þi ryzt hande doþ· þat þin almes be in hidels/ and
þi fadir þat seþ in hidels· schal zylde to þee//



And whanne zee schulen preye· zee schulen not be as C^m 6^m
ypocritis/ þe whiche stondeynge louen to preye in
synagogis· & in corners of stretis· þat þei be seen of
men/ treuly I seye to you· þei hane receyuede here
mede/ but whanne þou schalt preye· entre into þi couche/ & þe
dore schitte· preye þi fadir in hidels/ & þi fadir þat seþ in
hidels· schal zylde to þee/ soþely preying· nyl zee speke myche·
as þeyen men done/ for þei gessen þat þei ben herde· in here
myche speche/ þerfore nyl zee be made liche to hem/ for zoure
fadir woot what is nede to you· bifore þat zee aren hym/ for-
soþe þus zee schulen preye/ ¶ Dure fadir þat art in heuenes·
halowide be þi name/ þi kyngdom come to/ be þi wille done· as
in heuene & in erþe/ zif to vs þis day· oure brede ouer oþer sub-
staunce/ and forzyue to vs oure dettis· as we forzyuen to oure
dottours/ and leede vs not into temptacōn· but delyuer vs fro

Matheu

al euyl amen/ (hat is so be it) forsoþe zif zee schulen forzyue to men here synnes. And zoure heuenely fadir schal forzyue to zou zoure trespassis/ soþely zif zee schulen not forzyue to men: neþer zoure fadir schal forzyue to zou zoure synnes/ but whanne zee fasten: nyl zee be made as ypocritis sorowful/ for þei putten here faces (oute of kyndely termes): þat þei seeme fastyng to men/ treuely I sepe to zou: þei hane recepuede here mede/ but whanne þou fastist: anoynte þin hede & wasche þi face: þat þou be not seen fastyng to men: but to þi fadir þat is in hidels/ and þi fadir þat seþ in hidels: schal zyue to þee/ ¶ Nyl zee tresoure to zou trespours in erþe: where ruste & mouzte distrueþ: and where þeues deluen oute & stelen/ but tresoure zee to zou trespours in heuene: where neþer ruste ne mouzte distrueþ: & where þeues deluen not oute: (or vndirmynen not): ne stelen/ forsoþe where þi tresoure is: þer & þin herte is/ þe lanterne of þi body: is þin eyze/ zif þin eyze be symple: al þi body schal be liztful/ but zif þin eyze be waywarde: al þi body schal be dirkesul/ þerfore zif þe lizte þat is in þee: be dirkenessis: howe greet schulen þe ilke dirkenessis ben/ ¶ Roman may serue to two lordis/ forsoþe ouper he schal hate the toon & loue þe toþer: ouper he schal susteyne þe toon & dispise þe toþer/ zee mowne not serue to god & richessis/ þerfore I sepe to zou: þat zee be not bisie to zour lijf what zee schulen ete: oþer to zoure body wiþ what zee schulen be cloþide/ wher zoure lijf is not more þan mete: & zoure body more þan cloþ: biholde zee þe sleinge foulis of þe eire: for þei sownen not ne repen: neþer gederen into berness: and zoure fadir of heuene feediþ hem/ wher zee ben not more worþe þan þei: soþely who of zou þenkyng may putte to his stature one cubite: and of cloþinge what ben zee beset: biholde zee þe lilies of þe seelde: how þei warden/ þei traueplen not: neþer spynnen/ treuely I sepe to zou: for whi neþer salomon in al his glorie was coueride as one of þes/ for zif god cloþide þus: þe heþ of þe seelde þat to day is: & to morowe is sente into þe fourneys: how myche more zou of litil seiþ: þerfore nyl zee

Matheu

zee be bisse seyinge/ what schule we ete · or what schulen we
drynke · or wiþ what schulen we be couetide/ forsoþe heþene
men seeken alle þes þingis/ treuly zoure fadir woot þat zee
hane nede to alle þes þingis/ þerfore seeke zee firste þe kyngdom
of god & his ryztwesnesse · and alle þes þingis be caste to zou/
þerfore nyl zee be bisse into þe morowe/ for þe morowe day ·
schal be bisse to it self/ soþely it sufficiþ to þe day · his malice//

Mil zee demer · þat zee be not demede/ for in what C 7-
dome zee demen · zee schulen be demede/ and in
what mesure zee meten · it schal be meten to zou/
but what seest þou a festu (or a litil mote) in þe yze
of þi broþer · and þou seest not a beem in þin owne yze/ or what
maner seyste þou to þi broþer · broþer suffre þat I caste oute
a festu fro þin yze · and lo a beem is in þin owne yze/ ypocrite ·
caste oute firste þe beem of þin yze · and þanne þou schalt se
forto caste oute þe festu of þe eyze of þi broþer// ¶ Mil zee
zyue holy þing to houndis · neþer sende zee zoure margaritis
(or precious stoonen) bifore swyn · lest þe paraventure · þei de-
soule hem wiþ here feet/ and lest houndis turnyde togedir · alto
breke zou/ are zee & it schal be zouen to zou/ seeke zee & zee
schulen fynde/ knocke zee · & it schal be openyde to zou/ for eche
þat axiþ · takiþ/ and he þat sekþ · findiþ/ and it schal be openyde ·
to a man knockynge/ oþer who of zou is a man · whom zif his
sone are breed · wher he schal dresse to hym a stoon · oþer zif he
schal are a fische · wher he schal dresse to hym a serpent/ þer-
fore zif zee whanne zee ben euyl men · hane knowen for to ziue
good þingis zouen to zoure sones · how myche more zoure fadir
þat is in heuenes · schal zyue good þingis to men aringe hym/
þerfore alle þingis · whateuer þingis zee wolen þat men done
to zou · and do zee to hem/ forsoþe þes þingis (ben) þe lawe &
prophetis/ entre zee by þe streyte zate/ for þat zate þat lediþ to
perdicōn (or dampnacion) · is brode & þe weye large · and þere
ben many þat entren bi it/ how streyte is þe zate & narrow þe
wey

Matheu

wey þat lediþ to liif: and þer ben fewe þat fynden it/ ¶ Per-
seyue & flee fro false prophetis · þe whiche comen to zou in
cloþinges of sheep: but wiþinne þei ben rauþschynge wolues/
of here fruptis zee schulen knowe hem/ wheþer men gederen
grapis of þornes: or figis of britis/ so euery good tree: makip
good fruptis/ soþely an euyl tree: makip euyl fruptis/ a good
tree may not make euyl fruptis: neþer an euyl tree make good
fruptis/ euery tree þat makip not good frupte: schal be kutte
doun & schal be sente into þe fir/ þerfore of here fruptis zee
schulen knowe hem/ not eche man þat seiþ to me lorde lorde:
schal entre into þe kyngdome of heuenes: but he þat doiþ þe
wille of my fadir þat is in heuenes · schal entre into þe kyng-
dome of heuenes/ many schulen seye to me in þat day · lorde
wheþer we hane not propheteide in þi name · & hane caste oute
deuylis in þi name: & hane done many vertues in þi name/ &
and þanne I schal knoweleche to hem for I knewe zou neuer:
departe away fro me · zee þat wirchen wickednesse/ þerfore
eche man þat hereþ þes my wordis & doiþ hem: schal be made
liche to a wise man · þat haþ bildide his hous vpon a soon/
and reyne came doun · & floodis camen · & windis blewen &
ruscheden into þat hous: and it fel not doun · for it was
founded on a soon/ and euery man þat heris þes my wordis
& doiþ hem not: is lyche to a man fool · þat haþ bildide his
hous on grauel (or sonde) and reyne came doun · & floodis
camen · & wyndis blewen · and þei hurleden into þat hous · &
it fel doun · & þe fallynge doun þerof was greet/ ¶ And it
is made whanne ihc hadde endide þes wordis: þe cumpanyes
wondreden on his techynge/ soþely he was techynge hem as
(aman) haupng power: and not as þe scribis of hem & þe pha-
riseis//

Forsoþe

Matheu

wey hat ledih to lijf: and her ben setwe hat synden it/ ¶ Per-
 cyue & see fro false prophetis: þe whiche comen to zou in
 loþinges of sheep: but wiþinne þei ben rauþschynge wolues/
 þere fruptis see schulen knowe hem/ wheþer men gederen
 rapis of pornes: or figis of bretris/ to euery good tree: makih
 od fruptis/ soþely an euyl tree: makih euyl fruptis/ a good
 e may not make euyl fruptis: neþer an euyl tree make good
 ytis/ euery tree þat makih not good frupte: schal be kutte
 ne & schal be sente into þe sijr/ þerfore of here fruptis see
 schulen knowe hem/ not eche man þat seih to me lorde lorde
 I entre into þe kyngdome of heuenes: but he þat doih þe
 of my fadir þat is in heuenes: schal entre into þe kyng-
 of heuenes/ many schulen sepe to me in þat day: lorde
 er we hane not propheteide in þi name: & hane caste oute
 is in þi name: & hane done many vertues in þi name/
 anne I schal knoweleche to hem for I knewe zou neuer:
 e away fro me: see þat wirchen wickednesse/ þerfore
 an þat hereþ þes my wordis & doih hem: schal be made
 o a wise man: þat haþ bildide his hous vpon a stoon/
 yne came doune: & floodis camen: & windis blewen &
 en into þat hous: and it fel not doune: for it was
 d on a stoon/ and euery man þat heris þes my wordis
 hem not: is lyche to a man fool: þat haþ bildide his
 grauel (or sonde) and reyne came doune: & floodis
 & wyndis blewen: and þei hurleden into þat hous: &
 ine: & þe fallynge doune herof was greet/ ¶ And it
 whanne ihc hadde endide þes wordis: þe cumpanyes
 n on his techynge/ soþely he was techynge hem as
 uynge power: and not as þe scribis of hem & þe pha-

forsoþe

Matheu

Forsoþe whanne ihc had comen doune fro þe hill: C^m 8^m
 many cumpanyes solowiden hym/ and lo a leprous
 man comynge: worshipide hym seyinge/ lorde zif
 þou wolte: þou mayste make me clene/ and ihc
 holdynge forþ þe hande: touchide hym seyinge/ I wole: be
 þou made clene/ and anone: þe lepre of hym was clenide/ and
 ihc seih to hym: sepe þou to no man/ but go schewe þee to
 pristin: and offre þat ziste þat moyses comaundide: into wyt-
 nessynge tohem/ soþely whanne he had entride into caphar-
 naum: centurion eyzede to hym preyynge hym & seyde/ lorde
 my childe lijf in þe hous sijk on þe paleste: and is euyl tur-
 mentide/ and ihc seih to hym/ I schal come & I schal heele hym/
 and centurio answerynge: seih to hym/ lorde I am not worpi-
 þ þou entre vndir my roof: but onely sepe by worde: & my
 childe schal be heelide/ for whi & I am a man ordeynede vndir
 power: haupnge vndir me knyztis/ and I sepe to þis: goo: and be
 goih/ and to anoper: come þou: & he comen/ and to my seruaut:
 do þou þis þing: and he doih/ soþely ihc herynge þes þyngis:
 wondride: & seyde to men supynge hym/ treuely I sepe to zou: I
 sonde not so greet seih in isrl/ soþely I sepe to zou: þat manye
 schulen come fro þe este: & weste: & schulen reste wiþ abraham &
 ysaac & iacob: in þe kyngdom of heuenes/ forsoþe þe sones of þe
 retorne schulen be caste oute: into vtmore dirkeness/ þere schal
 be weppynge: & beetyng togedir of teep/ and ihc seyde to centu-
 rio/ goo: and as þou haste bileuede: be it done to þee/ and þe childe
 was helide fro þat houre/ ¶ And whanne ihc hadde comen
 into þe hous of symount petre: he siþe his wifes modir liggynge
 & schake wiþ feueres/ and he touchide hir bande: & þe feuer
 leste hir/ and sche roos & serupde hem/ soþely whanne þe euen-
 ynge was made: þei brouzten to hym manye haupnge deuplis/
 and he caste oute spritis by worde: & belide alle haupnge puel:
 þat it schulde be fulfild: þat þing þat was seyde by ysaye þe
 prophete: seynge/ he took oure infirmytees: and bare secke-
 ness/

Matheu


nessis/ soþely ih̄c seinge manye cumpanyes aboute hym: bat
 disciplis go ouer þe water/ and one scribe (or a man of law)
 comynge to: seyde to hym/ mayster I schal sue zee whidir
 þou schalt go/ and ih̄c seyde to hym/ foris hane dichis (or
 rowis) & briddis of þe eyre hane nestis: but mannes sone
 not wher he reste his heed/ soþely anoper of his disciplis se
 to hym/ lorde suffre me to go firste & birie my fadir/ forsoþe
 seyde to hym/ sue þou me: & lete deade men birie here de
 men/ and ih̄u slepyng into a litil schippe: his disciplis sue
 hym/ and lo a greet styrng was made in þe see: so þat þe
 schippe was hilide wip watwis. but he slepte/ and his disci
 camen nyȝ to hym: and reyseden hym seyinge/ lorde saue
 we perischen/ and ih̄c seyde to hem/ what ben zee of litil
 agaste/ þanne he risynge comaundide to þe wyndis & þe
 and a greet peesiblenesse is made/ forsoþe men wondred
 seying/ what maner (man) is (he) þis: for þe wyndis &
 obeschē to hym: and whanne ih̄c had comyn ouer þe wat
 into the cuntree of men of genazareth: two men haup
 deuelis runnen to hym goinge oute fro biriels. ful feerle
 wickide): so þat noman myȝte passe by þe weye/ and lo
 crieden seyinge/ what to vs & to þee ih̄u: þe sone of god: þ
 þou comen hidir bifore þe tyme. for to turmente vs: soþel
 flocke (or droue) of many stwyn hoggis lesowynge: was
 fer fro hem/ but þe deuelys preyeden him: seyinge/ zif þ
 castist vs oute hens: sende vs into þe droue of hoggis/ and
 seiþ to hem/ go zee/ and þei goinge oute: wenten into stwyn
 and lo in a greet birre. al þe droue wenten hedyng into
 see: & þei ben deade in wattris/ forsoþe þe herdis fledden awey
 and comynge into þe cytee: tolden alle þes þingis: and of þe
 þat hadden þe sendis/ and lo al þe cytee wenten azens ih̄
 metynge hym/ and hym sene þei preyeden þat he schulde pa
 fro here coostis//

Matheu

neffis/ *sopely* ihc seinge manye cumpanges aboute hym: bad hi
disciplis go ouer þe water/ and one scribe (or a man of lawe)
comynge to: seyde to hym/ mayster I schal sue zee whidir cur
hou schalt go/ and ihc seyde to hym/ foris hane dichis (or be-
rowis) & briddis of þe eyre hane neffis: but mannes sone bad
ot wher he restie his heed/ *sopely* anoter of his disciplis seyde
to hym/ lorde suffre me to go firste & birie my fadir/ forsoþe ihc
seyde to hym/ sue þou me: & lete deade men birie here deade
men/ and ihu steyzinge into a litil schippe: his disciplis tueden
m/ and lo a greet styrngge was made in þe see: so þat þe litil
schippe was bilide wiþ watwis: but he slepte/ and his disciplis
nen nyz to hym: and repleden hym seyinge/ lorde saue vs:
perischen/ and ihc seyde to hem/ what ben zee of litil sed
te/ þanne he risynge comaundide to þe wyndis & þe see:
a greet peesiblenesse is made/ forsoþe men wondreden:
g/ what maner (man) is (he) þis: for þe wyndis & see
hen to hym/ and whanne ihc had comyn ouer þe water:
the cuntree of men of genazareth: two men haupngt
s runnen to hym goinge oute fro biriels: ful seerte (or
se) to þat noman myzte passe by þe weye/ and lo þei
seyinge/ what to vs & to þee ihu: þe sone of god/ had
men hidir bifore þe tyme: for to turmente vs/ *sopely* a
(or droue) of many swyn hoggis lesotwngge: was not
hem/ but þe deuelys prepeden him: seyinge/ zif þou
s oute hens: sende vs into þe droue of hoggis/ and þe
em/ go zee/ and þei goinge oute: wenten into swyn/
a greet birre: al þe droue wenten hedelynge into þe
ben deade in watris/ forsoþe þe herdis fledden aweye:
nge into þe cytee: tolden alle þes þingis: and of hem
r þe sendis/ and lo al þe cytee wenten azens ihu:
ym/ and hym sene þei prepeden þat he schulde passe
stis//

And

Matheu

 **A**d ihu goinge vp into a boot: passide ouer þe water: C^m 9^m
& came into his cytee/ and lo þei offredento hym a
man sijk in palestie: liggynge in a bedde/ forsoþe ihc
seinge þe seip of hem: seyde to þe man sijk in palestie/
sone haue þou triste: þi synnes ben forzouen to þee/ and lo
summe of þe scribis seyden wiþinne hem self/ þis blaffemeh/
and whanne ihc had seen here houztis: he seyde/ wherto þenke
zee euyl þingis in zoure hertis/ what is lister to seye: þi synnes
ben forzouen to þee: oþer to seye: rise þou & walke/ forsoþe
þat zee wite: þat mannes sone hap power to forzyue synnes
in erþe: þanne he seyde to þe sijk man in palestie/ rise vp:
take þi bed: & go into þin hous/ and he roos & wente into his
hous/ *sopely* þe cumpanges seinge: dredde & glorifieden god:
þat zaue suche power to men/ and whanne ihc passide þens:
he siþe a man sittynge in a tolbope: matheu by name/ and he
seyde to hym/ sue þou me/ and he risynge: solowide hym/
and it is done hym syttinge at þe mete in þe hous: lo many
puplicans & synful men comynge: saten at þe mete wiþ ihu &
his disciplis/ and pharisees seinge: seyden to his disciplis/ whi
etih zoure mayster wiþ publicans & synful men/ and ihc
berpynge: seyde a leche is not nede to men þat faren wel: but
to men haupng euyl/ *sopely* zee goinge: lerneþ what it is: I
wole mercy & not sacrifice/ forsoþe I came not to clepe ryzful
men: but synful men/ **I** þanne þe disciplis of Joon camen
nyz to hym seyinge/ whi we & pharisees fasten ofte: but þi dis-
ciplis fasten not/ and ihc seyde to hem/ wheþer þe sones of þe
spouse (or housbonde) mowne weyle (or mourne) how longe
þe spouse is wiþ hem/ *sopely* dayes schulen come: whanne þe
spouse schal be taken awey fro hem: and þanne þei schulen
faste/ *sopely* no man sendih in a medelynge of rude (or netwe)
clop: into an olde clop: & a worfe kuttynge is made/ neþer
men senden netwe wijn into olde botels (or wijn vessels)/ elles
þe wijn vessels ben broken: & þe wijn is sched oute: and þe
wijn

Matheu

wijn vessels perischen/ but men senden netwe wyne into netwe
wijn vessels: and bope ben kepte/ ¶ Jhu spekyng þes þingis
to hem: lo one prynce came to & worschipide him · sepyng/
lorde my douzter is now deade · but come þou & putte þin
hande vpon hir: and sche schal lyue/ and ihc risynge suede hym
& his disciplis/ and lo a womman þat suffride þe fluxe (or ren-
nyng of blood) twelue zeet: came to byhynde · & touchide þe
hemme of his clooth/ soþely sche seyde wiþinne hir self/ zif I
touche onely þe clothes of hym: I schal be saaf/ and ihc turnyde
& seinge hire: seyde douzter hane þou triste: þi seih þat made
þee saaf/ and þe womman was made saaf fro þat houre/ and
whanne ihc came in to þe hous of þe prynce · & fize mynstrels
& þe cumpanye makynge noyse: he seyde go zee aweye/ for þe
wenche is not deade: but slepiþ/ and þei scorneden hym/ and
whanne þe cumpanye was caste oute: he entride in & helde hire
hande/ and þe wenche roos vp/ and his fame wente oute into
al þe lande/ ¶ And ihu passynge þens: two blynde men sueden
hym · cryng & sepyng/ þou sone of dauid: hane mercy of vs/
soþely whanne þei camen hoom: þe blynde men camen nyz
to hym/ and ihc seih to hem/ what wolen zee þat I do to zou?
and þei seyden lorde: þat oure eyzen ben openyde/ and ihc
seyde/ bileue zee: þat I may do þis þing to zou? þei seyn/
soþely (or zhe) lorde/ þanne he touchide her eyzen: sepyng vp
zoure seih: be it done to zou/ and þe yzen of bope · ben open-
yde/ and ihc pretenyde to hem: sepyng/ se zee þat no man
wite: but þei goinge oute: defameden hym þourz al þat lande/
¶ Soþely þei gone oute: lo þei offreden to hym a doumbe
man haupnge a deupl/ and whanne þe deupl was caste oute:
þe doumbe man spac/ and þe cumpanyes wondriden sepyng/
it apperide neuer so in isrl: but þe pharisees seyden/ in þe
prince of deuplis he castiþ oute deuplis/ and ihc cumpasside
aboute alle cytees & castels techynge in synagogis of hem · &
prechynge þe gospel of þe kyngdom helynge alle langtwischynge
(or ache): and al seekenesse/ forsoþe ihc seynge þe cumpanyes ·
hadden

Matheu

hadden reuþe on hem/ for þei weren traueylide & liggynge as
schepe not haupnge a scheperde/ þanne he seyde to his disci-
plis/ soþely þer is myche rijs corne/ but fewe werkemen/ þer-
fore prepe zee þe lorde of þe rijs corne/ þat he sende werkemen
into his rijs corne//



And þe twelue disciplis gederide to gedir/ he ȝoue to C^m 10^m
hem power of vncleue spiritis/ þat þei schulden
caste hem oute/ and þat þei schulden heele al ache
& al sekenesse/ þes ben þe names of twelue apostlis/
þe firste Symount þat is clepide Petre & Andrew his broþer.
Philip & Bartholomeu/ James of zebede & ioan his broþer.
Thomas/ & Matheu puplican/ & James alþei & Cadee.
Symount canane & Judas scarioth/ þe whiche bitrapede crist/
Jh̄c sente þes twelue/ comaundynge to hem & seyinge/ go zee
not into þe wey of heþen men/ & entre zee not into þe cytees
of samaritans/ but raper go zee to þe scheep of þe hous of isrl.
þat perischiden/ Soþely zee goinge/ preche seyinge/ for þe
kyngdom of heuenes schal neyȝe/ heele zee seeke men/ vpreple
zee deade men/ clense zee mesels/ caste zee oute deuelis/ frely
zee haue taken/ frely ȝoue zee/ nyl zee welden golde neþer sil-
uer in zoure girdels/ not a scrippe in þe weye/ neþer two
cootis/ neþer schoon/ neþer zerde/ for a werkeman is worþi
his mede/ into what euer cytee or castell zee schulen entre/
arip who þerinne is worþi/ & here dwelle zee til þat zee gone
oute/ forsoþe zee entrynge into an hous/ grete zee (or salute
zee) it/ seyinge pees to þis hous/ and soþely zif þat hous be
worþi/ zoure pees schal come on it/ forsoþe zif þat hous be not
worþi/ zoure pees schal turne aȝen to zou/ and who euer schal
not recepue zou/ neþer here zoure wordis/ zee goinge forþe
fro þat hous or cytee/ Onyȝif alweye þe dulle fro zoure feet/
trewely I seye to zou/ it schal be more sufferable to þe lande of
men of sodom & gomor in þe day of iugement/ þan to þat cy-
tee/ lo/ I sende zou as scheep/ in þe myddel of wolues/ þerfore

D

be

Matheu

be zee war (or wise bifore ·) as serpentis/ and fymple as
 douues/ forfoþe be zee war of men/ for þei ſchulen take zou in
 counſeylis/ and þei ſchulen beete zou in here ſynagogis/ and
 to preſidentis (or mayres) & to kyngis · zee ſchulen be ledde
 for me/ into witneſſynge to hem & heþen men/ but whanne
 þei ſchulen take (or bitraye) zou/ nyl zee þenke how or what
 þing zee ſpeken/ forfoþe it ſchal be zouen to zou in þat houre/
 what zee ſchulen ſpeke/ for it ben not zee þat ſpeken/ but þe
 ſpirit of zoure ſadir þat ſpekeh in zou/ ſohely þe broþer ſchal
 take þe broþer into deþ/ & þe ſadir þe ſone/ and ſones ſchulen
 riſe azenes ſadir & modir/ and ſchulen turment hem by deþ/
 and zee ſchulen be in hate to alle men/ for my name/ forfoþe
 he þat ſchal dwelle ſille vnto þe ende/ þis ſchal be ſaaf/ ſohely
 whanne þei ſchulen purſue zou in þis cytee/ flee zee into ano-
 þer/ treuly I ſeye to zou · zee ſchulen not ende þe cytees of
 iſrl/ til þat mannes (ſonne) come/ þe diſciple is not aboue his
 maſter/ ne þe ſeruaunt · aboue his lord/ zif þei hane clepide
 þe houthonde man (or ſadir of meyne) belzebug/ how myche
 more his houſholde meyne/ þerfore drede zee not hem/ for
 noþing is coueride (or hid)/ þat ſchal not be ſchewyde/ and
 no þing is pryuey þat ſchal not be wiſſe/ þat þing þat I ſeye
 to zou in dirkenessi/ ſeye zee in þe liȝte and preche zee vpon
 roues · þat þyng þat zee heren in ere/ and nyl zee drede hem
 þat ſleen þe body/ trewely þei moun not ſlee þe ſoule/ but
 raper drede zee hym þat may leeſe ſoule & body into helle/
 wheþer two ſparowis ben not ſolde for one halpenye · & one
 of hem ſchal not falle on þe erþe · with outen zoure ſadir/
 forfoþe alle þe heres of zoure heede ben nowmbride/ þerfore
 nyl zee drede/ zee ben better þan many ſparowis/ þerfore euery
 man þat ſchal knoweleche me bifore men · and I ſchal knowe-
 leche hym bifore my ſadir þat is in heuenes/ ſohely he þat ſchal
 denye me bifore men/ & I ſchal denye hym bifore my ſadir þat
 is in heuenes/ ¶ Nyl zee deme þat I came to ſende pees into
 þe erþe · I came not to ſende pees into þe erþe/ but ſwerde/
ſohely

Matheu

fopely I came not* to departe a man azenes his fadir · & þe [* Sic in MS.]
 douzter azenes hir modir · & þe fones wiif azenes hire hous-
 bondis modir/ and þe enemyes of a man: (ben) his homely
 meyne/ he þat loueþ fadir or modir more þan me: is not wor-
 þi of me/ and he þat loueþ fone or douzter ouer me: is not
 worþi of me/ and he þat takeþ not his croffe & fup me: is not
 worþi of me/ he þat findiþ his foule (þat is temporal liif): ſchal
 leeſe it/ and he þat leeſeþ his foule (þat is his liif) for me: ſchal
 fynde it/ he þat receyueþ zou: receyueþ me/ and he þat re-
 ceyueþ me: receyueþ him þat ſente me/ he þat receyueþ a pro-
 phete · in þe name of a prophete: ſchal take þe mede of a pro-
 phete/ and he þat receyueþ a iuſte man: ſchal take þe mede of
 a iuſte man/ and whoeuer ʒpueþ drynke to one of þes leeſte:
 a cuppe of colde water onely · in þe name of a diſciple: treuly
 I ſeye to zou: he ſchal not leeſe his meede//



AND it is done whanne ih̄c hadde endide: he com- C^m 11^m
 aundynge to his twelue diſciplis: paſſide fro þens:
 for to teche & preche in þe cytees of hem/ forſoþe
 whanne Joon in bondis hadde herde þe werkis of
 criſt: he ſendynge two of his diſciplis · ſeyde to hym/ art þou
 he þat art to come: or we abiden anoper? and ih̄c answer-
 ynge: ſeyde to hem/ zee goinge telliþ azen to Joon: þo þingis
 þat zee hane herde & ſeen/ blynde men ſeen · crokide men wan-
 dren · meſels bene made clene · deefe men heren · deade men
 riſen azen · pore men ben taken to prechyng of þe goſpel · (or
 ben made keepers of þe goſpel/) and he is bleſſide: þat ſchal
 not be ſclaunderide in me/ fopely hem goyinge aweye: Jh̄c
 bigan ſorto ſeye of Joon to þe cumpanyes/ what þing wenten
 zee oute ſorto ſee in deſerte? wheþer a reed watwide wiþ
 wynde? but what þing wenten zee oute for to ſe? wheþer a
 man cloþide wiþ ſofte þingis? lo þei þat ben cloþide wiþ ſofte
 þingis: ben in houſis of kyngis/ but what þing wenten zee
 oute to ſee? wheþer a prophete? zhe I ſeye to zou: & more
 þan

Matheu

þan a propheet/ for þis is he of whom it is written/ lo I sende
 myn aungel before þi face/ þat schal make reddy þe weye bi-
 fore þee/ treuely I seye to you þer roos none more þan Ioon
 baptist/ amonge children of wymmen/ forsoþe & he þat is laste
 in þe kyngdom of heuenes/ is more þan he/ soþely fro þe dayes
 of Ioon baptist til now/ þe kyngdom of heuenes suffryþ
 strengthe (or violence) & violent men rauyschen it/ for alle
 prophetis & þe lawe til Ioon baptist prophecieden/ and zif zee
 wolen receyue/ he is helie þat is to come/ he þat haþ eris of
 helynge/ here he/ but to whom schal I gesse þis generacōn
 liche/ It is liche to children sittynge in a chepyngge/ þe whiche
 crypyngge to here peetis/ seyn/ we hane sungen to you/ and zee
 hane not lippide (or daunside)/ we hane mournyde to you/ and
 zee hane not weplide/ soþely Ioon came & neþer etynge
 ne drynkyngge/ and þei seyn he haþ a deupl/ þe sone of man
 came etynge & drynkyngge/ and þei seyn/ lo a man deuourer
 (or gloton) & drynker of wijn & frende of puplicans & synful
 men/ and wisdom is iustifiede of here sones/ ¶ þanne ihc dy-
 gan to seye reprove to rytees/ in whiche ful manye vertues
 of hym ben done/ for þei diden not penaunce/ ¶ Cloo to þee
 corozaym/ wo to þee bethsayda/ for zif þe vertues þat ben
 done in you/ hadden ben done in tyre & sydon/ sumtyme þei
 hadden done penaunce in heyre & asche/ neþeles I seye/ it
 schal be softer (or lesse payne) to tyre & sydon þan to you/ in
 þe day of doom/ and þou capharnaum/ wheþer til into heuenes
 þou schalt be reride vp/ þou schalt go doune til into helle/ for
 zif þe vertues þat ben done in þee/ hadden ben done in sodom/
 parauenture þei schulden hane dwelide til into þis day/ ne-
 þeles I seye to you/ for to þe lande of sodom it schal be softer
 (or lesse payne) in þe day of doom/ þan to þee/ I knoweleche
 to þee sadir lorde of heuene & erþe/ for þou hast hidde þes
 þingis fro wise men & war (or worldly) slyze men/ and hast
 schewide hem to litil men/ so sadir/ for whi/ so it was plesynge
 before þee/ alle þingis ben taken to me/ of my sadir/ and no
 man

Matheu

man knowiþ þe sone: no but þe fadir/ ne any man knewe þe fadir no but þe sone. and to whom þe sone wolde schewe/
Alle zee þat traueylen & ben chargide. comen to me: & I schal refrefche (or fuffille) zou/ take zee my zok vpon zou. & lerne zee of me. for I am mylde & meke in herte. & zee schulen fynde reste to zoure foulis/ for my zok is fweete (or fofte): and my charge lizte (or eys) //

In þat tyme ih̄c wente by cornes on þe faboth day/ C^m 12^m
 forsope his disciplis hungryng: bygunnen to plucke eris of corne & to ete/ sopely pharisees sepyng: sepyden to hym/ lo þi disciplis done þat þing þat is not leueful to hem: for to do in sabotis/ and he seyde to hem/ whether zee hane red what dauyd dide whanne he hungride. & þei þat weren wiþ hym/ how he entride into þe hous of god. & ete louses of propocicion (or puttyng forþ) . þe whiche louses was not leueful to hym to ete. neþer to hem þat weren wiþ hym: no but to priffis onely/ or whether zee hane not red in þe lawe. for in sabotis. priffis in þe temple defoulen þe sabotis. & þei ben wiþouten grete synnes/ sopely I sepe to zou. for þis is more þan þe temple/ forsope zif zee wisten what is þis. I wole mercy & not sacrifice: zee schul neuer hane condempnyde innocentis/ treuely mannes sone is zhe lorde: of þe saboth/ and whanne he passide þens: he came into þe sinagoge of hem and lo a man hauynge a drie hande. & þei axeden hym sepyng: zif it is leueful to heele in þe saboth: þat þei schulden accuse hym/ sopely he seyde to hem/ who schal be a man of zou þat haþ one scheep. & zif it schal falle doune into a dyche in þe sabotis: whether he schal not holde. and lifte it vp/ how myche more is a man better þan a scheep/ and so it is leueful to do good in þe saboth/ þanne he seyde to þe man/ stretche forþe þin hande/ and he strauzte forþ: and it is restoryde to helpe: as þe toþer/ forsope þe pharisees goinge oute. maden a counseyll azenes hym: how þei schulden leese hym/ sopely ih̄u witteþe.

Matheu

ynge: wente away pens/ and many sieden hym: and he helide
 hem alle/ and he comaundide to hem: þat þei schulden not
 make hym opyn (or knowen) · þat þat þing schulde be fulfildē ·
 þat was seide by ysaiē þe prophete: seyinge/ lo my chosen
 childe whom I hane chosen: my derlynge · in whom it hap
 wel pleside to my soule/ I schal putte my spirit on hym: and
 he schal telle doom to heben men/ he schal not stryue ne crie:
 neþer any man schal heere his voyce in stretis/ he schal not
 breke to gedir a schaken reed · & he schal not quenche smo:
 kyngde flare: til þat he caste oute doom to victorpe & heben men
 schulen hope in his name/ þanne a blynde man & a doumbe
 haupnge a deupl · was offride vp til hym/ and he beelide hym:
 so þat he spak & sate/ and alle þe cumpanyes wondriden & sey-
 den · wher þis be þe sone of dauid? but þe pharisees herynge ·
 seyden/ he þis castiþ not oute sendis: no but in belzebug prynce
 of sendes/ toþely ihc witynge here þouztis: seide to hem/ eche
 kyngdom departide azenes hym self: schal be desolate (or dis-
 confortide)/ and eche cytee or hous departide azenes itself:
 schal not stonde/ and zif sathanas caste oute sathanas: he is
 departide azenes hymself/ þerfore how schal þys kyngdom
 stonde? and zif I in belzebug caste oute deuplis: in whom (or
 whos myzte) zoure sones casten oute? þerfore þei schul be
 zoure domesmen/ forsoþe zif I in þe spirit of god caste oute
 sendis: þerfore þe kyngdom of god is comen into zou (or
 amonge zou)/ oþer how may any man entre into þe hous of
 a stronge man · & take away his vessels: no but firste he schal
 bynde þe stronge man · & þanne he schal raupscþe his hous/ he
 þat is not wiþ me: is azenes me/ and he þat gederiþ not to
 gedir wiþ me: scateriþ abroad/ þerfore I sate to zou al synne
 & blasfemye · schal be forzouen to men · but þe spirit of blas-
 femye: schal not be forzouen/ and who euer schal sepe a worde
 azenes mannes sone: it schal be forzouen to hym/ forsoþe he
 þat sepe a worde azenes þe holy gost: it schal not be forzouen
 to hym · neþer in þis worlde ne in þe toþer/ oþer make zee þe
 tree

Matheu

wente away hens/ and many sueden hym/ and he helide
 alle/ and he comaundide to hem/ þat þei schulden not
 hym oppyn (or knowen) / þat þat þing schulde be fulfild
 was seide by ysaie þe prophete/ seyinge/ lo my choten
 whom I hane choten/ my derlyng / in whom it shal
 be side to my soule/ I schal putte my spirit on hym/ and
 al telle doom to heven men/ he schal not stryue ne crie/
 any man schal heere his voyce in stretis/ he schal not
 to gedir a schaken reed / & he schal not quenche smok-
 e flare/ til þat he caste oute doom to victorie & heven men
 n hope in his name/ þanne a blynde man & a dumble
 ge a deupl / was offride vp til hym/ and he heelde hym/
 he spac & sate/ and alle þe cumpanges wondriden & se-
 wher his be þe sone of dauid/ but þe pharisees herpyng/
 he þis castiþ not oute fendis/ no but in belzebul prynt
 es/ soþely ihc witynge here pouztis/ seide to hem/ eche
 om departide azenes hym self/ schal be desolate (or dis-
 ide)/ and eche cytee or hous departide azenes it self/
 ot stonde/ and zif sathanas caste oute sathanas/ he is
 de azenes hymself/ þerfore how schal hys kyngdom
 and zif I in belzebul caste oute deuplis/ in whom (or
 yzte) zoure sones casten oute/ þerfore þei schal be
 imesmen/ forsoþe zif I in þe spirit of god caste oute
 þerfore þe kyngdom of god is comen into zou (or
 zou)/ oþer how may any man entre into þe hous of
 man / & take away his vessels/ no but firste he schal
 tronge man / & þanne he schal raupsche his hous/ he
 wip me/ is azenes me/ and he þat gederiþ not to
 ne/ scateriþ abroad/ þerfore I seide to zou al synne-
 / schal be forzouen to men / but þe spirit of blas-
 / not be forzouen/ and who euer schal seie a worde
 nes sone/ it schal be forzouen to hym/ forsoþe þe
 orde azenes þe holy gost/ it schal not be forzouen
 r in þis worlde ne in þe toþer/ oþer make zee þe
 tree

Matheu

tree good & his fruyte good/ oþer make zee þe tree euyl / & his
 fruyte euyl/ forsoþe a tree is knowen of þe fruyte/ zee gene-
 racō of neddris how motown zee speke goode þingis whanne
 zee ben euyl/ soþely þe mouþe spekiþ/ of þe greet plente of þe
 herte/ a good man bryngiþ forþ good þingis/ of good tresoure/
 forsoþe I seie to zou/ for whi of euery ydil worde þat men
 speken/ þei schulen zilde resoun þer of in þe day of doom/ for
 of þi wordis þou schalt be iustificed/ and of þi wordis þou
 schalt be dampnyde/ ¶ þanne summe of þes scribis & phari-
 sees answered to hym/ seyinge/ mayster we wolen se a token
 of þee/ þe whiche answerunge/ seih to hem/ an euyl generacōn
 and aboutrer/ seekiþ a token/ and token schal not be zouen
 to it/ no but þe token of ionas þe prophet/ for as Jonas was
 in the wombe of a whalle þre dayes & þre nyztis/ so mannes
 sone schal be in þe herte of þe erþe / þre dayes & þre nyztis/
 men of nyngue schulen rise in doom wip þis generacōn & þei
 schulen condempne it/ for þei diden penaunce in þe prechyng
 of Jonas/ and lo heere more þan Jonas/ þe queen of þe south
 schal rise in doom wip þis generacōn & schal condempne it/
 for sche came fro þe endis of þe erþe/ for to heere þe wisdom
 of salamon/ & lo heere (is) more þan salamon/ forsoþe whanne
 an vnclene spirite schal go oute fro a man/ he goiþ bi drye
 places seekyng and he findiþ not/ þanne he seih/ I schal turne
 azen into myn hous/ fro whens I came oute/ & he comyng
 fyndiþ it voyde/ clenide wip besemes / & mayde sayre/ þanne
 he goiþ & takiþ seuene oþer spiritis wip hym/ worse þanne hym-
 self / and þei entryng in dwelle þere/ and þe laste þingis of
 þat man ben made worse þan þe former/ so it schal be into þis
 werste generacōn/ ¶ zit hym spekyng to þe cumpanges of
 puple/ lo hys modir & his breþeren stoden wip oute forþ/ se-
 kyng for to speke to hym/ soþely sum man seide to hym/ lo þi
 modir and þi breþeren stonde wip oute/ sekynge þee/ and he
 answeryng to þe man seyinge to hym/ seih/ who is my modir/
 & who ben my breþeren/ and he holdyng forþ hys hande into
 his

Matheu

his disciplis: seyde/ lo my modir • & my breheren/ tre
 whoeuer doih þe wille of my fadir þat is in heuenes: he is
 broþer & suster & modir//

C^m 13^m



[* Sic in MS.]

Matheu þat day ihc goinge oute of þe hous: satte bi
 þe see/ and manye cumpanyes of puple ben gede
 to hym: so þat he steyzinge vp into a boot • sati
 al þe cumpanye stood in þe brinke/ and he spa
 hem many þingis in parablis: seyinge/ lo he þat sowiþ: &
 oute to some his seed/ and þe while he sowiþ: summe fel
 biwidis þe wepe/ and briddis of þe erþe * camen: and eten h
 sopely oþer (seedis) felden into stonpe places: where þei k
 den not myche erþe and anone þei ben sprungen vp: for
 hadden not depnesse of þe erþe/ sopely þe sunne sprunge
 þei swaleden (or brennten for heete) • & for þei hadden
 root þei drieden vp/ forsoþe oþer (seedis) sellen amo
 þornes • & þe þornes weren vp/ and strangeliden hem/ but o
 (seedis) felden into good lande: and zauen fruyte • summe
 hundride folde • & anoter sixty folde • & anoter þritty folde
 þat haþ eris of herynge: here he/ and disciplis comynge
 seyden to hym/ whi spekest þou in parablis to hem/ þe whi
 answerynge: seith to hem/ for to zou it is zouen for to kno
 þe mysterie (or pryuate) of þe kyngdom of heuenes: but it
 not zouen to hem/ for it schal be zouen to hym þat haþ: and
 schal haue plente/ treuly who þat haþ not: þat þing þat hi
 seen to haue: schal he taken away fro hym/ perfore I speke
 hem in parablis • for þei seinge seen not • & þei herynge he
 not neþer vnderstonde: þat þe prophecie of ysaye seyinge
 fulfild in hem/ wiþ herynge zee schulen here: & zee schul
 not vnderstonde/ and zee seing schulen see: & zee schulen
 se/ for þe herte of his puple is infattide • and þei herden g
 uously wiþ eris • & þei hane closide þer yren: þat sumtyme
 seen wiþ yren • & wiþ eris heren • & vnderstonde in herte • &
 be to gedið turne: & I beele hem/ forsoþe zoure yren þ
 se

Matheu

disciplis: seide/ lo my modir • & my breperen/ trech
ouer doth he wille of my sadir pat is in heuenes: he is my
fater & suster & modir//

In dat day ihc goinge oute of he hous: satte biſides
he see/ and manye cumpanyes of puple ben gederde
to hym: so pat he seyninge by into a boot: satte/ &
al he cumpanye stood in he brinke/ and he spak to
many pingis in parablis: seyinge/ lo he pat sowt: goth
to sowe his seed/ and he while he sototh: summe seiden
is he weye/ and briddis of he erbe* camen: and eten hem:
y oher (seedis) seiden into stonpe places: where hei had
not myche erbe and anone hei ben sprungen up: for hei
en not depnesse of he erbe/ sohely he sunne sprunge up:
maleden (or brennten for heete) • & for hei hadden not
hei drien den up/ forsope oher (seedis) sellen amonge
s • & he hornes weren up/ and strangeliden hem/ but oher
s) seiden into good lande: and zauen fruyte: summe an
ide solde • & anoter sixty solde • & anoter pritty solde/ he
h eris of herynge: here he/ and disciplis comynge to
to hym/ whi spekest thou in parablis to hem/ he wiche
ynge: seith to hem/ for to you it is zouen for to knowe
terie (or pryuate) of he kyngdom of heuenes: but it is
n to hem/ for it schal be zouen to hym pat hap: and he
ue plente/ treuly who pat hap not: pat ping pat he is
aue • schal he taken away fro hym/ perfore I speke to
arablis • for hei seinge teen not • & hei herynge heeren
vndirsonden: pat he prophecie of ysaye seyinge be
hem/ wiſh herynge zee schulen here: & zee schulen
onde/ and zee seing schulen see: & zee schulen not
erte of his puple is infattide • and hei herden ge
rts • & hei hane cloide her ysen: pat sumtyme hei
n • & wiſh eris heren • & vndirsonde in herte • & hei
wngdes • & I beele hem/ forsope zoure ysen pat
seen

Matheu

scen ben bleſside: and zoure eris pat heren/ forsope I seye
treuſe to you/ for many prophetis & iuste men coueytiden to
se so pingis pat zee seen: & hei sizen not/ and to here he pingis
pat zee heren: and hei herden not/ perfore here zee he parable
of he sotoynge (man) • eche pat herih he worde of he rewme &
vndirsondih not: he puple spirit cometh and raupschip pat • pat
is soten in his herte: his is pat is soten in his herte: his is
pat is soten biſides he wey/ sohely he pat is soten on he soon:
his it is pat hereh he worde of god • & anone wiſh ioy takih it/
forsope he hap no root in hym self: but it is temporal • (pat is
it lastih not but a litil tyme) • forsope tribulacōn and persecu
cōn made for he worde: anone he is sclaunderide/ but he pat
is soten in hornes: is his pat herih he worde • & he biſynesse
of his worlde • & he falsenesse of richessis • strangeliſh he worde:
and it is made wiſhouten fruyte/ but he pat is soten into
good lande: is his pat herih he worde • & vndirsondih &
bringih forſ fruyte/ and sohely sum makih an hundriſh solde •
treuly anoter sixty solde • forsope anoter pritty solde/
Anoter parable ihc put forſ to hem: seyinge/ he kingdom of
heuenes is made liche to a man • pat sewe good seide • in his
feelde/ but whanne men slepten: his ennempe came • & sewe
aboue darnel (or cockel) • in he mydel of wheet: and wente
away/ sohely whanne he erbe hadde growen & made fruyte:
panne he darnels (or cokkels) appereden/ forsope he seruautis
of he housbonde man • comynge nyz: seyden to hym/ lorde
wher thou hast not soten good seed in pi feelde: wher of panne
hap it darnel (or cokkle) • and he seih to hem/ he man ene
mpe: hap done his ping/ treuely he seruautis seyden to hym/
wolte thou we go: and gaderen hem/ and he seyh/ nay lesthe
parauentur zee gaderynge darnels (or cokkels): drawe by by
he root to gedir wiſh hem & he wheet/ sustre zee hem boſe •
ware til to ripe corne • & in tyme of rijp corne: I schal seye to
repers/ firste gadir zee to gedir darnels (or cokkels) & bindih
hem to gedir in knytkchis (or smale bundels) • for to be brente:

¶

but

Matheu

but gadir zee wheet into my berne/ Anoper parable ihc putte
 forþ to hem: seyinge/ þe kyngdom of heuenes is lijk to a corne
 of seneney · þe whiche a man takyng: setwe in his feelde/ þe
 whiche treuely is lesse of alle seedis/ but whanne it hap warden:
 it is most of alle wortis/ & is made a tree: so þat briddis of þe
 eyre comen & dwellen in bowis (or braunchis) þerof/ ¶ Ano-
 per parable ihc spac to hem/ þe kyngdom of heuenes is lijk to
 fourdouz · þe which taken: a womman hid in þre mesures of
 mele: til it were al fourdowide/ ihc spac alle þes þingis in pa-
 rablis to þe cumpanyes of puplis: and he spac not to hem
 wipouten parablis · þat it schulde be fulfild þat þing þat is
 seyde by þe prophete: seyinge/ I schal open my moup in pa-
 rablis: I schal bulke oute (or telle oute) · hid þingis fro ma-
 kyng of þe worlde/ þanne þe cumpanyes leste: he came into
 an hous/ and hys disciplis camen nyȝ to hym · seyinge expoune
 to vs þe parable of darnels (or cockels) of þe felde/ þe whiche
 answerynge: seip/ he þat sowip good seed: is mannes sone/
 soþely þe feelde: is þe worlde/ but þe good seed: þes ben sones
 of þe kyngdom/ darnels (or cockels): forsoþe þes ben euyl
 sones/ but þe enemye þat sowip hem: is þe sende/ but þe riȝe
 corne: is þe endynge of þe worlde/ soþely þe repers: ben aun-
 gels/ þerfore as darnels ben gederide to gedir & brennte in
 fyr: so it schal be in þe endynge of þe worlde/ mannes sone
 schal sende his aungels · & þei schulen gedir of his rewme alle
 sclaunderers: and hem þat done wickidnesse/ and þei schulen
 sende hem: into þe chymney of fyr/ þer schal be wepyng and
 betyng togedir of teer/ þanne iuste men schulen thyne as þe
 sunne: in þe rewme of here sadir/ he þat hap eris of betyng
 here he/ ¶ þe kyngdom of heuenes is lijk to tresour hid in a
 feelde/ þe whiche a man þat fyndip: hidip/ & for ioye of it he
 goip & sellip alle þingis þat he hap: and bieþ þe ilke feelde/
 ¶ Estesone þe kyngdome of heuenes is lijk to a man mar-
 chaunt: seekyng good margaritis/ soþely one precious mar-
 garite founden: he wente & selde alle þingis þat he hadde and
 bouȝte

Matheu

adit zee wheet into my berne/ Another parable ihc putt
to hem: seyinge/ he kyngdom of heuenes is lijk to a corne
ency: he whiche a man takyng: sette in his seelde he
e treuely is lesse of alle seedis/ but whanne it hath woren:
most of alle wortis/ & is made a tree: so hat briddis of he
omen & dwellen in bowis (or braunchis) herof ¶ Ano-
rable ihc spac to hem/ he kyngdom of heuenes is lijk to
uz: he which taken: a womman hid in pre mesures of
til it were al sowerdowide/ ihc spac alle hes pingis in pa-
to he cumpanges of pupilis: and he spac not to hem
ten parabis: hat it schulde be fulfillede hat ping hat is
y he prophete: seyinge/ I schal open my mouh in pa-
I schal bulke oute (or telle oute) · hid pingis fro ma-
of he worlde/ panne he cumpanges lesse: he came into
s and hys disciplis camen ny: to hym: seyinge expoune
e parable of darnels (or cockels) of he selde/ he whiche
yng: seih/ he hat sowih good seed: is mannes sone:
e seelde: is he worlde/ but he good seed: hes ben sones
ngdom/ darnels (or cockels): forsope hes ben euyl
ut he enemye hat sowih hem: is he sende/ but he riipe
he endynge of he worlde/ tohely he repers: ben aun-
fore as darnels ben gederide to gedit & brennte in
schal be in he endynge of he worlde/ mannes sone
e his aungels · & hei schulen gedit of his retome alle
rs: and hem hat done wickidnesse/ and hei schulen
into he chymney of sijr/ per schal be weppnge and
redit of teeh/ panne iuste men schulen syne as he
e retome of here sadir/ he hat hap eris of herynge
he kyngdom of heuenes is lijk to tresour hid in a
riche a man hat syndih: hidih/ & for iope of it he
alle pingis hat he hap: and bieþ he ilke seelde/
e kyngdome of heuenes is lijk to a man mar-
ng good margaritis/ tohely one precious mar-
: he wente & selde alle pingis hat he hadde and
bouzte

Matheu

bouzte it/ ¶ Este he kyngdome of heuenes is lijk to a nette
sente into he see: and of al kynde of fysches gederynge/ he
whiche whanne it was fulfillede · men leedyinge oute · & settyng
bißdis he brynke · clenßiden he good into here vessels: but hei
senten oute he euyl/ so it schal be in he endynge of he worlde/
Aungelis schulen go oute · & schulen departe euyl men · fro he
mydel · of iuste men: and hei schulen sende hem into he chym-
ney of sijr/ here schal be weppnge & betyngge togedir of teeh/
hane zee vnderstonde alle hes pingis/ hei seyn to hym/ zhe/
he seih to hem/ herfore euery writer tauzte in he kyngdome
of heuenes: is lijk an housbondeman · hat bryngih forþ of his
tresour: newe pingis and olde/ ¶ And it is done whanne ihc
hadde endide hes parabis: he passide fro þens/ and he comyng
into his cuntre: tauzte hem in here synagogis: so hat hei
wondriden & seyden/ wher of to hym his wisdom & vertues/
wheper is not his he sone of a smyth (or carpenter)/ wher his
modir be not seyð marie · & his breheren James & Ioseph &
Symount & Judas/ and his sistris: wher hei alle ben not at
us/ herfore wherof to hym: alle hes pingis/ and so hei weren
sclaunderide in hym/ forsope ihu seyde to hem a prophet is
not wiþ oute worschip: no but in his owne cuntre · & in his
owne hous/ and he dide not here many vertues: for he vnbil-
leue of hem//

In hat tyme heroude tetrarchs hat is prynce of he C^m 14^m
surþe parte · herde he fame of ihu: and seyde to his
children/ his is Ion baptist/ he hap risen fro deade:
and herfore vertues wirchen in hym/ forsope he-
roude heelde Ioon · & bonde hym · & putte hym into prisoune:
for herodias he wise of his broþer/ for Ion seyde to hym/ it is
not bileueful to þee: for to haue hir/ and he willynge to see
hym · dredde he puple: for hei hadden hym as a prophet/ for-
sope in he day of heroudis birþe · he douzter of herodias lepte
in he mydil: and pleide to heroude/ wherfore wiþ an oþe he
bihizte

Matheu

bihipte for to ȝue to hyr: what euer þyng ſche had aride of
 hym/ and ſche biſore monetiſide (or warnyde) of hire modir:
 ſeiþ/ ȝiue þou to me hidir: þe heede of ion baptiſt in a diſche/
 and þe kyng was ſorowful for þe oþe · and for hem þat ſaten
 to gedir at þe mete: he comaundide to be ȝouen/ & þe ſente: &
 bihedide Joon in þe priſoune/ and his hede is brouȝte to in a
 diſche · & it is ȝouen to þe wenche · & ſche bare it to hir modir/
 and his diſciplis comen to · token hys body & biryeden it/ and
 þei compnge: tolden to ihū/ ¶ þe whiche þing whanne ihc had
 herde: he went fro þens in a boot into deſerte place biſidis/
 and whanne þe cumpanges of puple hadden herde: þei ſolow-
 iden hym & on þere ſeete fro cytees/ and ihc goinge oute ſiȝe a
 greet multitude of puple · & hadde reuþe on hem: & heeliȝe þe
 ſiȝk men of hem/ ſoþely þe euenyng maad: his diſciplis camen
 nyȝ to hym: ſeyinge/ þe place is deſerte: and þe houre haþ not*
 paſſide/ leeſe þe cumpanges of puple · þat þei goinge into caſ-
 tels · bigge metis to hem/ forſoþe ihc ſeyde to hem: þei hane
 not neede/ ȝue ȝee hem for to ete/ þei anſweriden/ we hane
 not here: no but ſyue looues & two fiſchis/ þe whiche ſeyþ to
 hem/ brynge ȝee hem hidir to me/ and whanne he hadde com-
 aundide þe cumpanges for to ſitte on þe heȝ · ſyue looues &
 two fiſchis taken: he biholdyng into heuenes · bleſſide brake
 & ȝaue to his diſciplis/ ſoþely þe diſciplis ȝauen to þe cumpa-
 nyes/ and alle eten & weren fulſilde/ and þei token þe reliſes
 of broken gobitis (or metis) · twelue coſyns ful/ forſoþe þe
 nowmbre of men etyng: was ſyue þouſande of men · out ta-
 ken wymmen & litil children/ ¶ And anone ihū compellide
 (or comaundide) þe diſciplis for to go into a boot · & go biſore
 hym ouer þe ſee: til þat he leſte þe cumpanges/ and þe cum-
 panges leſte: he ſteȝede up into an hil al one for to prepe/
 ſoþely þe euenyng made: he was þere al one/ ſoþely þe boot
 in þe mydel ſee: was þrowen wiþ wawis/ forſoþe þe winde
 was contrarie/ but in þe furþe wakinge of þe nyȝt: he came to
 hem walkyng vpon þe ſee/ and þei ſeiȝe hym walkyng
 vpon

[* Sic in MS.]

Matheu

te for to 3yue to hyr: what euer þyng ſche had aride of
and ſche biſore monethide (or warnyde) of hire modir:
3yue þou to me hidir: þe heede of ion baptiſt in a diſche/
e kyng was ſorowful for þe oþe · and for hem þat ſaen
it at þe mete: he comaundide to be 3ouen/ & he ſente: &
de 3oon in þe priſoun/ and his hede is brouzte to in a
& it is 3ouen to þe wench · & ſche bare it to hir modir/
s diſciplis comen to · token hys body & biryeden it/ and
nyng: tolden to ihū/ ¶ þe whiche þing whanne ihc had
he went fro þens in a boot into deſerte place biſidis/
whanne þe cumpanyes of puple hadden herde: þei ſolow
m & on here ſeete fro cytees/ and ihc goinge oute ſize a
multitude of puple · & hadde reuþe on hem: & heelde þe
n of hem/ ſohely þe euenyng maad: his diſciplis camen
hym ſeyinge/ þe place is deſerte: and þe houre hath not
leſe þe cumpanyes of puple · þat þei goinge into ca-
ge metis to hem/ forſoþe ihc ſeyde to hem: þei hane
3yue 3ee hem for to ete/ þei anſweriden/ we hane
no but fyue looues & two fyſchis/ þe whiche ſeyþ to
nge 3ee hem hidir to me/ and whanne he hadde com-
þe cumpanyes for to ſitte on þe hey · fyue looues &
his taken: he biholdyng into heuenes · bleſſide brake
his diſciplis/ ſohely þe diſciplis 3auen to þe cum-
alle eten & weren fulſilde/ and þei token þe reliſes
gobitis (or metis) · twelue coſyns ful/ forſoþe þe
of men etyng: was fyue þouſande of men · out ra-
icn & litil children/ ¶ And anone ihū compellide
dide) þe diſciplis for to go into a boot · & go biſore
e ſee: til þat he leſte þe cumpanyes/ and þe cum-
he ſtepyede up into an hil al one for to prepe/
nyng made: he was here al one/ ſohely þe boot
ee: was þrown wiþ watris/ forſoþe þe winde
but in þe furþe wakinge of þe nyzt: he came to
upon þe ſee/ and þei ſeyge hym walkyng
upon

Matheu

upon þe ſee: weren diſcourblide ſeyinge/ for it is a fantum/ and
for drede þei cryeden/ and anone ihc ſpac to hem: ſeyinge/
haue 3ee triſte/ I am: nyl 3ee drede/ ſohely petre anſweryng:
ſeyde/ lord 3if þou art: comaunde me for to come to þee upon
þe wattris/ and he ſeiþ come þou/ and petre goinge doune fro
þe boot: walkide on þe wattris for to come to ihū/ treuly he
ſeynge a ſtronge wynde: was aſerde/ and whanne he bigane
for to be drenchide: he criede ſeyinge/ lord make me ſaaf/
and anone ihc holdyng ſorþ þe hande: cauzte hym: and ſeiþ
to hym/ þou of litil ſeiþ: whi haſt þou doutide? and whanne
he hadde ſtepyede up into þe boot: þe winde ceſſide/ ſohely þei
þat weren in þe boot: camen & worſchipeden hym ſeyinge/
verrely þou art goddis ſone/ ¶ And whanne he had paſſide
ouer þe ſee: þei camen into þe lande of genezar/ and whanne
men of þat place had knowen hym · þei ſenten into al þat cun-
tre · & þei offreden to hym alle hauyng euyll/ and þei prepeden
hym þat þei ſchulde touche ouer þe hemme of his cloþinge/
and whoeuer toucheden: ben made ſaaf//



Whanne ſcribis & phariſees camen nyzt to hym fro C^m 15^m
irliū: ſeyinge/ whi þi diſciplis ouerpaſſen (or bre-
ken) þe tradiciouns (or ſtatutis) of eldre men? for
þei waſchen not handis: whanne þei eten breed/
ſohely he anſweryng: ſeiþ to hem/ and whi breken 3ee þe
maundement of god: for 3oure tradicō? for whi god ſeyde/
honoure þi fadir & þi modir/ & he þat curſeth fadir or modir:
die he by deþ/ but 3ee ſeyn/ who euer ſchal ſeþe to fadir or
modir: what euer 3iſte is of mee: it ſchal profite to þee/ and
he hath not worſchipide his fadir or his modir: & 3ee hane
made þe maundement of god voyde (or ydil) for 3oure tradi-
cō/ ypocritis pſaie þe prophete propheciēde wel of 3ou · ſey-
inge/ þis puple honoureþ me wiþ lippis: forſoþe here herte is
far fro me/ treuely þei worſhipen wiþ oute cauſe: techyng
þe doctrynes and maundementis of men/ and þe cumpanyes
of

Matheu

of puple clepide togedir to hym: he seyde to hem/ here zee & vndirskonde/ not þat þing þat entriþ into þe moup defoulþ a man/ but þat þing þat cometh forþ fro þe moup defoulþ a man/ ¶ þanne his disciplis comynge nyȝ: seyden to hym/ þou wost þat þis worde herde: pharisees ben sclaunderide/ and he answerynge seiþ/ euery plauntynge · whiche my fadir of heuene haþ not plauntide: schal be drawen vp bi þe root/ suffre zee hem/ þei ben blynde: & leders of blynde men/ soþely zif a blynde man zife leedynge to a blynde man: hope fallen down into þe dicke/ petre forsoþe answerynge · seyde to hym/ expounde to vs þis parable/ and he seyde/ zit & zee ben wiþ- outen vndirskondynge/ wher zee vndirskonden not · þat alle þing þat entriþ into þe moup: goiþ into þe wombe · & is sente oute into þe goinge/ but þo þingis þat comen forþ fro þe moup gone oute of þe herte/ and þo þingis: defoulen a man/ for of þe herte gone oute euyl þouȝtis · mansleingis · auoutries · for- nycacōns · pestis · falsse witnesis · blaffempes/ þes þingis it ben þat defoulen a man soþely for to ete wiþ handis not was- chen: defoulþ not a man/ ¶ And ihc gone fro þens: wente into þe parties of tyre & sydon/ and lo a womman of canane: gon oute of þe coostis: criede seyinge to hym/ lorde þe sone of dauid haue mercy of me/ my douȝter is euyl traueylide of a deuyl/ þe whiche answerde not to hire a worde/ and his disciplis ca- men to: prepeden hym seyinge/ leue þou hire: for sche crieth astir vs/ forsoþe he answerynge seiþ/ I am not sente: no but to þe scheep of þe hous of isrl þat perischiden/ but sche came & worschipide hym seyinge/ lorde helpe me/ þe whiche answerynge: seiþ/ it is not for to take þe breed of sones: and sende to houndis/ and sche seyde/ zhe lorde for whi & litil whelpis eten of þe crummes: þat fallen doune fro þe borde of here lordis/ þanne ihc answerynge: seiþ to hire/ a þou womman: þi seiþ is greet/ be it done to þee as þou wolte/ and hire douȝ- ter was heelide: fro þat houre/ ¶ And whanne ihc had passide þens: he came biȝdis þe see of galilee/ and he stepzinge into an

Matheu

puple clepide togedir to hym: he seyde to hem: here zee
 sonde/ not pat ping hat entriþ into þe moup defoulþ
 but pat ping hat comen forþ fro þe moup defoulþ
¶ Hanne his disciplis comynge nyz: seyden to hym
 osse þat his worde herde: pharisees ben sclaunderide/
 answerynge seih/ euery plauntynge: whiche my sadir
 ene hap not plauntide: schal be drawen vp bi þe root/
 see hem/ þei ben blynde: & leders of blynde men/ sobel
 blynde man zise leedyng to a blynde man: boþe fallen
 into þe dicke/ petre forsoþe answerynge: seyde to hym:
 e to vs þis parable/ and he seyde/ zit & zee ben wiþ
 vndirsondyng/ wher zee vndirsonden not: þat alle
 t entriþ into þe moup: goiþ into þe wombe: & is sente
 o þe goinge/ but þo pingis þat comen forþ fro þe moup
 te of þe herte/ and þo pingis: defoulen a man/ for of
 gone oute euyl þouztis: mansleingis: auoutries: for:
 s: þetris: falsse witneßis: blasfempes/ þes pingis it
 defoulen a man sobely for to ete wiþ handis not was:
 foulþ not a man/ **¶** And ihc gone fro þens: wente
 rties of tyre & sydon/ and loa womman of canane: gon
 coostis: criede seyinge to hym/ lorde þe sone of dauid
 cy of me/ my douzter is euyl traueylide of a deuyl/
 answeryde not to hire a worde/ and his disciplis ca:
 eyeden hym seyinge/ leue þou hire: for sche crieh
 rsoþe he answerynge seih/ I am not sente: no but
 of þe hous of isrl þat perischiden/ but sche came &
 hym seyinge/ lorde helpe me/ þe whiche answer:
 t is not for to take þe breed of sones: and sende
 ind sche seyde/ zhe lorde for whi & litil whelpis
 mmes: þat fallen doune fro þe borde of here
 ihc answerynge: seih to hire/ a þou womman:
 be it done to þee as þou wolte/ and hire douz:
 fro þat houre/ **¶** And whanne ihc had passide
 iudis þe see of galilee/ and he seyzyng into
 an

Matheu

an hil satte here/ and manye cumpanyes camen nyz to hym:
 haunge wiþ hem manye dumble men & crokide feble &
 blynde: and many oþer/ and þei castiden hem doune at his feet/
 and he helide hem: so þat þe cumpanyes wondriden: seinge
 dumble men spekyng: & crokide goinge: blynde men seinge:
 and þei magnifieden god of isrl/ **¶** Sobely ihc his disciplis
 gaderide togedir: seyde I haue reuþe of þe cumpanye of þe
 puple: for nowe he þridde dawe þei dwellen stille wiþ me: &
 þei hane noþing þat þei schulden ete/ and I wole not leue hem
 fastynge: lesse þei saylen in þe wape/ and þe disciplis seyn to
 hym/ þerfore wher of so manye looues to vs in desert: þat we
 fulfille to greet a cumpanye of puple/ and ihc seih to hem/ how
 many looues hane zee/ and þei seyden seuene: and a setwe
 smale fischis/ and he comaundide to þe cumpanye: þat þei
 schulden sitte to meete vpon þe erþe/ and he takynge seuene
 looues & þe fischis: & doinge þankyngis: brake & zawe to his
 disciplis: and disciplis zauen to þe puple/ and alle eten &
 weren fulfide/ and þei token þat þat was ouer of relifes:
 seuene lepis ful/ forsoþe þei þat eten: weren foure housande
 of men: wiþouten litil children & wymmen/ & þe cumpanye
 of puple leste: he seyzyede vp into a boot: & came into þe
 coostis of magedon//



And pharisees & saduceis temptynge camen nyz to C^m 16^m
 hym/ and preyeden hym for to schewe to hem a to:
 ken fro heuene/ and he answerynge: seih to hem/
 þe euenyng made: zee seyn: it schal be cleer: for þe
 heuene is lijk to reed/ and the morowe: to day tempest/ for
 heuene schynen heuy (or sorowful)/ þerfore zee hane knoweto
 deme wisely þe face of heuene: but zee motwe not wite þe to:
 kenes of tymes/ þe euyl generacōn & auoutter: sekij a token/
 and a token schal not be zouen to it: no but þe token of Jonas
 þe prophet/ and hem forsaken: he wente away/ **¶** And whanne
 þys disciplis camen ouer þe see: þei forzaten for to take looues/
 þe

Matheu

he whiche seyde to hem/ biholde zee & bewar : of þe sourdow
 of pharisees & saduceis/ and þei þouzten amonge hem : & s
 inge/ for we hane not taken looues/ forsoþe ih̄c wirpunge : sey
 to hem/ what þenken zee amonge zou of litil seiþ : for zee ha
 not looues ⁊/ zit zee vnderstanden not neþer hane mynde
 fyue looues into fyue þousande of men & how manye cofyns z
 tooken/ treuly neþer of seuene looues to foure þousande of me
 and how many of leepis zee tooken/ why vnderstonde zee no
 for I seyde not to zou of breed ⁊/ be zee war of þe sourdow
 pharisees & of saducees/ þanne þei vnderstoden · þat he sey
 not to be war of sourdowz of looues : but of þe techynge of ph
 risees & saducees/ ¶ Sopely ih̄c came into þe parties of cesar
 of philip · and axide his disciplis · seyinge/ whom seyn men
 be mannes sone ⁊/ and þei seyden/ summe Jon baptist · oþ
 seyden helie : but oþer Jeremye · or one of þe prophetis/ ¶ I
 seiþ to hem/ sopely whom seyn zee me to be ⁊/ Symount pet
 answerynge : seyde/ þou art īst þe sone of god lyuynge/ fo
 soþe ih̄c answeryng : seyde to hym/ blesside art þou Symoun
 bariona (þat is sone of culuer ·) for slepche & blood schewide ne
 to þee : but my sadir þat is in heuenes/ and I seye to þee fo
 þou art petre : and vpon his stoon · I schal bilde my chirche/ an
 þe zates of helle schulen not haue myzte (or strengþe) azene
 it/ and to þee I schal zye þe keyes of þe kyngdom of heuenes
 and what euer þou schalt bynde vpon erþe · schall be bounden
 in heuenes/ and whateuer þou schalt vnbynde vpon erþe
 schal be vnbunden & in heuenes/ þanne he comaundide to hy
 disciplis þat þei schulden seye to no man : þat he was crist/ fro
 þat time ih̄c bigane for to schewe to his disciplis : þat it bi
 boueh hym go to ierlm̄ · & suffre many þingis of þe eldris & o
 scribis & prynces of pristis · and he slayne · & þe þridday ris
 azen/ and petre takynge hym to · bigan for to blame hym · sey
 inge/ ser be it fro þee lord : þis þyng schal not be to þee/ þ
 whiche turnyde : seyinge to petre/ go astir me sathanas/ þou
 art sclaunder to me/ for þou sauerist not (or vnderstondest) þe
 þingis

Matheu

pingis þat ben of god: but þo pingis þat ben of men/ ¶ Þanne ihc seyde to his disciplis/ zif any wole come astir me: denye he hym self & take his crosse & sue me/ for he þat wole make his soule saaf (þat is his lijf:) schal leese it/ forsoþe he þat schal leese his soule (þat is his lijf) for me: schal fynde it/ soþely what profitih it to a man · zif he wyne al þe worlde: treuly he suffre peyrng of his soule/ or what chaungynge schal a man ȝue for his soule/ for mannes sone is to come in glorie of his fadir wiþ his aungels: and þanne he schal zilde to euery man astir his werkis/ treuely I seye to ȝou · þere ben summe (of men) stondynge heere: þe whiche schulen not taste deþ til þei seen mannes sone comynge in his kyngdom//



And astir six dayes · Ihc took & James & Jon his C^m 17^m
broþer · and ledde hem asidis into an hize hil · & was transfiguride (or turnyde into an oþer licknesse) before hem/ and his face schone as þe sunne: forsoþe his clothes weren made white as snowe/ and lo moysen & helie appereden to hem: spekyng wiþ hym/ soþely petre answerynge: seyde to ihu/ lorde it is good: vs to be heere/ zif þou wolte: make we heere þre tabernacles/ to þee one · to moyses one · and one to helie/ zit hym spekyng: lo a lizty cloude: schadowide hem/ and lo a voyce of þe cloude seyinge/ þis is my derworþe sone · in whom I hane wel pleside to me: here zee hym/ and þe disciplis heryng: sellen downe into here facis · and dredden gretely/ and ihc came nyȝ & touchide hem: & seyde to hem/ rise vp: nyl zee drede/ forsoþe þei ryunge vp · here ȝen sizen no man: no but ihc alone/ and hem comyn e doune fro þe mounteyne: Ihc comaundide to hem seyinge/ sey ȝe to no man þe visioun: til mannes sone rise aȝen fro deade// And his disciplis axeden hym seyinge/ what þerfore seyn scribis: þat it bihoueh helpe firste to come/ and he answerynge seih to hem/ forsoþe helie is to come: and he schal restore alle pingis/ treuely I seye to ȝou · þat helie is now comen · & þei kneten hym

Matheu

hym not: but þei diden in hym what euer þing þei wolden/
 and so mannes sone is to suffer of hem/ þanne þe disciplis vn-
 derstoden: þat of Jon baptist he had seyde to hem/ ¶ And
 whanne he came to þe cumpange of puple: a man came to hym
 foldide on knees biforn hym: seyinge lorde haue mercy on my
 sone: for he is lunatik: & suffriþ euyl/ for why ofte tymes he
 falliþ into fir: and ofte tymes into water/ and I offride hym
 to þi disciplis: and þei myzten not heele hym/ I h̄c answeringe
 seiþ/ a pou generacōn vnbeleueful (or oute of seiþ) & wey-
 warde: how longe schal I be wiþ zou: how longe schal I suf-
 fre zou? brynge zee hym hider to me/ and ih̄c blamyde hem:
 and he deuyll wente oute fro hym/ and þe childe is heeled fro
 þat houre/ þanne þe disciplis camen nyȝ to ih̄u pryueli: and
 seyden to hym/ whi myzten not we casten hym oute? I h̄c seiþ
 to hem/ for zoure vnbeleue/ trewely I seye to zou: zif zee
 schulen haue seiþ as a corne of seneuey: zee schulen seye to þis
 hil: passe þou hens: and it schal passe/ and no þing schal be
 impossible to zou/ forsoþe þis kinde is not caste oute: no but
 by preyinge & fastyng/ ¶ Treuely hem lyuyng togedir in
 galilee: I h̄c seyde to hem/ mannes sone is to be bitrayede into
 þe handis of men: & þei schulen slee hym: and þe þridde day
 he schal rise azen/ and þei ben made ful sorry// ¶ And whanne
 he came to capharnaum: þei þat token tribute camen to petre:
 & seyden to hym/ zoure mayster: payeþ he not tribute? and he
 seiþ/ zhe/ and whanne he had entride into an hous: ih̄c came
 biforn hym: seyinge/ Symount: what semeth to þee? of whiche
 takeþ þe kyngis of erþe tribute (or rente)? of here owne sones:
 or of aliens? and he seyde/ of aliens/ I h̄c seyde to hym/ þer-
 fore sones ben free/ forsoþe þat we sclaunder not hem: go þou
 to þe see: and sende an hooc: & take þe ilke fische þat firste
 cometh up/ and his mowþ openyde: þou schalt fynde a statere
 (þat is a sertayne of money/) þou takynge it: zyeue to hem for
 me & for þee//

In

Matheu



Mat hat houre þe disciplis camen nyȝ to ih̄c: seyinge/ C^m 18^m
 who gessit þou is more in þe kyngdom of heuenes/ and ih̄c clepyng to a litil childe: putte hym in þe myddil of hem · & seyde/ I seye treuþe to ȝou · no but ȝif ȝee schulen be turnyde & made as litil children: ȝee schulen not entre into þe kyngdom of heuenes/ þerfore who euer mekiþ hym as þis litil childe: he is more in the kyngdome of heuenes/ and he þat receyueþ one suche litil in my name: receyueþ me/ forsoþe who schal sclaundre one of þes lesse smale þat bileuen in me: it spedith to hym þat a mylnestone of assis · be hangide in his necke: and he drenchide into þe depnesse of þe see/ wo to þe worlde for sclaunderis/ treuly it is nede: þat sclaunderis comen/ neþeles wo to þe ilke man: by whom sclaundre cometh/ forsoþe ȝif þin hande or þi foot sclaunderith þee: kitte it of & caste away fro þee/ it is good to þee to entre into lijf feble or crokide: þanne haupnge two handes or two feet · to be sente into euerlastynghe fyr/ and ȝif þin eyȝe sclaunderith þee: pulle it oute & caste away fro þee/ it is good to þee wiþ one eyȝe to entre into lijf: þan haupnge two eyȝen to be sente into þe fyr of helle/ se ȝee þat ȝee dispise not one of þes litil/ treuly I seye to ȝou þat þe aungels of hem in heuenes: seen euermore þe face of my fadir þat is in heuenes/ forsoþe mannes sone came for to saue þat þing þat perischide/ ¶ What seemeth to ȝou · ȝif þere weren to summan an hundride scheep: and one of hem schal erre: wher he schal not leese nynty & nyne in deserte: & schal go for to seek þat þat erride/ and ȝif it bifalle þat he fynde it: treuly I seye to ȝou · for he schal ioye þeron: more þan on nynty & nyne þat erred: en not/ so it is not wille bifore ȝoure fadir þat is in heuenes: þat one of þes litil perische/ ¶ Forsoþe ȝif þi broþer schal synne in þee: go þou & reprove hym (or snybbe) bitwixe þee & hym alone/ ȝif he schal her: þou hast wonne þi broþer/ treuly ȝif he schal not heere þee: take to wiþ þee one or two þat euery worde

Matheu

worde stonde in þe moup of two or þre witneffs/ þat zif he
 schal not heere hem/ seye þou to þe chirche/ forsoþe zif he schal
 not heere þe chirche/ be he to þee as an heben man and pupli-
 can/ I seye to zou treuely· what euer þingis zee schulen bynde
 vpon erþe/ þo schulen be bounden & in heuenes/ and what
 euer þingis zee schulen vnbynde vpon erþe/ þo schulen be vn-
 bounden & in heuenes/ eftesone I seye to zou· þat zif two of
 zou schulen consente on erþe of euery þing whateuer þei schu-
 len are/ it schal be done to hem· of my fadir þat is in heuenes/
 for where two or þre schulen be gederide in my name/ þer I
 am in þe mydel of hem/ ¶ þanne petre comynge nyȝ to hym/
 seyde/ lorde how ofte schal my broþer synne in me/ and I schal
 forȝyue hym/ wheþer to seuene tymes/ ih̄c seip to hym/ I
 seye not to þee til seuene tipes/ but til seuenty tipes seuene
 tipes/ þerfore þe kyngdom of heuenes is lickenyde to a man
 kyng/ þat wolde putte resoune wiþ his seruauntis/ and whan
 he bigan for to putte resoune/ one was offride to hym ten þou-
 sande of besauntis (or talentis)/ treuely whanne he hadde
 not wherof to zylde/ his lorde comaundide hym to be solde &
 his wife & sones· & alle þingis þat he had/ and to be payede/
 forsoþe þe ilke seruaunt sallynge doune preyede hym seyinge/
 haue pacience in me/ and alle þingis I schal zylde to þee/
 soþely þe lorde haupnge mercy of þat seruaunt/ leet hym (or
 suffride)· & forȝaue to hym þe dette/ treuely þe ilke seruaunt
 gon oute/ sonde one of his euen seruauntis· þat auzte hym an
 hundride pens/ and he holdynge hym/ stranglide hym seyinge/
 zylde þat þat þou owist/ and his euen seruaunt/ preyede hym
 seyinge/ haue pacience in me/ and alle þingis I schal quyte
 to þee/ forsoþe he wolde not· but wente & sente hym into pri-
 soune/ til þat he payede al þe dette/ soþely his euen seruauntis
 seinge þo þingis þat weren done/ gretely hadde sorowe/ & þei
 camen & tolden to here lorde/ alle þingis þat weren done/
 þanne his lorde clepide hym/ and seyde to hym/ weywarde
 seruaunt· I forȝaue to þee al þe dette/ for þou preydest me/
 þerfore

Matheu

perfore wher it bihouede not & þee to hane mercy on thin euen
seruaunt: as & I hadde mercy on þee/ and þys lorde wrope/
toke hym to turmentours: til he payede al þe dette/ so & my
fadir of heuene schal do to zou: zif zee forzpuen not euery
man to his broþer · of zoure hertis//



And it is done whanne ihc had endide þes wordes · C^m 19^m
he passide fro galilee · & came into þe endis of Jude
ouer Jordan/and manye cumpanyes (of men) sue-
den hym: and he belide hem þere/ and pharisees
camen nyȝ to hym temptynge hym & sepyngē/ wher it be
leueful to a man for to leue (or forsake) his wise: of whateuer
cause/þe whiche answerynge: seip to hem/ hane zee not redde:
for he þat made men at the bygynnyngē: male & female he
made hem/and he seyde/ for þis þing a manschal leue fadir &
modir · & he schal cleue (or drawe) to his wijs: & þei schulen
be two in one slepche/ and so þei ben not now two: but one
slepche/ perfore a man departe not þat þing þat god enioynede
(or knytte togedir/) þei seyn to hym/ what þanne comaundide
moyse: to zyue a litil booc of forsakynge: and to leue of/and
he seip to hem/ for moyse · at þe hardeneste of zoure hertis:
suffride zou forsake zoure wijses/ forloþe at þe bygynnyngē
it was not so/ treuely I seye to zou · þat who euer leueþ his
wijs · no but for fornyracōn · & weddiþ anoper: doip auoutrie/
and he þat weddiþ þe forsaken (wijs) · doip auoutrie/ his disci-
plis seyn to hym/ zif þe cause of a man wiþ a wise is so: it
spediþ not to wedde/þe whiche seip to hem/ not alle men taken
þis worde: but to whom it is zouen/soþely þer ben geldyngis:
þe whiche ben þus borne of þe modris wombe/ & þere ben
geldyngis: þat ben made of men/ and þere ben geldyngis ·
þat hane geldyde hem self: for þe kyngdom of heuenes/ he
þat may take · take he/ ¶ þanne litil children weren offride
vp to hym þat he schulde putte handis to hem & preye/ soþely
his disciplis blameden hem/ but ihc seip to hem/ suffriþ litil
children

Matheu

children come to me: and nyl see forbede hem for to come to
 me/ for of suche is þe kyngdom of heuenes/ and whanne he
 had putte to hem handis: he wente þens/ and lo one comynge
 to: seih to hym/ gode mayster what of good þing schal I do:
 þat I haue euerlastyng lijf: þe whiche seih to hym/ wht^a arist
 þou me of gode þing/ þer is one gode god/ for zif þou wolte
 entre into lijf: kepe þe comaundementis/ he seih to hym/
 whiche: trewely ihc seyde/ þou schalt not do mansleinge · þou
 schalt [not] do auoutrie · þou schalt not do þeft · þou schalt
 not seye false witnesynge/ worschip þi fadir & þi modir: and
 þou schalt loue þi neyzebore as þi self/ þe zonge man seih to
 hym/ I haue kepte alle þes þingis fro my zouþe/ what zit
 sayleth to me: ihc seih to hym/ zif þou wolte be parfite: go &
 selle alle þingis þat þou hast · & zye to poore men · & þou
 schalt haue tresoure in heuene: & come · & sue þou me/ forsoþe
 whanne þe zonge man had herde þes wordis: he wente away
 sorowful · for he was haupnge many possessionis/ forsoþe ihc
 seyde to his disciplis/ I seye to zou treuþe · for a richeman of
 harde schal entre into þe kyngdom of heuenes/ and eftesone I
 seye to zou/ it is lizter (or esier) a camel for to passe þourgh
 an eedelis yze · þan a richeman to entre into þe kyngdom of
 heuenes/ trewely þes wordis herde: þe disciplis wondriden
 gretely seyinge/ who þerfore may be saaf: forsoþe ihc bihold-
 ynge: seyde to hem/ anentis men þis þing is impossible: but
 anentis god alle þingis ben possible/ þanne petre answerynge:
 seyde to hym/ lo we forsaken alle þingis & suen þee: what
 þerfore schal be to vs: ihc forsoþe seyde to hem/ treuely I seye
 to zou · þat zee þat hane forsake alle þingis & suen me: in re-
 generacōn (or genderynge azen) whan mannes sone schal
 sitte in þe seet of his mageste: and zee schulen sitte on twelue
 seetis · Demyngge þe twelue kynredis of isrl/ and euery man
 þat schal forsake hous or breþeren or sistren · or fadir or modir ·
 or wiif or sones · or feeldis · for my name · he schal take an
 hundridesolde · & schal welde euerlastyng lijf/ forsoþe many
 firste schulen be laste: and þe laste þe firste//

The

Matheu



The kyngdom of heuenes is lijk to an houghbonde ^{C^m 20^m}
man: pat wente oute firſte erly (or by þe morowe)
to hijre werkemen into his vynezerde/ forſoþe þe
couenaunt made wiþ werkemen · of a peny for þe
day: he ſente hem into his vynezerde/ and he gone oute aboute
þe þridde houre: ſize oþer ſtondyng p̃d̃il in þe chepyng/ and
he ſeyde to hem/ go & zee into my vynezerde: and þat þat ſchal
be riȝtful · I ſchal ȝyue to ȝou/ ſoþely þei wenten forþ/ for-
ſoþe eſteſones he wente oute · aboute þe firſte houre & þe
nynþe: and dide on liche maner/ but aboute þe elleuenþ
houre he wente oute · & ſonde oþer ſtondyng & he ſeyde to
hem/ what ſonden zee heere p̃d̃il al day? þei ſeyn to hym/ for
no man haþ hijride vs/ he ſeiþ to hem/ go zee into my vyne-
zerde/ forſoþe whanne euengye was made: þe lorde of þe
vynezerde ſeiþ to his procuratour/ clepe þe werkemen: ȝilde
to hem here hijre: bigynnyng at þe laſte: til to þe firſte/ þer-
fore whanne þei weren comen þat camen aboute þe elleuenþ
houre: and þei token ſynguler pens (þat is euery man a peny) ·
treuely & þe firſte comyng: demeden þat þei weren to take
more/ treuly & þei token echone · by hymſelf a peny/ and
þei takyng grucchiden aȝen þe houghbondemen: ſeyinge/ þes
laſte diden (worche) one houre: and þou haſt made hem euene
to vs · þat hane borne þe charge of þe day & þe heete: and
he anſwerpyng to one of hem: ſeyde/ frende: I do þee no
wronge/ wheþer þou haſte not acordide wiþ me for a peny?/
take þat þing þat is þin: and go/ forſoþe I wole ȝyue & to
þis laſte (man): as & to þee/ wher it is not leueful to me · for
to do þat þat I wole? wheþer þin ȝze is wickide for I am
good? to þer ſchulen be þe laſte men firſte: and þe firſte men
laſte/ for manȝe ben clepide: but ſewe ben choſen/ ¶ And ih̃c
ſtepyng vp to ierl̃m · toke his twelue diſciplis in pryuate · &
ſeiþ to hem/ lo we gone vp to ierl̃m & mannes ſone ſchal he bi-
taken to þe prynces of priſtis & ſcribis · & þei ſchulen con-
dempne

Matheu

dempne hym to deþ/ and þei schulen bitake hym to heþene men: for to be scornþde & scourgide & crucifiede/ and þe þridde day he schal rise azen/ þanne þe modir of þe sones of zebedee came nyȝ to hym wiþ hire sones honourþnge & aringe sumþing of hym/ þe whiche seyde to hire/ what wolte þou? sche seiþ to hym/ seye þat þes two my sones sitten: one at þi rizthalfe & one at þi listehalfe in þi kyngdom/ forsoþe ih̄c answerþnge/ seyde/ zee witen not what zee aren (or schulen are)/ may zee drynke þe cuppe: þat I am to drynke? þei seyn to hym/ we motwne/ he seiþ to hem/ forsoþe zee schulen drynke my cuppe: but to sitte at þe rizthalfe · or listehalfe is not myn to ȝyue to ȝou: but to whom it is made reedy of my fadir/ and þe ten herþnge: hadden indignacō of þe two breþeren/ toþely ih̄c clepide hem to hym: and seiþ/ zee witen for prynces of heþen men be lordes of hem: and þei þat ben more haunten power into hem/ it schal not be so amonge ȝou/ but who euer wole be made more amonge ȝou: be he ȝoure mynysstre/ and who euer amonge ȝou wole be firste: he schal be ȝoure seruauant/ as mannes sone came not for to be seruyþde · but for to serue · & for to ȝyue his soule (or lijf) redempciō for manye/ and hem goinge oute of Jericho: manye cumpanyes of puple sueden hym/ and lo two blynde men sittyng biȝidis þe weye herden þat ih̄c passide: and þei crieden seyinge/ lorde þe sone of dauid: haue mercy of vs/ forsoþe þe cumpanye blamyde hem for to be stille/ and þei crieden more & more: seyinge/ lorde þe sone of dauid: haue mercy of vs/ and ih̄c stode & clepide hem: & seiþ/ what wolen zee þat I do to ȝou: þei seyn to hym/ lorde þat oure ȝzen ben openyde/ forsoþe ih̄c haupnge mercy on hem: touchide here ȝzen/ and anone þei ȝizen & sueden hym//

And

Matheu



And whanne ihc̄ came nyȝ to iherl̄m̄ · and came to C^m 21^m
 bethſage · to þe mount of oliuete · þanne ihc̄ ſente
 his two diſciplis · ſeyinge to hem/ go zee into þe
 caſtel þ̄ is azenes zou · anone zee ſchulen fynde a
 ſche aſſe tiede · & a colte wiþ hire/ vnbpynde zee · and brynge to
 me/ and zif any man ſchal ſeye to zou any þing · ſeye zee þat
 þe lorde haþ nede to hem · & anone he ſchal leue hem/ treuely
 al þis was done · þat þat þing · þat was ſeyde by þe prophete ·
 ſchulde be fulfild · ſeyinge/ ſeye zee to þe douzter of ſion · lo
 þi kyng comeþ to þee homely (or mekely) ſittynge on an aſſe &
 a fool · (the ſone of a beest vnder zok) forſoþe diſciplis goinge ·
 diden as ihc̄ comaundide hem/ and þei brouzten to a ſche aſſe
 & þe fool · & puttiden here cloþes on hem · & maden hym ſitte
 aboue/ forſoþe ful myche cumpanye · ſtrewide here cloþes in
 þe wey/ ſoþely oþer kuttiden braunchis of trees · & ſtrewiden
 in þe weye/ but þe cumpanyes þat wenten biſore & þat ſueden ·
 crieden ſeyinge/ Oſanna (þat is I preye ſaue) · to þe ſone of
 dauid · bleſſide is he þat comeþ in name of þe lorde · oſanna
 in hizeſt (þingis)/ ¶ And whanne he had entride into iherl̄m̄ ·
 al þe cytee was ſtired · ſeyinge/ who is þis · treuely þe pupilis
 ſeyden/ þis is ihc̄ þe prophete of nazereth of galilee/ and ihc̄
 entride into þe temple of god · and caſte oute of þe temple · alle
 ſellynge & byinge · & he turnyde vpsodoune þe bordes of þe
 chaungers · and þe chapers of men ſellynge culuers and he
 ſeiþ to hem/ it is writen/ myn hous ſchal be clepide an hous of
 preyer · forſoþe zee hane made it a denne of þeeues/ and blynde
 & crokyde camen nyȝ to hym in þe temple · and he helide hem/
 forſoþe þe prynces of priſtis and ſcribis · ſeyinge þe meruey-
 lous þingis þat he dide · & children cryinge in temple · & ſeyinge
 oſanna to þe ſone of dauid · dedeyneden & ſeyden to hym/
 herest þou what þes ſeyn · ſoþely ihc̄ ſeiþ to hem/ zhe/ wher
 zee hane not redde · for of þe moup of children (þat kunnen not
 ſpeec) or of ſoukyngge mylke · þou haſt made parſite þerynge/

Matheu

and hem forsaken: he wente forþ oute of þe cytee into beth-
 anye/ and here he dwellyde: and tauzte hem of þe kyngdom of
 god/ ¶ Forsoþe on þe morowe he turnynge azen into þe cytee:
 hungryde/ and he seinge a sijge tree biſidis þe weye: came to
 it/ and sonde no þing þer inne: no but leeuys onely/ and he seiþ
 to it/ neuer be fruyte borne of þee: into wiþ outen/ and anone
 þe sijge tree was driede vp/ and þe disciplis seinge: won-
 driden seyinge/ how anone driede it? soþely ih̄c anſwerynge:
 seiþ to hem/ treuely I seye to zou · zif zee schulen haue seiþ as
 a corne of seneuey & doute not: not onely zee schulen do of þis
 sijge tree: but & zif zee seyn to þis hil · take þee & caste þee into
 þe see: and so it schal be done/ and alle þingis what euer zee
 schulen are in preper bileuynge: zee schulen take/ and whanne
 he came into þe temple þe prynces of priſtis & eldremen of þe
 puple camen nyz to hym techynge · seyinge/ in what power
 doiſt þou þes þingis: and who zawe to þee þis power? ih̄c an-
 ſwerynge seyde to hem/ and I schal are zou atworde · þe
 whiche zif zee schulen seye to me: and I schal seye to zou in
 what power I do þes þingis/ of whens was þe baptyſm of
 Joon: of heuene or of men? & þei þouzten wiþine hem ſelf:
 seyinge/ zif we schulen seye of heuene: he schal seye to vs/
 whi þerfore bileue zee not to hym? soþely zif we schulen of
 men: we dreden þe cumpange of puple · for alle hadden Joon
 as a prophet/ and þei anſwerynge to ih̄c: seyden/ we witen
 not/ and he seiþ to hem/ neþer I seye to zou: in what power I
 do þes þingis/ forsoþe what seemeþ to zou? ſumman hadde
 two ſones/ and he comynge nyz to þe firſte · seyde/ ſone · go for
 to wirche þis day: into my vynezerde/ soþely he anſwerynge:
 seiþ/ I nyl/ forsoþe aſtirwarde he ſtired by penaunce (or for-
 þynkinge): wente/ forsoþe he comynge to þe toþer: seyde þe
 liche maner/ and he anſwerynge: seiþ/ lorde I go/ and he
 wente not/ who of þe two: dide þe faderis wille? þei seyn to
 hym/ þe firſte/ Jh̄c seiþ to hem treuely · I seye to zou · for pup-
 licans & hooris schulen go before zou · into þe kyngdom of god/
 forsoþe

Mathew

forsoþe ion came to zou in þe wepe of ryztwefnesse and zee bileueden [not] into hym/ but puplicans & hooris: bileueden into hym/ soþely zee seinge: neþer hadden penaunce astitwarde: þat zee bileueden to hym/ ¶ Heere zee anoter parable/ þer was an housbondeman þat plauntide a vynezerde/ and zaue an hegge þer aboute: & dalse a pressoure þer inne: and bildide a toure/ & hijride it (or sette to seerme) to erþe tiliers: and wente ser in pilgrymage/ forsoþe whanne þe tyme of fruptis neyzed: he sente his seruauntis to þe erþe tiliers: þat þei token fruptis of it/ and his seruauntis taken: þe erþe tiliers beet en one: anoter þei slewen: but anoter þei stoneden (to deef)/ eftesone he sente oþer seruauntis mo þan þe firste: and liche maner þei diden to hem/ forsoþe at þe lasse he sente his sone to hem: seyinge/ þei schulen schame (or drede) my sone/ soþely þe erþe tiliers seinge þe sone: seyden wiþinne hem self/ þis is þe eyre/ come zee: see we hym: and we schulen haue þe heretage/ and hym taken: þei castiden out of þe vynezerde: and slowen/ þerfore whanne þe lorde of þe vynezerde schal come: what schal be done to þe erþe tiliers? þei seyn to hym/ he schal leese euyl: euylmen: & sette to hijre his vynezerde to oþer erþe tiliers: þe whiche schulen zilde to hym fruptis in here tymes/ Jh̄c seip to hem/ redde ze neuer in scriptures: þe soon whiche bildinge men reproueden: þis is made into þe heed of þe corner/ of þe lorde þis þing is made: & it is merueylous in oure yzen/ þerfore I seye to zou: for þe kyngdom of god schal be taken fro zou: & schal be zouen to a folke: doinge fruptis of it/ and he þat schal falle on þis soon: schal be broken to gedit/ forsoþe vpon whom it schal falle: it schal to gedit poune hym/ and whanne þe prynces of pritis & pharisees hadden herde his parabis: þei knewen þat he seyde of hem/ and þei seekynge to holde hym: dredde þe cumpanyes of puple: for þei hadden hym as a prophet//

And

Matheu

C^m 22^m



AD ihc answerynge: seyde estesones in parablis to hem · seyinge/ þe kyngdom of heuenes is made lyk to a man kyng · þat made weddyngis to his sone/ and he sente his seruauntis for to clepe men biden to þe weddyngis: and þei wolden not come/ estesone he sente oþer seruauntis seyinge/ seye zee to þe men beden to þe feest · lo I haue made reedy my mete/ my boolis & volatilis ben slayne: and alle þingis reedy: come zee to þe weddyngis/ soþely þei despiseden (or reken not) and þei wenten away · one into his bynezerde: forsoþe anoþer to his marchaundise/ but þe oþer helden his seruauntis & slewen hem: punyschide wiþ contek/ forsoþe þe kyng tohanne he hadde herde: was wroþe/ and his oostle sente: he losse (or distrugede) þe manquellers and brente here cytee/ þanne he seih to his seruauntis/ soþely þe weddyngis · ben reedy: but þei þat weren clepide to þe feest · weren not worþi/ þerfore go zee to þe oute goinge of weyes · & tohom euer zee schulen fynde: clepiþ to þe weddyngis/ and his seruauntis gone into þe weyes · gederiden to gedir alle þat þei founden: good & euyl/ and þe weddyngis of men sittynge at þe mete: ben fulfild/ forsoþe þe kyng entride þat he schulen se men sittynge at þe mete: and he fize þer a man not cloþide wiþ bride cloþes/ and he seih to hym/ frende how entredist þou hidir · not hauping brijde cloþes/ and he was doumbe/ þanne þe kyng seide to þe mynystris/ his handes and feete bounden · sende zee hym into þe vttirmore dirkenesses/ þere schal he wepynge: & betynge to gedir of teeh/ forsoþe many ben clepide: but fewe chosen/ þanne pharisees goinge awaye token counseyl: þat þei schulden take ihu in worde/ and þei senten to hym here disciplis wiþ herodians · (þat ben men of heroudis): seyinge/ mayster we witen þat þou art soþefast & þou techist · in treuþe þe weye of god/ and þere is no cure (or charge) to þee of any man/ for þou biholdist not to þe persone of men/ þerfore seye to vs: wheþer it seemeþ to þee · is it leueful to ȝyue to cesar (or emperour) tribute

Matheu

bute (or rente) / forsoþe þe wickidnesse of hem knowen. ih̄c seip /
 ypocritis what tempten zee me / schewe zee to me þe prynte
 of þe money / and þei offreden (or token) to hym a peny / and
 ih̄c seip to hem / whos is þis ymage. and þe wrptynge aboue /
 þei seyn to hym / of cesar / þanne he seip / þerfore zilde zee to
 cesar þo þingis þat ben of cesar. and to god þo þingis þat ben of
 god // ¶ And þei herynge wondriden / & hym leste. þei wenten
 awey / in þat day saduceys þat seyn þer is no risynge azen.
 camen nyȝt to hym & ariden hym. seyng / mayster moyses seyde /
 zif any man be deade not haupnge a sone. þat his broþer wedde
 his wiif. & reyle seede to his broþer / forsoþe seuene breþeren
 weren at vs / and þe firste a wiif weddide. is deade / and he not
 haupnge seede. leste his wiif to his broþer / also þe secunde & þe
 þridde. til þe seuene / forsoþe þe laste of alle. and þe womman
 is deade / þerfore in þe risynge azen. whos wife of þe seuene
 schal sche be. for alle hadden hire / soþely ih̄c antwerynge seip
 to hem / zee erren. neþer knowynge þe scriptures. neþer þe
 vertue of god / forsoþe in þe risynge azen neþer þei wedden
 neþer ben weddide. but þei ben as aungels of god in heuene /
 soþely of þe risynge azen of deade men zee hane not redde. þat
 it is seyde of þe lorde. seyng to zou / I am god of abraham &
 god of ysaac. and god of iacob / he is not god of deade men. but
 of lyuynge men / and þe cumpanyes of puple herynge. won-
 driden in his techynge / forsoþe pharisees herynge þat he had
 putte silence to saducees. camen to gedir into one / and one of
 hem a techet of þe lawe. aride ih̄c temptynge hym / mayster.
 whiche is a greet maundemente in þe lawe. ih̄c seip to hym /
 þou schalt loue þe lorde þi god of al þi herte. & in alle þi soule.
 & in al þi mynde / þis is þe firste and þe moste maundement /
 forsoþe þe secunde is lijk to þis / þou schalt loue þi neȝzebo-
 re as þi selfe / in þes two maundementis. hangiþ al þe lawe &
 prophetis / soþely þe pharisees gederide togedir. ih̄c aride hem
 seyng / what seemeþ it to zou of c̄st. whos sone is he / þei seyn
 to hym of dauid / he seip to hem / þerfore how in spirit clepiþ
 dauid

Matheu

daupd hym lorde: seyinge/ þe lord seyde to my lorde · sitte o
my rizthalse: til þat I putte þin enemyes a stool of þi feet
þerfore 3if daupd clepiþ hym lorde: how is he his sone? an
no man myzte answere a worde to hym: neþer any man wa
hardy fro þat day · for to are hym more//

C^m 23^m



Whanne ihc spak to þe cumpanyes of puple · & to hi
disciplis: seyinge/ vpon þe chayre of moyses: scribi
& pharisees saten (redynge þe lawe)/ þerfore kep
zee & do zee · alle þingis whateuer þingis þei schulen
seye to zou: but nyl zee do astir here werkis/ soþely þei seyn
done not/ soþely þei bynden to greuous chargis & vnportabl
& þat motwne not be borne and putten into schulders of men.
but wiþ here synger þei wolten not moue hem/ þerfore þe
done alle here werkis þat þei be seen of men/ forsoþe þei a
largen here filateries (þat ben smale scrowis): and magnyfier
here hemmes/ soþely þei louen þe firste sittynge places in so
pers · & þe firste chapers in synagogis: and salutacons in þe
cheppynge · & to be clepide of men maystris/ soþely nyl zee be
clepide maystris: for one is zoure mayster/ forsoþe alle zee ben
breþeren/ and nyl zee clepe to zou fadir on erþe: for one is
zoure fadir þat is in heuenes/ neþer be zee clepide maystris:
for one is zoure mayster c̄st/ he þat is more of zou: schal be
zoure mynyster/ forsoþe he þat schal hiȝe hym self: schal be
mekide/ and he þat schal meke hym self: schal be enhaunsde/
soþely wo to zou scribis & pharisees ppocritis: for zee closten
þe kyngdom of heuenes bifore men/ soþely zee entren not: ne
suffre men entrynge for to entre/ ¶ Wo to zou scribis & pha
risees ppocritis · þat eten þe houses of widowis: in longe
preper preyinge/ for þis þing zee schulen take þe more doom/
¶ Wo to zou scribis & pharisees ppocritis · þat cumpassen þe
see & þe lande · þat zee make one profelite (þat is a conuertide
to zour ordre)/ and whanne he schal be made: zee maker
hym a sone of helle · double more þan zou/ ¶ Wo to zou
blynde

Matheu

blynde leders hat seyn · who euer schal swere by þe temple of
 god: no þing is/ soþely he þat schal swere in þe golde of þe
 temple: oþwih (or is dettoure) to paye it/ zee foolis & blynde/
 forsoþe what is more þe golde or þe temple: þat halowih þe
 golde/ and who euer schal swer in þe auter: no þing is/ but
 he þat schal swere in þe zifte þat is on þe auter: oþwih it/
 blynde men/ forsoþe what is more þe zifte: or þe auter: þat
 halowih þe zifte/ forsoþe he þat swereþ in þe auter: swerih
 in it: and in alle þingis þat ben heron/ and he þat swerih in
 þe temple · swerih in it · & in hym þat dwelliþ in þe temple/
 and he þat swerih in heuene: swerih in þe trone of god · & in
 hym þat sittih her on/ ¶ Wo to zou scribis & pharisees ypocritis ·
 þat tihen myntte & annet & comyn: and hane leste þo
 þingis þat ben greuouser (or of more charge) of þe lawe: (as)
 doom & mercy & seiþ/ and þes þingis it behouede (or needide)
 for to do: & not to leeue hem/ blynde leders · clensynge a
 knatte: but swolowynge a camel/ ¶ Wo to zou scribis &
 pharisees ypocrites þat maken clene þat þing of þe cuppe &
 of þe plater þat is wih outhen forþ: forsoþe wihinne þei ben
 ful of rauerne & vncleynesse/ þou blynde pharisee · clense firste
 þat þing of þe cuppe & plater · þat is wihine forþe: þat & þat
 þing þat is wih outhen forþe · be made clene/ ¶ Wo to zou
 scribis & pharisees ypocritis · þat ben lijk to sepulchris made
 whijt/ þe whiche wih outhen forþ seemen sayre to men: soþely
 wihinne: þei ben ful of boones of deade men & al filþe/ so &
 zee forsoþe wih outhen forþ apperen iuste to men: but wihinne
 zee ben ful of ypocrisie & wickednesse/ ¶ Wo to zou scribis &
 pharisees ypocritis · þat bilden sepulchris of prophetis: and
 maken sayre þe biriels of iuste men · & seyn/ zif we hadden ben
 in þe dayes of oure faderis: we schulden not haue ben here
 felowis in þe blood of prophetis/ and so zee ben in witnessynge
 to zoure self: for ze ben þe sonex of hem þat slowen þe pro-
 phetis/ and zee fulfillen þe mesure of zoure faderis/ zee ser-
 pentis fruytis or buriounyngis of eddris (þat sleen here mo-
 deris

Matheu

deris): how schulen zee flee fro þe dome of helles: þerfore I sende to zou prophetis & wysemen & scribis (or writers)/ and of hem zee schulen flee & crucifie: & of hem zee schulen beete in zoure synagogis: & zee schulen pursue fro cytee into cytee: þat al þe iuste blode come vpon you: þat was sched on þe erþe: fro þe blood of iuste abel: til þe blood of zacharie þe sone of barachie: whom zee slowen bitwixe þe temple & þe auter/ treuely I seye to zou: alle þes þingis schulen come on þis generacōn/ Irlm irlm þat sleeest prophetis: and stoneest hem þat ben sente to þee/ how ofte wolde I gader to gedir þi sones: as a henne gaderiþ to gedir hir chykyngs vndir hir twengis: and þou woldist not/ lo zoure hous schal be leste to zou deserte (or forsaken) forsoþe I seye to zou zee schulen not see me fro hens forþ: til þat zee seyn/ bleside (is) he þat comiþ in þe name of þe lorde//

C^m 24^m



And ihc gone oute of þe temple: wente/ and his disciplis camen nyȝ to hym: þat þei schulden schewe to hym þe bildyngis of þe temple/ forsoþe he answered: seiþ to hem: se zee alle þes þingis: treuely I seye to zou/ a soon schal not be leste heere on a soon: þe whiche schal not be distrupede/ soþely hym sittynge on þe hil of olpuete: þe disciplis camen nyȝ to hym: pruely seyinge seye to vs whanne þes þingis schulen be: and what token of þi comynge & of endynge of þe worlde / and ihc answered: seyde to hem/ se zee þat no man deceyue zou/ many schulen come in my name seyinge: I am crist/ and þei schulen deceyue manye/ soþely zee ben to heere battaylis: & oppynyngs of bataylis/ se zee þat zee be not distourblide/ forsoþe it bihoueh þes þingis for to be done: but not zit is þe ende/ folc schulen rise azenes folc: & retwme into retwme: and pestylences & hungrys & erþe mouyngis schulen be by places/ forsoþe alle þes þingis: ben bigynnynge of sorowis/ þanne þei schulen bitake zou into tribulacōns: & þei schulen flee zou & zee schulen be

Matheu

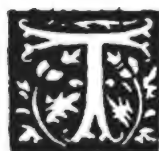
be in haate to alle folkis for my name/ and panne many
schulen be schlaunderide & to gedir bitraye (eche oher): and in
hate haue to gedir/ and many false prophetis schulen rise: and
deceyue many/ and for wickidnesse schal be plenteuous: he
charite of mange schal ware colde/ forsoþe he þat schal dwelle
stable vnto þe ende: he þis schal be saaf/ and þis gospel of
kyngdom/ schal be prechide in al þe worlde · into witnessynge
to alle folkis: and panne þe ende schal come/ þerfore whanne
zee schulen se þe abhomy nacō of discounforþ þat is seyde
of dangel þe prophet · stondynge in holy place · he þat reedis
vndirsonde/ panne þei þat ben in Judee: flee þei to moun-
teynes/ and he þat (is) in þe hous roof: come he not doune to
take any þing of his hous/ and he þat is in þe feelde: turne not
azen to take his coote/ forsoþe wo to wymmen wiþ childe &
norischpynge in þo dayes/ forsoþe preye zee þat zoure sleinge:
be not made in wynter or in saboth/ forsoþe panne schal be greet
tribulacō · what maner was not fro þe begynnynge of þe
worlde til now: neþer schal be made/ and no but zif þe dayes
hadden ben breggide: al slepþe (þat is mankynde ·) schulde
not be made saaf/ but þo dayes schulen be made schorte: for
þe chosen men/ panne zif any man schal seye to zou · lo heere
is cō or þere: nyl zee bileue/ forsoþe false cristis & false pro-
phetis schulen rise: & þei schulen ȝue grete tokenes: & wondris:
so þat þe chosen be led into erroure · zif it may be done/ lo I
haue bifore seyde to zou · zif þei schulen seye to zou · lo he is in
deserte: nyl zee gone oute/ lo in pryue chaumbris (or places)
he is: nyl zee bileue/ soþely as leyte gos oute fro þe este · & ap-
perith til into þe weste: so schal be in þe compynge of mannes
sone/ where euer þe body schal be: and þe eglis schulen be ge-
deride þidir/ forsoþe anone astir þe tribulacō of þe dayes: þe
sunne schal be made dirke · & þe mone schal not ȝue hir lizt/
and sterres schulen falle doune fro heuene · & þe vertues of
heuenes schulen be mouede/ and panne þe token of mannes
sone schal appere in heuene: and panne alle þe kynredis (or
lynagis)

Mathew

lynagis) of erþe schulen weple/ and þei schulen se mannes sone
 compnge in cloudis of heuene: wiþ myche vertu & mageste/
 and he schal sende his aungels wiþ a trumpe and greet voyce:
 and þei schulen gedit his chosē fro soure wyndis of heuene:
 fro þe biȝeste þingis of heuenes: til to þe termes (or endis) of
 hem/ lerne zee a parable of a figge tree/ whanne his bowe (or
 braunche) is nowetendre & leues sprungen: zee witen þat somer
 is nȝ/ so & zee whanne zee schulen se alle þes þingis: wiþ þat
 it is nȝ in þe ȝatis/ trewely I seye to ȝou for his generacōn
 schal not passe: til þat alle þingis ben done/ heuene & erþe schu-
 len passe: but my wordis schulen not passe/ forsoþe of þe ilke
 day & hour no man woot: neþer aungels of heuenes: no but
 þe fadir alone/ forsoþe as it was in þe dayes of noe: so schal be
 & þe compnge of mannes sone/ for as in þe dayes bifore þe greet
 flood: þei weren etynge & drynkyng: weddyng & takynge to
 weddyng til into þat day: in þe whiche noe entride into þe
 schip/ and þei knewe not til þe greet flood came & toke alle men:
 so schal be þe compnge of mannes sone/ þanne two men schulen
 be in þe feelde: one schal be taken to: & anoþer lefte/ two
 (wommen) schulen be gryndyng in one querne: one schal be
 take to: & þe toþer forsaken/ two in one bed: þe one schal be
 taken to: & þe toþer forsaken/ þerfore wake zee: for zee witen
 not in what houre: ȝoure lorde is to come/ soþely þat þing wite
 zee: for ȝif þe housbonde man wiste in what houre þe heef were
 to come: trewely he schulde wake: & suffre not his hous to be
 vndirmyndyde/ and þerfore & zee be reedy: for in what houre
 zee gessen not mannes sone is to come/ who gessif þou is a
 trewe seruaunt & prudent (or war): whom his lorde has or-
 deynde on his meyne: þat he ȝyue to hem mete in tyme:
 bleside is þat seruaunt whom his lorde whan he schal come:
 schal fynde so doinge/ trewely I seye to ȝou for vpon alle his
 goodis he schal ordeyne hym/ forsoþe ȝif þe ilke euyl seruaunt
 schal seye in his herte: my lorde makif dwellynge (or tary-
 inge) to come: & bygynneþ to smyte his euene seruauntis: soþely
 ȝif

Matheu

zif he ete and dryncke wif drunken lewe men: he lorde of he
 ilke seruaunt schal come in he dave in whiche he hopif not: &
 in houre þat he knowif not & schal departe hym: and putte hys
 parte wif ypocritis/ here schal be wepyng & bertyng togedir
 of teer//



Thanne þe kyngdom of heuenes schal be lijk to ten C^m 25^m
 virgyns: he whiche takyng here laumpis wenten
 oute metyng he spouse (or housbonde): and þe
 spouse (or wif)/ for syue of hem weren foolis: and
 syue prudent/ but he syue foolis here laumpis taken: tooken
 not oyle wif hem/ forsoþe he prudent tooken oyle in here ves-
 sels: wif laumpis/ forsoþe he spouse (or housbonde) makynge
 dwellynge: alle nappiden & slepten/ soþely at mydnyzt a criē
 was made: lo he spouse cometh: go see oute metyng to hym/
 þanne alle he virgyns risen vp: & anourneden here laumpis/
 soþely he foolis seyden to he wisemen/ zife see to vs of zoure
 oyle: for oute laumpis ben quenchide/ he prudent aunswer-
 ynge/ lestē parauenture it suffice not to vs & to zou: go raper to
 men sellynge: & bye to zou/ forsoþe he while þei wenten for to
 bye: he spouse come/ and þo þat weren reedy entreden in wif
 hym to he weddyngis: & he zate is schitte/ soþely at he laste: &
 he oþer virgynes camen seyinge/ lorde lorde open to vs/ and
 he answeryng: seif/ trewely I seye to zou: I knowe not zou/
 and to wake see & preye: for see witen not he day ne he hour/
 soþely as a man going in pilgrymage clepide his seruauntis:
 and bitoke to hem his goodis/ and to one he zawe syue talentis
 (or besauntis): forsoþe to anōþer one/ to echē astir his ownē
 vertue: and wente forþe anone/ forsoþe & he þat hadde take
 syue talentis: wente forþe & wrouzte in hem & wan oþer syue/
 also & he þat had taken one: goinge forþ dalue it into he erþe:
 and hid he money of his lorde/ but astir myche tyme he lorde
 of he seruauntis came: and puttide resounē wif hem/ and he
 þat had take syue talentis comynge to offride oþer syue: sey-
 inge/

Mathen

inge/ lorde þou bitokeſt to me ſyue talentis/ lo I haue geten
 ouer ſyue oper/ his lorde ſeiþ to hym/ wel be þou gode ſeruaunt
 & ſeiþful · for vpon ſewe þingis þou haſte ben trewe I ſchal or-
 deyne þee vpon manye þingis · entre þou into iope of þi lorde/
 forſoþe & he þat had taken two talentis/ came to & ſeiþ/ lorde
 þou bitokeſt to me two talentis/ lo I haue geten ouer oper two/
 his lorde ſeiþ to hym/ wel be þou good ſeruaunt & trewe ·
 for vpon ſewe þingis þou haſt ben trewe/ I ſchal ordeyne þee
 vpon manye þingis · entre into þe iope of þi lorde/ forſoþe &
 he þat hadde taken one talent/ comynge to ſeiþ/ lorde I wote
 for þou art an harde man þou reſeſt where þou haſt not ſowen ·
 & þou gederidiſt to gedir/ where þou haſte not ſprad abroode/
 and I dredynge/ wente & hid þi talent in þe erþe/ lo þou haſte
 þat þat is þin/ ſopely his lorde anſwerynge/ ſeyde to hym/
 euyl ſeruaunt & ſlowe · wiſtiſt þou þat I reſe where I ſowe
 not · & gedir to gedir where I ſprad not abroad/ þerefore it
 bihouede þee to ſende (or bitake) my money to chaungers/ þat
 I comynge ſchulde haue receyuede · forſoþe þat þing þat is
 myn/ wiþ vſures/ and ſo takip away fro hym þe talent/ and
 ſyue it to hym þat haþ ten talentis/ for to euery man hauyng
 ſchal be zouen/ and he ſchal haue plente/ and to hym þat haþ
 not · & þat þat he ſemep to haue · ſchal be taken fro hym/ and
 caſte zee oute þe vnprofitable ſeruaunt · & ſende zee hym into
 vttirmore dirkenefſis/ þere ſchal be wepynge & beetyng to
 gedir of teep/ forſoþe whanne mannes ſone ſchal come in his
 mageſte · & alle his aungelis wiþ him/ þanne he ſchal ſitte on þe
 ſeege of his mageſte/ and alle folkis ſchulen be gediride biſore
 hym · & he ſchal departe hem attwynne/ as a ſcheperde departip
 ſcheep fro kidis/ and ſopely he ſchal ſette þe ſcheep on his rizt-
 halfe/ þe kiddis forſoþe on his liſtehalfe/ þanne þe kyng ſchal
 ſeye to hem/ þat ſchulen be on his rizthalfe/ come zee þe bleſ-
 ſide of my ſadir · welde zee (or take zee in poſſeſſion) þe kyng-
 dom made reedy to zou/ fro þe makynge of þe worlde/ forſoþe
 I was hungri/ and zee zauen to me for to ete/ I priſtide/ & zee
zauen

Mathew

zauen to me for to drynke/ I was herboroules; and zee gede-
riden (or herborouden)/ nakide & zee billiden me/ I was in
prifoune; and zee camen to me/ panne iuste men schulen an-
fwere to hym; fayinge/ lordewhanne fizen we pee hungry; and
we fedden pee/ prift; & we zauen to pee drynke/ whanne for-
fope fizen we pee herborowles; & we gederiden/ and nakide; &
we helliden pee/ or whanne fizen we pee fijk or in prysoune; &
we camen to pee/ and he anfwerynge fchal feye to hem/
treuely I feye to zou · as longe as zee diden to one of hes my-
leste brehren; zee diden to me/ panne he kyng fchal feye & to
hem; hat schulen be on his liftehalfe/ departif fro me zee cur-
fide into euerlaftynge fyr; he whiche is made reedy to be deuyl
& his aungels/ fohely I hungride; and zee zauen not to me for
to ete/ I priftide; & zee zauen not to me for to drynke/ I was
herborles; and zee gaderiden not me/ nakide; and zee couer-
iden not me/ fijk & in prifoune; and zee vifitiden not me/
panne & hei schulen anfwere to hym fayinge/ lordewhanne
fizen we pee hungrynge or priftynge or herborles or nakide or
fijk or in prysoune & we ferueden not to pee/ panne he fchal
anfwere to hem; fayinge/ treuely I feye to zou · how longe
zee diden not to one of hes leste; neher zee diden to me/ and
hes schulen go into euerlaftynge turment; forfope he iuste
men into euerlaftynge lijf//



And it is done whanne ih̄c had endide alle hes wordis; C^m 26^m
he feyde to his disciplis/ wite zee for aftir two dayes
pafke fchal be made & mannes fone fchal be bitaken
hat he be crucifiede/ panne he prynces of priftis &
he eldre men of he puple ben gederide into he halle of he
prynces of priftis hat was feyde cayphas; and hei maden a
counteyl hat hei fchulden holde ih̄u wif gile & flee (hym)/
fohely hei feyden/ not in he feefte day; leste parauenture nofse
were made in he puple/ forfope whanne ih̄c was in behange in
he hous of fymount leprous; a womman haupnge a bore of
alabaftre

Matheu

alabaſtre of precious oynement came nyz to hym • & ſched
oute on þe heed of hym reſtynge/ and þe diſciplis ſeinge hadden
dedeyn ſeyinge/ wherto þis loſſe/ forſoþe it myzt be ſolde for
myche/ & be zouen to poore men/ ſohely ih̄c witynge/ ſeiþ to
hem/ what ben zee heuy to þis womman/ ſohely a good werke
ſche has wrouzte in me/ for whi zee ſchulen euermore haue
pore men wiþ zou: but zee ſchulen not algatis haue me/ for
ſoþe þis womman ſendynge þis oynement into my body/ ſche
made for to birie me/ treuely I ſeye to zou: where euer þis goſ
pel ſchal be prechide in al þe worlde: it ſchal be ſeyde þat & þis
womman dide into mynde of hym/ þanne one of þe twelue þat
was ſeyde Judas ſcarioth: wente forþ to þe prynces of priſtis
& ſeiþ to hem/ what wolen zee zyeue to me: and I ſchal bitake
hym to zou/ and þei ordeynyden to hym: þritty platſ of ſiluer/
and fro þat tyme he ſouzte couenablete: for to bitake hym/
forſoþe in þe firſte day of þe feſte of paſke: þe diſciplis camen
to ih̄u: ſeyinge/ where wolte þou we maken reedy to þee: for
to ete paſke/ and ih̄c ſeiþ/ go zee into þe cytee to ſumman:
and ſeye zee to hym/ þe mayſter ſeiþ/ my tyme is nyz: at þee
I make my paſke wiþ my diſciplis/ and þe diſciplis diden: as
ih̄c comaundide to hem: and þei maden reedy paſke/ forſoþe
euenynge made: he ſatte at þe mete wiþ his twelue diſciplis/
and he ſeye to hem: etynge/ treuely I ſeye to zou: for one of
zou is to bitraye me/ and þei ful ſoory: bigunnen eche to
ſeye/ lorde wher I am/ and he anſweryng: ſeiþ/ he þat wiþ
me puttith þe hande in þe plater: ſchal bitraye me/ forſoþe
mannes ſone goiþ: as it writen of hym/ but wo to þat man:
by whom mannes ſone ſchal be bitrayede/ it were good to hym:
zif þat man hadde not ben borne/ forſoþe Judas þat bitrayede
hym: anſweriden ſeyinge/ mayſter wher I am/ he ſeiþ to hym/
þou haſt ſeyde/ forſoþe hem ſouppynge Ih̄c took breed & bleſſide
& brake & zafe to his diſciplis: & ſeiþ/ take zee & ete: þis is my
body/ and he takynge þe cuppe: dide þankyngis & zafe to hem:
ſeyinge/ dryncke zee alle herof/ þis is my blood of þe netwe tes
tament

Matheu

tament: he wylche schal be schede oute for many into remys-
sion of synnes/ forsoþe I seye to you . I schal not drynke fro
his tyme of his fruyte of þe vyne . til into þat day whanne I
schal drynke it newe wih you in þe kyngdom of my fadir/ and
an pynne (or herynge) seyde: þei wenten oute into þe mounte
of olyuete/ þanne ihc seih to hem/ alle zee schulen suffre
sclaundre in me: in þis nyzt/ for it is writen/ I schal smyte þe
scheperde: and þe scheep of þe floe schulen be scateride for-
loþe astir þat I schal rise azen: I schal go bifore you into ga-
lilee/ soþely petre answerynge: seih to hym/ and zif alle schulen
be sclaunderide in þee: I schal neuer be sclaunderide/ Jhc seih
to hym/ treuely I seye to þee . for in þis nyzt bifore þe rocke
crowe: þries þou schalt denye me/ petre seih to hym/ and zif
it schal bihoue me to dye wih þee: I schal not denye þee/ also &
alle þe disciplis seyden/ þanne ihc came wih hem into a towe
þat is seyde Jersamany: and he seyde to his disciplis/ sitte zee
heere: þe while I go þidur & preyen/ and petre taken to . & two
sones of zebede: he bigan for to be distourblide (or heuy) &
soory (in herte)/ þanne he seih to hem/ my soule is sorowful
til to þe deþ/ susteyne zee (or abide) heere: & wake zee wih
me/ and he gone forþ a titil: sel doune into his face . preyinge
& seyinge/ my fadir zif it is possible: passe þis cuppe fro me/
neþeles not as I wote: but as þou (wolte)/ and he came to his
disciplis: and sonde hem slepyng/ and he seih to petre/ so/
wher zee myzten not one houre wake wih me: wake zee &
preye: þat zee entre not into temptacōn/ forsoþe þe spirit is
reedy: but þe fleysche seek (or unstable)/ este þe secounde tyme:
he wente & preyede seyinge/ my fadir zif þis cuppe may not
passe no but zif I drynke: þi wille be done/ and estelone he
came and sonde hem slepyng/ forsoþe here yzen weren greu-
yde (or heuyede)/ and hem leste: he wente estelone . & preyede
þe þride tyme: he same worde seyinge/ þanne he came to his
disciplis: and seih to hem/ slepe zee now: and reste zee/ lo þe
houre þat neyðede: and mannes son schal be taken into þe
handis

Mathew

handis of synners/ rise see: go we/ lo he þat schal trape me:
 schal nyȝ/ and ȝit hym spekyng/ lo Judas one of þe twelue · &
 wiþ hym came a greet cumpanye · wiþ swerdis & battis sente
 of þe prynces of pristis · & of þe eldre men of þe puple /forsoþe
 he þat bitrapede hym/ zafe to hem a token seyinge/whomeuer
 I schal kisse: he it is · holde see hym/ and anone he comynge
 nyȝ to ihū: seyde/ heyle mayster/ and he kistide hym/ and ihc
 seis to hym/ stende: wherto art þou comen/ þanne þei camen
 nyȝ · & castiden handis into ihū: and helden hym/ and lo one of
 hem þat weren wiþ ihū · holdynge oute þe hande: drowe oute
 his swerde/ and he smytynge þe seruaunt of þe prynce of
 pristis: kiste of his litil ere/ þanne ihc seip to hym/ turne þi
 swerde into his place/ soþely alle þat schulen take swerde:
 schulen perische by swerde/ wher gefist þou þat I may not
 preye my fadir · & he schal ȝyue to me now: more þan twelue
 legiouns of aungels/ how þerfore schulen þe scriptures be ful-
 filde/ for so it bihoueh to be done/ In þat houre ihc seyde to
 þe cumpanyes of puple/ as to a þeeft see hane gon oute wiþ
 swerdes & battis for to catche me/ day bi day I satte at ȝou
 techynge in þe temple: and see hilden not me/ forsoþe alle
 þing was done: þat þe scriptures of prophetis schulden be ful-
 filde/ ¶ þanne alle þe disciplis fledden: hym forsaken/ and
 þei holdynge ihū: ledde hym to caphas prynce of pristis ·
 where scribis & pharisees & þe eldre men of þe puple hadden
 comen to gedir/ forsoþe petre suedde hym ser: til into þe halle
 of þe prynce of pristis/ and he gone wiþinne: satte wiþ ser-
 uauntis þat he schulde se þe ende/ forsoþe þe prynces of pristis
 & al þe counseyl souzten false witnessyng azenes ihū · þat þei
 schulden take hym to deþ/ & þei founden not: whanne many
 false witnessis hadden comen to/ treuly at þe laste two false wit-
 nessis camen & seyde/ he þis seyde/ I may distrupe þe temple of
 god: and aftir þe þridde day bilde it azen/ and þe prynce of
 pristis ryfinge: seip to hym/ answereste þou no þing to þo
 þingis · þe whiche þes wytnessen azenes þee/ forsoþe ihc was
 stille/

Matheu

stille/ and þe prynce of pristis seiþ to hym/ I coniure þee by
 quicke god· þat þou seye to vs· zif þou be crist þe sone of god/
 and ih̄c seyde to hym/ þou hast seyde/ neþeles I seye to zou·
 anoter tyme· (or fro þis tyme forþ·) zee schulen se mannes
 sone sittynge at þe rizthalfe of þe vertue of god· & comynge in
 cloudis of heuene/ þanne þe prynce of pristis kitte (or to
 rente) his cloþes· seyinge/ he haþ blasfemyde/ what zit nede
 hane we to witnæssis? lo nowe zee hane herde blasfemyde/
 what seemeþ to zou?/ and þei answerynge· seyden/ he is
 giltty of deef// ¶ þanne þei spittiden into his face· and smy-
 ten hym wiþ buffetis/ forsoþe oþer zauen strokis wiþ þe
 pawme of handis into his face· seyinge/ þou crist prophecie
 to vs who is he þat smote þee/ soþely petre satte wiþ outen in
 þe porche/ and one hande mayden came nyȝ to hym· seyinge/
 and þou were wyþ ih̄u of galilee/ and he denyede before alle
 men· seyinge/ I woote not what þou seyst/ forsoþe hym go-
 inge oute þe zate· anoter hande mayden sise hym· & seiþ to
 hem þat weren þere/ and þis was wiþ ih̄u of nazareþ/ and
 eftesone he denyede wiþ an oþer· for he knewe not þe man/
 and aftir a litil· þei þat stoodden camen nyȝ· and seyden to pe-
 tre/ treuely and þou art of hem/ for whi & þi speche makis þee
 open? þanne he bigan to warie & to swere· þat he knewe not
 þe man/ and anone þe cocke crewe/ and petre bihouzte on
 þe worde of Ih̄u· þat he had seyde· before þe cocke crowe·
 þries þou schalt denye me/ & he gone oute· wepte bittirly//



Forsoþe þe moroutide made· alle þe pryncis of pris- C^m 27^m
 tis & eldre men of þe puple token counseyll azenes
 ih̄u· þat þei schulden take hym to deþ/ and þei led-
 den hym bounden· and bitoke to pilate of pounce·
 mayre (or chief iustise)/ þanne Judas þat bitrayede hym· se-
 inge þat he was dampnyde· he ledde by penaunce (or for-
 þinkyng)· brouȝte aȝen þritty platis of siluer· to þe prynces of
 pristis & to þe eldre men of þe puple· seyinge/ I haue synned·

I

bytrayinge

Matheu

bytrayinge iude blood/ and hei seyden what to us/ se
 and the platis of siluer caste aweiye in þe temple/ he w
 aweiye/ and goinge aweiye/ he hengide hymself wip a ge
 forsøpe þe prynces of pristis tooken þe platis of siluer/
 den/ it is not leueful to sende hem into þe tresourie/ for
 þe pris of blood/ soþely counseyl taken/ þei brouzten
 hem þe feelde of a potter/ into bytrynge of deade men/ for
 þing þe ilke feelde is elepide acheldemak/ þat is feelde
 blood/ til into þis day/ þanne it is fulfild þat is seyde by
 prophete Jeremye/ seyninge/ and þei tooken þritty platis
 siluer/ þe pris of a man þrepsider/ whom þei þrepsiden of
 stones of isrl/ þei zauen hem into þe feelde of þe potter/ as
 lorde ordeynede to me/ soþely ihc stode bifore þe mayre
 domesman) and þe domesman aride hym seyninge/ art þou ky
 of iewis/ ihc seip to hym/ þou seyst/ and whanne he was accus
 of þe prynces of pristis & eldre men of þe puple/ he answer
 no þing/ þanne pilate seip to hym/ herist þou not how man
 witnessyngis þei seyn azenes þee/ and he answeride not
 hym to any worde/ so þat þe domesman wondride gretel
 forsøpe bi a solempne day/ þe domesman was wonte sot to
 lyuer to þe puple one bounden/ whom þei wolden/ forsoþe
 had one nobleman bounden/ þat was seyde barrabas/ þerfor
 pilate seyde to hem gederide to geder/ whom wolen zee
 leese (or deliyuer) to zou/ wher barrabas or ihc / þat is seip
 cryst/ soþely he wiste þat by enuie þei bitrayeden hym/ so
 soþe hym sittynge for iustice (or domesman)/ his wijs sente
 hym / seyninge/ no þing to þee/ and to þat iuste man/ soþely
 haue suffride þis day many þingis for hym/ by a vision (o
 stwenene/) forsøpe þe prynces of pristis & þe eldre men/ sey
 den (or counseyliden) to the puples þat þey schulden are bar
 rabas/ but ihu þei schulden leese/ forsøpe þe president answer
 yng/ seip to hem/ whom of þe two wolen zee to be leste (or de
 liyueride) to zou/ and þei seyden barrabas/ pilate seip to hem/
 what þerfore schal I do of ihu þat is seyde crist/ alle seyn þe he
 crucifiede/

Matheu

crucifiede/ he president seyde to hem/ soþely what of euyl haþ
 he done/ and þei crieden more/ seyinge he he crucifiede/ for-
 soþe pilate seinge/ þat he profitide no þing · but he more
 noþe was made/ water taken · watchide his handis bifore
 he puple/ seyinge/ I am innocent (or gylteleffe) of his iuste
 man/ biþee þou/ and al þe puple answerynge/ seyde/ his blood
 vpon vs: & on oure sones/ þanne he leste to hem barrabas/
 but he took to hem ihū scourgide · þat he schulde be crucifiede/
 ¶ þanne knyztis of þe president takynge ihū in þe moothalle/
 gederiden to hem al þe cumpanye of knyztis/ and þei vncloþ-
 ing hym/ diden aboute hym a reede mantel/ and þei foldynge
 a crowne of þornes/ puttiden on his heede/ and a reed in his
 rizthande/ and þe knee bowide (or folden) bifore hym/ þei
 scornyn den hym seying/ heyle kyng of iewis/ and þei spitting
 into hym/ token a reed smyten his heed/ and astir þat þei hadden
 scornede hym/ þei vncloþiden hym of þe mantil · & þei cloþiden
 hym wiþ his cloþes · & ledden hym for to crucifie/ ¶ soþely þei
 going oute founden a man of cyrinense comynge fro a toun ·
 symount by name/ þei consyreyneden hym/ þat he schulde take
 his croffe/ and þei camen into a place · þat is clepide galgatha/
 þat is þe place of caluarie/ & þei zauen hym for to drynke wyne
 meynde wiþ galle/ and whanne he had tastide/ he wolde not
 drynke/ soþely astir þat þei hadden crucifiede hym/ þei depart-
 iden his cloþes · sendynge lot/ þat it schulde be fulfild · þat is
 seyde by þe prophete seyinge / þei departiden my cloþes/ and
 vpon my cloþe þei senten lot/ and þei sittynge/ kepten hym/
 and þei puttiden on his heede/ þe cause of hym writen/ þis is
 ihc of nazareth/ kyng of iewis/ ¶ þanne two þeefes ben cruci-
 fiede wiþ hym one on þe rizthalse · & one on þe listehalse/ for-
 soþe men passynge forþ blaffemeden hym/ mouynge here
 heedis & seyinge/ vath (or sye to þee) þat distrest þe temple of
 god · & in þe þridde day bildest it azen/ saue þou þi self/ zif
 þou art þe sone of god/ come doune of þe croffe/ also þe pryn-
 ces of iudhis scornynge wiþ scribis and eldre men/ seyden/ he
 made

Matheu

made oþer men ſaaf/ he may not make hym ſelf ſaaf/ zif he is
 kyng of iſrl: come he now doune fro þe croſſe: & we bileuen to
 hym/ he triſtiþ in god: delquert he hym now zif he wole/ for-
 ſoþe he ſeyde: for I am goddis ſone/ forſoþe & þe þeeſes þat
 weren crucifiede wiþ hym: puttiden to hym wiþ reproſe þe
 ſame þing/ ſoþely fro þe ſirte houre dirkneſſis ben made on
 al þe erþe: til to þe nyne houre/ and aboute þe nyne houre:
 Ih̄c criede wiþ greet voyce: ſeyinge/ hely: hely lamazabata-
 nye: þat is my god wherto (or why) haſt þou forſaken me/
 ſoþely ſummen ſtondyng here & heryng: ſeyden/ þis clepiþ
 helie/ and anone one of hem rennyng: fillide a ſpounge ta-
 ken wiþ eyfel or vynesgre: & puttide to a rede: & zawe to hym
 for to drinke/ but oþer ſeyden/ ſuffre þou: ſe we wheþer helie
 come delquertyng hym/ forſoþe ih̄c eſtesones cryng wiþ
 greet voyce: ſente oute þe ſpirit/ and lo þe veyle of þe temple
 is kitted (or rente) into two parties: fro þe biſeſt til doune/
 and þe erþe is mouede: & ſtones ben cleſte: & biriels ben
 openyde: & manye bodies of ſeyntes þat ſlepen (or weren
 deade:) riſen azen/ and þei goinge oute of here biriels: after
 his reſurreccōn: camen into þe holy cytee: and apperiden to
 manye/ treuely centurio & þei þat weren wiþ hym keepyng
 ih̄u: þe mounge of þe erþe ſeen: & þo þingis þat weren done:
 dreddengretly ſeyinge/ verreyly þis was goddis ſone/ forſoþe
 þere weren here: manye wimmen aſer: þat ſueden Ih̄u fro ga-
 lilee: mynſtryng to hym/ amonge whiche was mary maw-
 deleyn: & mary of James: & modir of ioſeph: & þe modir of
 zebedees ſones// ¶ Forſoþe whanne þe euenyng was made:
 þere came one riche man fro armathie Joſeph by name: þe
 whiche & he was a diſciple of ih̄u/ he wente to pilat: & aſide þe
 body of Ih̄u/ þanne pilat comaundide þe body to be zolden/
 and þe body taken: Joſeph wlapide it in a clene ſandel (or
 linnen clooth) & puttide it in his netwe birpel: þat he hadde
 betwen in a ſoon/ and he walowide to a greet ſoon at þe dore
 of þe biriell: and wente away/ forſoþe mary mawdeleyn & ano-
 þer

Matheu

her mary weren here · sittynge azenes þe sepulcre/ ¶ forsoþe
 on þat oþer day þat is astir pask euenynge · þe prynces of pris-
 tis & pharisees camen to gebir to pilat · seyinge/ sire we hane
 mynde for þe ilke traptour (or deceyuour) · seyde zit luyngē:
 astir þre dayes I schal rise azen/ herfore comaunde þou þe
 sepulcre for to be kepte · til vnto þe þridde day/ lestē parauen-
 ture his disciplis comen & steelen hym · & seyn to þe puple · he
 hath risen fro deade/ an þe laste errour schal be worse þan þe
 former/ pilat seih to hem/ zee hane þe keepynge/ go zee: kepe
 zee as zee kunnen/ forsoþe þei goinge forþ: kepten (or war-
 diden) þe sepulcre · markyng (or seelynge) þe stoon wiþ keep-
 ers//



Esophe in þe euenynge of þe saboth (or halyday) C^m 28^m
 þat schyneth in þe firste day of þe woker · mary matw-
 deleyne came and anoter marye · for to se þe sepul-
 cre/ and lo here was made a greet erþe mouynge/
 forsoþe an aungel of þe lorde came doune fro heuene · & com-
 ynge to turnyde away þe stoon & satte peron/ sopely his lok-
 ynge was as lepte · and his clothes as snowe/ forsoþe for drede
 of hym þe keepers ben aferde · and þei ben made as deade men/
 forsoþe þe aungel answeringe · seyde to þe wymmē/ nyl zee
 drede/ for I wote þat ze seken · ihū þat is crucifiede/ he is not
 heere/ sopely he roos as he seyde/ come zee & se þe place
 where þe lorde was putte/ and zee goinge soone · seye zee to
 his disciplis & to petre · for he hath risen/ and lo he schal go bi-
 fore zou into galilee/ þere zee schulen se hym · lo I haue bifore
 seyde to zou// ¶ and mary matwdeleyne & anoter mary wen-
 ten oute soone fro þe biriel · wiþ dreed & greet iope rennyngē
 for to telle his disciplis/ and lo ihc ran azenes hem · seyinge/
 heyle zee/ forsoþe þei camen to & hilde his feet · and worchipe-
 den hym/ þanne ihc seih to hem/ nyl zee drede/ go zee telle
 zee to my breheren · þat þei go into galilee · þere þei schulen
 se me/ þe whiche whanne þei hadden gone · lo summe of þe
keepers

Matheu

kepers camen into he cytee • & telden to he prynces of pristin:
 alle hingis hat weren done/ and hei geberide to gedir wip he
 eldre men • a counseyl taken: zauen to he knyztis plenteuous
 money • seyinge/ seye zee for his disciplis camen by nyzt • &
 hane stolne hym • vs slepynge/ and zif his be herde of he pre-
 sident (or iustice): we schulen counsel hym & make you siker/
 and he money taken: hei diden as hei weren tauzte/ and his
 worde is puplischede at he iewis • til into his day// fforsohe
 elleuene disciplis wenten into galilee: into an hil where ihc
 hadde ordeynyde to hem/ and hei seyinge hym: worschipiden/
 tohely summe of hem doutiden/ and ihc comyng to: spac to
 hem • seyinge/ al power is zouen to me: in heuene & in erpe/
 herfore zee goinge teche alle folkis • cristenynge hem in he
 name of he fadir & of he sone & of he holy gosi/ techynge hem
 for to kepe alle hingis: what euer hingis I haue comaundide
 zou/ and lo I am wip zou in alle dayes: til to he endynge of
 he worlde//

Mark

C^m 1^m



Ere bigynnes he gospel of mark • The
 bigynnyng of he gospel of ihu crist he
 sone of god: as it is writen in ysaie he
 prophete/ lo I sende myn aungel bifore
 hi face: hat schal make reedy he weye
 bifore hee/ he voyce of one cryng in de-
 serte: make zee reedy he weye of he lorde:
 make zee his papes ryztful/ Ioon was in
 desert baptisynge & prechynge he bapty m of penaunce • in re-
 myssion of synnes/ and alle men of irin wenten oute to hym:
 and al he cuntre of Jude/ and weren baptiside of hym in he
 flood of iordan: knowelechynge here synnes/ and Ioon was
 clopide

Mark

cloþide wiþ beertis of camels: and a girdel of skynne about his
 leendis/ and he ete locustis & hony of þe wode: and prechide
 seyinge/ a strengre þan I schal come astir me · of whom I
 knelynge am not worþi for to vndo (or vnbynde) þe þwonge
 of his schoon/ I haue baptiside zou in water: forsoþe he schal
 baptise zou in þe holy goost// ¶ And it is done in þo dayes · ih̄c
 came fro nazareþ of galilee · & was baptiside of Joon in Jor-
 dan/ and anone he stepþinge vp of þe water: size heuenes open-
 yde · & þe holy goost comynge doune · as a culuer · & dwellynge
 in hym/ & a voyce is made fro heuenes/ þou art mylouede sone:
 in þee I haue pleside/ and anone þe spirit puttide hym into de-
 serte and he was in deserte fourty dayes & fourty nyztis: and
 was temptide of sathanas/ and he was wiþ beestis: and aungels
 mynstriden to hym// forsoþe astir þat Joon was taken: Jh̄c
 came into galilee · prechyng þe gospel of þe kyngdom of god: &
 seyinge/ for tyme is fulfild: and þe kyngdom of god schal come
 niz/ forþynke zee (or do zee penaunce): and blyue zee to þe
 gospel/ and he passinge biþdis þe see of galilee: tpe Symount
 & andrew his broþer · sendynge nettis into þe see/ toþely þei
 weren fischers/ and ih̄c seyde to hem/ come zee astir me: I
 schal make zou to be made fischers of men/ and anone þe net-
 tis forsaken: þei sueden hym/ and he gone forþ þens a litil · size
 iames of zebedee · & Joon his broþer · & hem in þe boot mak-
 ynge nettis · & anone he clepide hem/ and zebedee here sadir
 leste in þe boot wiþ hiþide seruauntis: þei sueden hym// ¶ And
 þei wenten forþ into capharnaum/ and anone in þe sabotis he
 gon in · into þe synagoge: tauzte hem/ and þei wondriden on
 his techynge/ toþely he was techynge hem as haupnge potwet:
 and not as scribis/ and in þe synagoge of hem was a man in
 an vnclene spirit · and he criede seyinge/ what to vs & to þee:
 þou ih̄u of nazareþ? hast þou comen bisore þe tyme for to dis-
 trupe vs? I woot þat þou art þe holy of god/ and ih̄c pretenyde
 to hym: seyinge/ ware doumbe: and go oute of þe man/ and
 þe vnclene goost debrekynge hym & crynge wiþ greet voyce:
wente

Mark

wente aweye fro hym/ and alle men wondriden: so þat þei
 souzten to gedir amonge hem seyinge/ what is þis þing/
 what is þis newe techynge/ for in power he comaundiþ to
 vnclene spiritis: and þei obescen to hym/ & þe tale (or tyd-
 ynge) of hym: wenten forþ anone into þe cuntre of galilee/ and
 anone þei goinge oute of þe synagoge: camen into þe hous of
 symount & andrewe: wif James and ioon/ soþely þe modir
 of symountis wise: reside (or laie sick) in þe feueres/ and
 anone þei seyn to hym of hir/ and he compnge to: reride hire
 by: þe hande of hire taken/ & anone þe feuer leste hire: and sche
 mynstride to hem/ forsoþe þe euengynge made: whanne þe
 sunne wente doune: þei brouzten to hym alle haupnge euyl:
 & haupnge deuelis/ and al þe cytee was gederide at þe zate/
 and he helide many þ̄ weren traueplide wif byuerse sooris:
 and he castide oute many deuelis/ and he suffride hem not for
 to speke: for þei knewen hym/ and in þe mornynge ful erly:
 he risynge gone oute wente into deserte place: and preyede
 here/ and Symount suede hym & þei þat weren wif hym/ and
 whanne þei hadden founden hym: þei seyden to hym/ for alle
 men seeken þee/ and he seiþ to hem/ go we into þe nexte tounes
 & cytees: þat & here I preche/ for to þis þing I came/ and he
 was prechynge in þe synagoges of hem & in al galilee: and
 castynge oute sendis// ¶ And a leprous man came to hym:
 bisechynge hym/ and þe kne folden: seyde/ zif þou wolte: þou
 mayste clense me/ and ih̄c haupnge mercy on hym: streypte
 oute his hande/ and touchynge hym: seiþ to hym/ I wole/ be
 þou made clene/ and whanne he had seyde: anone þe lepre
 partide aweye fro hym/ and he is clenfide/ and he pretenyde
 to hym/ and anone he putte hym oute: and seiþ to hym/ se þou:
 seye to no man/ but go schewe þee to þe prynces of priuiss: &
 offer for þi clensynge þo þingis þat moyses bad: into witnes-
 ynge to hem/ and he gon oute: bigan to preche. & desame (or
 puplische) þe worde: so þat now he myzte not go into þe cy-
 tees: but he wif oute forþ in deserte places/ and þei camen to
 gedir to hym on alle tidis//



And este he entride into capharnaum: astir eyzte C^m 2^m
 dayes/ and it is herde þat he was in an hous · &
 manye camen togedir · so þat it toke hem not: neþer
 at þe zate/ and he spak to hem a worde/ and þere
 camen to hym men bryngynge a sijk man in palestie: þe whiche
 was borne of foure men/ and whanne þei myzten not offer hym
 to hym for þe cumpanye of puple: þei maden þe roof nakide
 where he was/ and makynge open: þei setten doune þe bed · in
 whiche þe sijk man in palestie lay/ soþely whanne ihc sice þe
 seif of hem: he seif to þe sijk man in palestie/ sone: þi synnes
 ben forzouen to þee/ forsoþe þere weren summe of þe scribis
 sittynge & þenkynge in here hertis/ what spekist he þis þus? he
 blassemeth/ who may forzue synnes: but god alone? þe whiche
 þing anone knowen by þe holy gost · for þei þouzten wiþinne
 hemself: ihc seif to hem/ what þenken zee þes thingis in zoure
 hertis? what is lister for to seye to þe sijk man in palestie ·
 synnes be forzouen to þee: or for to seye take þi bed & walke/
 soþely þat zee witen · þat mannes sone haþ power in erþe to
 forzue synnes: he seif to þe sijk man in palestie/ I seye to þee
 rise vp · take þi bed: and go into þin hous/ and anone he roos
 vp/ and þe bed taken vp he wente bifore alle men · so þat alle
 men wondriden & honoureden god: seyinge/ for we sizen neuer
 so// ¶ And he went out estetones to þe see: & al þe cumpanye
 of puple came to hym: and he tauzte hem/ and whanne he
 passide: he sice leuy alþei sittynge at þe tolboþe/ and he seif
 to hym/ sue me/ and he risynge: suede hym/ and it is done
 whanne he satte at þe mete in his hous: many puplicans &
 synful men: saten togedir at þe mete wiþ ihu & his disciplis/
 soþely þere weren manye þat solowiden hym/ and scribis &
 pharisees seinge for he ete wiþ puplicans & synful men: seyden
 to his disciplis/ whi etist zoure mayster & drynkist wiþ publi-
 cans & synners/ þis þing herde: ihc seif to hem/ hoole men
 hane no neede to a leche: but þei þat hane euyl/ forsoþe I came
 not

Mark

not to clepe iuste men: but synners// ¶ And þe disciplis of ion (baptist) & þe pharisees weren fastynge: & þei camen & seyn to hym/ whi þe disciplis of Jon & of pharisees fasten: but þi disciplis fasten not? and ihc seih to hem/ wheþer þe sones of wed- dynges motwne faste · as longe as þe spouse is wiþ hem? how longe tyme þei hane þe spouse wiþ hem: þei motwne not faste/ forsoþe dayes schulen come · whanne þe spouse schal be taken away fro hem: and þanne þei schulen faste in þo dayes/ no man sewiþ a pacche of rude (or netwe) clooth · to an olde clooth/ ellis he takiþ suppliment (or pacche:) and a more brekyngge is made/ and no man sendiþ netwe wijn into olde botels (or wijn vessels) ellis þe wijn schal berste þe wijn vessels · & þe wijn schalbe heelde oute · & þe wijn vessels schulen perische/ but netwe wijn schal be sente into netwe wijn vessels/ and it is done eftesones whanne þe lorde walkide in þe sabotis by þe cornes · & his disciplis bigunnen to passe forþe & plucke eris/ soþely þe pharises seyden/ lo what þi disciplis done in sabotis þat is not leueful? and he seih to hem/ redden zee neuer what dauid diðe · whan he had nede? and he hungride/ and þei þat weren wiþ hym · howe he wente into þe hous of god · undir abiathar pryncce of pristis · & ete looues of proposicion · þe whiche it was not leueful to ete · no but to pristis alone/ & he zaue to hem þat weren wiþ hym/ and he seyde to hem/ þe saboth is made for man: and not man for þe saboth/ and so mannes sone is lorde also of þe saboth/

C^m 3^m



And he entride eftesone into þe synagoge: and þer was a man hauynge a drie hande/ and þei aspieden hym · zif he heelide in sabotis: for to accuse hym/ and he seih to þe man hauynge a drie hande/ rise into þe mydel/ and he seih to hem: is it leueful to do wel in þe sabothis or euyl? for to make a soule saaf: wher to leese? and þei weren stille/ and he biholdynge hem aboute wiþ wrappe · hauynge sorowe vpon þe blyndenesse of here hertes: seih to þe man/

Mark

man/ holde forþ þin hande/ and he helde forþ/ and þe hande
 is restoride to hym/ soþely þe pharisees goinge oute · anone
 made counseyl wiþ herodians azenes hym/ how þei schulden
 leese hym// ¶ Forsoþe ih̄c wiþ his disciplis/ wente to þe see/
 and myche cumpange fro galilee & Judee suede hym · and fro
 ir̄l̄m · & fro ydume · & fro bizende iordan · & þei þat abouten
 tyre & sidon a greet multitude · herynge þe þingis þat he dide/·
 camen to hym/ & ih̄c seiþ to his disciplis/ þat þe litil boot
 schulde setue hym for þe cumpange of puple/ lest þei oppressi-
 den hym/ soþely he helide manye · so þat þei selden faste to
 hym/ þat þei schulden touche hym/ forsoþe how many euer
 hadden sooris & vnclene spiritis · whan þei sizen hym/ selden
 doune to hym/ and crieden seyinge/ þou art þe sone of god/
 and gretely he manasside hem/ þat þei schulden not make hym
 knowen/ and he steþzinge into an hil/ clepide to hym whom he
 wolde/ and þei camen to hym/ and he made þat þere weren
 twelue wiþ hym · & þat he schulde sende hem for to preche/ and
 he ȝaue to hem power of helynge sekenessis/ & of castynge oute
 sendes/ and to Symount he putte name petre/ and James of
 zebede · & Joon þe broþer of James · & he putte to hem names
 boenarges (þat is þe sones of þundryng)/ and Andrewe &
 philip · & Bertholomew · & matheu · & Thomas & James al-
 phei & thadee · & Symount canane · & Judas scarioth þat bi-
 trapede hym/ and þei camen to an hous/ and þe cumpange of
 puple came togedir eftesone · so þat þei myzten not neþer ete
 breede/ and whan his disciplis (or kynnesmen) hadden herde/·
 þei wenten oute for to holde hym/ soþely þei seyden/ for he is
 turnede into wodenesse/ and þe scribis þat camen doune fro
 ir̄l̄m/ seyden for he haþ belzebub/ and for in þe prynce of
 deuelis · he castiþ oute sendes/ and hem gederide to gedir/ he
 seyde to hem in parabis/ how may sathanas caste oute satha-
 nas/ and ȝif a rewme be departide in it self/ þe ilke rewme may
 not stonde/ and ȝif an hous be departide in it self/ þe ilke hous
 may not stonde/ and ȝif sathanas haþ risen azenes hym self/·
 he

Mark

he is disperplide • & he schal not mowe stande • but haþ
 ende/ noman gon into a stronge mannes hous • may ta
 away his vessels: no but he bynde firste • þe stronge man/ a
 þanne he schal dyuersely: raupscþe his hous// ¶ Treuely I se
 to you • for alle synnes & blasfemes • by whiche þei haue bla
 femyde: schulen be forzouen to þe sones of men/ soþely he þ
 schal blasfeme azenes þe holy goost: schal not haue remysse
 into wiþ outen ende/ but he schal be gilty • of euerlastyn
 trespasse/ for þei seyn/ he haþ an vnclene spirit/ and his m
 dir & breþeren camen/ and þei stondynge wiþ outen forþ
 senten to hym • clepyng to hym/ and a cumpanye satte about
 hym/ and þei seyn to hym/ lo þi modir & þi breþeren wiþ oute
 forþ secken þee/ and he answeryng to hem: seih/ who is m
 modir & my breþeren? and biholdynge hem aboute • þat sate
 in þe cumpas of hym: he seih/ lo my modir & my breþeren
 forsoþe who þat doih þe wille of god: he is my broþer & m
 suster & modir//

C^m 4^m



¶ And este ihc bigan for to teche at þe see: and mych
 cumpanye of puple is gederide to hym • so þat h
 steyninge into a boot • satte in þe see/ and al þe
 cumpanye of puple: was aboute þe see on þe lande/
 and he tauzte hem in parablis: many þingis/ and he seyde to
 hem in his techynge/ here see/ lo a man sowynge: goih oute
 for to sowe/ and þe while he sowih: anoter seede felde aboute
 þe weye • & briddis of heuene camen & eten it/ forsoþe anoter
 selde doune on stony places: where it hadde not myche erþe/
 anone it is sprungen vp: for it hadde not depnesse of erþe/ and
 whanne þe sunne roos vp: it welotwide for heet/ and it dreyde
 vp: for it had not root/ and anoter selde doune into hornes/
 & hornes steyzeden vp & strangliden it: and it zawe not fruyte/
 and anoter selde doune into good lande: and it zawe fruyte
 steyzinge vp & waringe/ and one brouzte þritty folde fruyte •
 & one sixty folde: & one an hundridfolde/ and he seyde/ he þat
 haþ

Mark

hāp eris of herynge: here/ ¶ And whanne he was synguler (or
by hym self:) he twelue pat weren wiþ hym · areden hym for
to expoune his parable/ and he seyde to hem/ to zou it is zouen
for to knowe þe mysterie (or pryuetey) of þe kyngdom of god/
sopely to þem þat ben with outen sorþ: alle þingis ben made
in parablis/ þat þei seinge se: and se not/ & þei herynge here:
& vnderstonde not/ þat sum tyme þei be conuertide: and synnes
be forzouen to hem/ and he seiþ to hem/ witen zee not þis pa-
rable · & how zee schulen knowe alle parablis/ þe þat sowiþ:
sowiþ a worde/ þes sopely ben þat ben aboute þe weye where þe
worde is sowen · & whanne þei hane herde: anone cometh sa-
thanas · & taketh away þe worde · þat is sowen in here hertis/
and so þes ben þat ben sowen on a soon: þe whiche whanne
þei herden þe worde: anon taken it wiþ ioye/ and þei hane not
root in hemself: but þei ben temperal: (þat is lasten but a litil
tyme)/ aftirwarde tribulaciō sprungen vp & persecucion for
þe worde: anone þei ben sclaunderide/ and þer ben oþer þat
ben sowen in hornes/ þes ben þat heren þe worde & mysseyce
of þe worlde & decepte of richessis · & oþer charge of coueytise
entrynge: in stranglen þe worde · & it is made wiþ outen fruyte/
and þes it ben þat ben sowen on good lande · þe whiche heren
þe worde & taken it & maken fruyte · one þritty folde · one
sirty folde · & one an hundride folde/ ¶ And he seiþ to hem/
wher a lanterne come · þat it be putte vnder a buschel/ wher
not þat it be putte: vpon a candilstick: forsoþe þer is no þing
hidde: þat schal not be made open/ neþer any þing is pry-
uey: þe whiche schal not come into apeert/ zif any man hāp
eris of herynge: here he/ and he seyde to þem/ se zee what zee
heren/ in what mesure zee mesuren: it schal be meten · & be
caste to zou/ sopely it schal be zouen to hym þat hāp/ and it
schal be taken away · fro hym þat hāp not · also & þat þat he
hāp/ ¶ And he seyde/ so þe kyngdom of god is · as zif a man
caste seeðe into þe erþe · & it slepiþ & it risiþ vp in nyzt & day &
bryngiþ sorþ seed · & waxiþ faste: þe while he woot not/ forsoþe
þe

Mark

þe erþe by his owne wirchynge: makith fruchte/ firste an erbe
 grene corne)/ astirwarde an ere: astirwarde sul fruchte in
 ere/ and whanne of it self it hath brouzte forth fruchte: anone
 sendith a sikel (or hook): for riip corne cometh/ and he seyde/
 what þing schul we licken þe kyngdom • or to what parat
 schulen we comparisoun it? as a corne of seneuey • þe whi
 whanne it is sown in þe erþe: is lesse þanne alle seed is þ
 ben in þe erþe/ and whanne it is bredde (or quyknyde •)
 steyth vp into a tree • & is made more þan alle wortis (i
 erbis)/ and it schal make greet braunchis • so þat briddis
 heuene motwne dwelle vnder þe shadowe þer of/ and in man
 tuche parables he spak to hem a worde • as þei myzten her
 toþelp he spak not to hem: wipouten parable/ forsoþe he ex
 pounde to his disciplis alle þingis: on sidiþhonde (or by hem
 self)/ ¶ And he seih to hem in þat day whenne euenynge wa
 made: passe we azenwarde/ and þei leeyunge þe cumpanye o
 puple: taken hym/ so þat he was in þe boot • & oþer booti
 weren wip hym/ and a greet storme of wynde is made: and
 sente watwis in þe boot • so þat þe boot was ful/ and he was in
 þe hyndir parte of þe boot: slepynge on a pilowe/ and þei reysen
 hym: and seyn to hym/ mayster parteyneh it not to þee: þa
 we perischen/ and he rysynge vp • manafide to þe wynde: and
 seyde to þe see/ be stille • ware dumble/ and þe wynde ceeside:
 and greet peesibleness is made/ and he seih to hem/ what drede
 zee: not zit hane zee seih/ and þei dredden wip grete drede:
 and seyde to eche oþer/ who gessith þou is þis: for þe wynde &
 þe see obeschen to hym//

1^m 5^m



And þei camen ouer þe watwe of þe see: into þe cuntre
 of genazareth/ and anone a man in vnclene spirit
 ran oute of a biriell: to hym goinge oute of þe boot/
 þe whiche man had an hous in graues (or biriells)/
 and neþer wip cheynes now: myzte any man bynde hym/ for
 ofte tymes he bounden in stockis & cheynes: had broken þe
 cheynes

Mark

theynes and had broken þe flockis to smale gobitis/ & no man myzte daunte (or tame) hym/ and euermore nyzt & day in bi-riels or hillis he was crynge & betynge hym self wip stones/ soþely he seinge ihū afer/ ran & worschipide hym/ and he crynge wip greet voyce/ seyde/ what to me & to þee · þou ihū þe sone of biȝest god/ I coniure þee by god/ þat þou turment me not/ forsoþe ihc seyde to hym/ þou vnclene spirit/ go oute fro þe man/ and ihc axide hym/ what name is to þee/ and he seiþ to hym/ a legioun is name to me/ for we ben manye/ and he preyede hym myche/ þat he schulde not putte hym oute of þe cuntre/ forsoþe þer was þere aboute þe hil · a floc of hoggis lesowynge in feeldis/ and þe spiritis preyeden ihū seyinge/ sende vs into hoggis/ þat we entre into hem/ and anone ihc grauntide to hem/ and þe vnclene spiritis entreden into þe hoggis/ and wip greet birre (or haste/) þe flokke was caste doune into þe see · to two þousande · & þei ben stranglide in þe see/ soþely þei þat sedden hem/ sledged & tolden into þe cytee & into þe feeldis/ and þei wenten oute for to see what was done/ & þei camen to ihū/ and þei sizen hym þat was traueplide of þe sende · sittynge cloþide · & of hool mynde/ and þei dreedden/ and þei tolden to hem þat sizen · howe it was done to hym þat had a sende · & of þe hoggis/ & þei bigunnen for to prepe · þat he schulde go aweye fro here coostis/ and whanne he steyzede into a boot/ he þat was traueplide of þe deupl/ bigan to prepe hym þat he schulde be wip hym/ soþely ihc receyuede hym not/ but seiþ to hym/ go þou into þin hous (to þi meyne) & telle hem how many þingis þe lorde hap done to þee · & hadde mercy of þee/ and he wente forþ · & bigan for to preche in decapolie (þat is a cuntre of ten cytees) how many þingis ihc had done to hym · & alle men wondriden// ¶ And whanne ihc had steyzede into þe boot eftesone ouer þe see/ myche cumpanye of puple came togedit to hym · & was aboute þe see/ and one of þe prynces of synagogis/ by name iayrus came/ and seinge hym sei doune at his feet/ and preyede myche seyinge/

Mark

seyinge/ forwhi my douzter is in þe laste þingis: come þou
 putte þin hande on hire þat sche be saaf & lyue/ and he wente
 forþ wip hym: and myche cumpanye of puple suede hym: and
 oppresside hym/ and a womman þat was in þe flure of blood
 twelue zeer: & had suffride manye þingis of sul manye leechis:
 & spendide alle hir þingis: & no þing profitide: but hadde more
 worse whanne sche hadde herde of ihū: sche came in þe cum-
 panye byhynde/ and touchide his clooth/ soþely sche seyde/ for
 zit I schal or touche or his clooth: I schal be saaf: & anone þe
 welle of hire blood is dryede vp: & sche feelide in body: þat
 sche was helide of þe wounde (or seekenesse)/ and anone ihc
 knowynge in hym self þe vertue þat had gone oute of hym: he
 turnyde to þe cumpanye: seih/ who touchide my clothes? and
 his disciplis seyde to hym/ þou seest þe cumpanye oppressynge
 þee: & seyde þou who touchide me? and ihc lokide aboute: for
 to se hir þat had done þis þing/ forsoþe þe womman dredynge
 & quakynge: witynge þat it was done in hir: came & felde
 doune bifore hym & seyde to hym al treuþe/ forsoþe ihc seyde
 to hire/ douzter þi seih þaþ made þee saaf/ go in pees: & be
 saaf fro þi seekenes/ zit hym spekyng: messangeris camen to
 þe prynce of þe synagoge: seyinge/ for þi douzter is deade/
 what traueylist þou þe mayster forþet/ forsoþe þe worde herde
 þat was seyde: Ihc seih to þe prynce of þe synagoge/ nyl þou
 drede: onely bileue þou/ and he receyuyde not any man to
 sue hym: no but peter & iames: & Joon þe broþer of iames/
 and þei comen into þe hous of þe prynce of þe synagoge/ and
 he sate nyste: & men wepyng & wepyng myche/ and he gone
 in: seih to hym/ what ben zee trublide & wepen: þe wenche is
 not deade but slepiþ/ & þei scorneden hym/ forsoþe alle caste
 oute: he takih þe fadir & modir of þe wenche: & hem þat weren
 wip hym: & þei entren in: where þe wenche laye/ and hehold-
 ynge þe hande of þe wenche: seih to hire/ tabita cumy þat is
 interpretide (or expounyde) wenche to þee I seye rise/ and
 anone þe wenche roos & walkide/ soþely sche was of twelue
 zeer:

Mark

zeer: & hei weren abayschide wiþ greet stoneynge/ and he comaundide to hem gretely: þat no man schulde wite it/ and he comaundide to ȝue to hit for to ete/ and ih̄c gone oute þens: wente into his owne cuntre · & his disciplis folowiden hym//



And þe saboth made: ih̄c bigan for to teche in a syn- C^m 6^m
agoge/ and many herynge: wondriden in his tech-
ynge: seynge/ of whens to hym þis · alle þes þingis/
& what is þe wißdom þat is ȝouen to hym: & suche
vertues þe whiche ben made by his handis: wher þis is not
þe smyth (or carpenter) þe sone of marȝe þe broþer of James
& Ioseph & Judas & Symount: wheþer & his sistris ben not
here wiþ vs: and þei weren sclaunderide in hym/ and ih̄c seyde
to hem/ for a prophete is not wiþ outhen honour · but in his
owne cuntre: and in his hous & in his kyn/ and he myȝt not
make here any vertue · no but hee lide a few seek men · þe handis
putteto/ and he wondride for þe vnbeleue of hem/ and he wente
aboute castels in enuproune techynge/ & he clepide twelue · &
bigan for to sende hem by two · & ȝaue to hem power of vn-
cleane spiritis/ and comaundide hem þat þei schulde not take
any þing in þe weȝ: no but a ȝerde onely/ not a scrippe ne
brode neþer money in þe girdel: but schodde wiþ sandalies
(þat ben open abouen)/ and þat þei weren not cloþide: wiþ
two cootis/ and he seyde to hem/ whider euer ȝee schulen entre
into an hous: dwelle ȝee here til ȝee gone oute þens/ and who
euer schal not receyue ne here ȝou: ȝee goinge oute fro þens:
schakip aweȝe þe poudre/ fro ȝoure feet: into witnesynge to
hem/ and þei goinge oute: prechiden þat men schulden do pen-
aunce/ & þei castiden oute many sendes · & anoyntiden wiþ oyle
many sick men & þei weren hee lide/ and kyng heroude herde/
forsoþe his name was made open · & he seyde for ion baptist ·
þaþ risen aȝen fro deade men: and herfore vertues worchen
in hym/ soþely oþer seyden: for it is helpe/ but oþer seyden:
for it is a prophete · as one of prophetis/ þe whiche þing herde:
heroude

Mark

heroude seip/ whom I haue bihedede ion: his haþ risen fro deade men/ forsoþe þe ilke heroude sente & hilde Ion & bonde hym into prisoune · for herodias þe wife of philip his broþer/ for he hadde weddide hir/ soþely Ion seyde to heroude/ it is not leueful to þee · for to haue þe wiif of þi broþer/ herodias forsoþe leyde a spies to hym: and woldestlee hym & myzte not/ soþely heroude dreedde Ion · witynge hym a iuste man & hooly: and kepte hym/ and hym herde: he dide many þingis & gladly herde hym/ and whanne a couenable day had fallen · heroude in his birþe day made a soper to þe prynces & tribunes: and to þe firste (or grettist) of galilee/ and whanne þe douzter of þe ilke herodias had entride in & lepte · & pleside to heroude · & also to men restynge: þe kyng seyde to þe wenche/ are þou of me what þou wolte: & I schal ȝyue to þee/ and he swore to hire · for what euer þou schalt are: I schal ȝyue to þee: þouȝ þe halfe of my kyngdom/ þe whiche whanne sche hadde gon oute: seyde to hire modir/ what schal I are: and sche seyde/ þe heede of ion baptist/ and whanne sche had entride anone wiþ hast to þe kyng: sche arede seyinge/ I wole þat anone þou ȝyue to me in a dische þe heed of ion baptist/ and þe kyng was soory for þe oþe/ and for men sittynge to gedir at þe mete: he wolde not hir be made soory · but a manqueller sente he com-
aundide þe heed of ioon baptist for to be brouzte/ and he bi-
hedide hym in þe prisoune: and brouzte his heede in a dische ·
& ȝaue it to þe wenche/ and þe wenche ȝaue to hire modir/ þe
whiche þing herde: his disciplis camen & tooken his body: &
puttide it in a biriel// ¶ And apostlis comynge to gedir to ihū:
tolden to hym alle þingis þat þei hadden done & tauzte/ & he
seip to hem/ come ȝee by ȝou self into deserte place: reste a
litol/ forsoþe þere weren many þat camen & wenten azen: and
þei hadden not space for to ete/ and þei slepyng into a boot:
wenten into deserte place · by hem self/ and þei sizen hem go-
inge aweye · & many knewen & goinge on feet fro alle cytees
þei runnen to gedir þidir & came bifore hem/ and ihc goinge
oute.

Mark

oute: siȝe myche cumpange: & hadde mercy on hem. for þei
 weren as scheep not hauynge a scheperde and he bigan for to
 teche hem manȝe þingis and whanne myche houre (or forþ
 dayes) was made nowȝe: his disciplis comen nyȝ scynginge þis
 place is deserte: and nowȝe þe houre haȝ passide: letue hem.
 þat þei goinge into þe nerte tounes & villagis: bie to hem metis
 whiche þei schulen ete/ and he answerynge seiȝ to hem/ ȝyue
 ȝee to hem for to ete/ and þei seyden to hym goinge bie we
 looues wiȝ two hundride pens: and we schulen ȝyue to hem for
 to ete/ and he seiȝ to hem/ how many loues haue ȝee: go ȝee
 & se/ and whanne þei hadden knowen: þei seyn ȝyue & two
 fischis/ and he comanndide to hem: þat þei schulden make alle
 men sitte to mete: astir cumpanges vpon grene/ and þei seten
 doune by parties: by hundridis & fifties/ and he ȝyue loues
 taken & two fischis: he biholdynge into heuene: blesside & brake
 þe looues & ȝaue to his disciplis: þat þei schulden putte bifore
 hem/ and he departide two fischis to alle/ and alle eten & weren
 fulfildē/ and þei token þe relifes of broken mete twelue cosȝns
 ful/ and of fischis/ soþely þei þat eten: weren ȝyue housande
 of men// ¶ And anone he constreynede his disciplis for to steyȝe
 into a boot: þat þei schulden passe bifore hym ouer þe see to
 bethsayda: þe while he leste þe puple/ and whanne he hadde
 leste hem: þei* wenten into an hil for to prepe/ and whanne • *sc in MS.*
 euenynge was: þe boot was in myddis þe see: & he al one in
 þe lande/ & he siȝe hem traueplynge in rowynge/ soþely þe
 wynde was contrarie to hem/ and aboute þe fourȝe wakyngē
 of þe nyȝt: he wandrynge on þe see came to hem: and wolde
 passe hem/ and as þei sizen hym wandrynge on þe see: gefliden
 for to be a fantum: & crieden/ forsoþe alle sizen hym: & þei
 weren discourblide/ and anone he spak wiȝ hem: and seyde to
 hem/ triste ȝee/ I am: nȝl ȝee drede/ and he came vp to hem
 into þe boot: and þe winde ceefide/ and þei more wondriden
 wiȝinne hem/ and þei vndrestoden not of þe looues/ soþely
 here herte was blyndide/ and whanne þei hadde passide ouer
 þe

Mark

he see: þei camen into þe lande of genazareth: and setten
 lande/ and whanne þei hadden gone oute of þe boot: anon
 þei knewen hym/ & þei rennyng þourgh al þe cuntre: bigun
 nen to bere hem aboute in beddis þat hadden hem euyl: wher
 þei herden hym to ben/ and whidir euer he entride into vil
 lagis & tounes or into cytees: þei puttiden sliik men in streetis
 & prepeden hym þat þei schulden touche: oþer þe hemme o
 his clooth/ and how manye euer touchiden hym: weren mad
 saaf//

C^m 7^m



And pharisees & summe of scribis comyng fro iheru
 camen to gedir to hym/ and whanne þei hadden seer
 summe of his disciplis ete breede wiþ comoune
 handes (þat is not waschen:) þei blameden hem/
 forsoþe pharisees & alle iewis eten not * no but þei waschen
 ofte herehandis: holdyng þe tradiciouns (or statutis) of eldre
 men/ and þei turnyng azen fro þe chepyng: eten no but þei
 waschen/ and many oþer þingis ben taken to hem for to kepe
 * sic as waschyng of *cumpes & cruetis: and of vessels of bras
 & of beddis/ and pharisees & scribis: areden hym seyinge/ whi
 gone not þi disciplis astir þe tradicioun of eldre men: but wiþ
 comoune handis þei eten breed? and he answerynge: seyde
 to hem/ ysaie propheticiede wel of zou ypocritis: as it is writ
 en/ þis puple worschipiþ me wiþ lippis: forsoþe here herte
 is fer fro me/ in veyne treuely þei worschipen me techynge
 doctrynes & preceptis of men/ forsoþe zee forsakyng þe maun
 dement of god: holden þe tradiconis of men/ waschyng of cru
 etis & cuppis * & manye oþer þingis liik to þes zee done/ and
 he seyde to hem/ wel zee hane made þe maundement of god
 voyde: þat zee kepe zoure tradicon/ forsoþe moyses seyde/
 worschip þi fadir & þi modir/ and he þat schal curse fadir or
 modir: by ðeþ die he/ soþely zee seyn/ zif a man schal seye to
 fadir or modir: corban þat is what euer zifte of me schal pro
 fite to þee/ and ouer zee suffren not hym do any þing to fadir
 or

Mark

or modir · brekyng þe worde of god · by zoure tradicion · þat
zee hane zouen; and zee done manye oþer ſuche þingis/ and
he eſteſones clepyng to þe cumpanye of puple; ſeyde to hem/
zee alle here me & vnderſtondiþ/ no þing wiþouten man is en-
trynge into hym; þat may defoule hym/ but þo þingis þat
comen forþ of a man; þo it ben þat defoulen a man/ forſoþe
ziſ any man hane eris of herynge here he// ¶ And whanne he
had entride into an hous fro þe cumpanye of puple; his diſ-
ciplis axeden hym þe parable/ and he ſeiþ to hem/ ſo & zee ben
unprudent (or vnwiſe)/ vnderſtonde zee not for alle þing wiþ
outen forþe entrynge into a man; may not defoule hym/ for
it haþ not entride into his herte · but into þe wombe/ and by-
neþe it goiþ oute; purgynge alle meetis/ ſopely he ſeyde/ for
þes þingis þat gone oute of a man; þo defoulen a man/ for-
ſoþe fro wiþinne of þe herte of men comen forþ euyl houztis ·
auoutries · fornycacons · manſleingis · peſtis · coueytiſe · (or
ouer harde keepynge of goodis) · wickidneſſis · gile · vnchaſtite ·
euyl pze · blaſfempes · pride · & folie ·/ alle þes euelis; fro wiþ-
inne comen forþ & defoulen a man/ and ih̄c riſynge þens; wente
in þe endis of tyre & ſydon/ and he gone into an hous wolde
no man wite (or knowe) · & he myȝte not daare (or be pryue)/
ſopely a womman anone as ſche herde of hym · whos douȝter
had an vnclene ſpirit; entride & fel doune at his feet/ ſopely þe
womman was heþen; of þe generacō of tyroſeniſſe/ and ſche
preyde hym þat he wolde caſte oute a deuyl fro hire douȝter/
þe whiche ſeyde to hir/ ſuffre þou ſones to be fulfild firſte/ it
is not good to take þe breed of ſones · & ſende to houndis/ and
ſche anſweride & ſeyde to hym/ forſoþe lorde/ for whi & litil
whelpis eten vnder þe borde of þe crummes of children/ and
ih̄c ſeiþ to hir/ for þis worde go; þe ſende is wente oute of þi
douȝter/ and whanne ſche hadde gone home; ſche ſonde þe
wenche ſittyng on þe bed · & þe deuyl gone oute fro hire//
¶ And eſteſones ih̄c goynge oute fro þe endis (or cooſtis) · of
tyre · came þourgh ſydon to þe ſee of galilee; þat is bitwixe þe
mydel



Mark

mydel endis of decapolios/ and þei ledden to hym a deaf man
 & doumbe: & preyeden hym þat he putte to hym þe hande/ and
 he takynge hym asidis fro þe cumpange: sendis his syngeris
 into his litil eris: & spittynge: touchide his tonge/ & he bihold-
 ynge into heuene: sorowide wiþinne & seip/ effata/ þat is be
 þou openyde/ anone his eris weren openyde: & he bonde of his
 tunge is vnbunden: & he spac ritzly/ and he comaundide to
 hem: þat þei schulden seye to no man/ forsoþe how myche he
 comaundide to hem: so myche more: þei prechiden more/ and
 bi þat þe more þei wondriden: seyinge/ he dide wel alle þingis:
 and deaf men he made to here: & doumbe for to speke//

C^m 8^m



M þo dayes whanne myche cumpange of puple was
 wiþ ihu: & hadden not what þei schulden ete: his
 disciplis gederide to gedir: he seip to hem/ I haue
 reuþe on þe cumpange of puple/ for lo now þe
 þridde day: þei susteynen (or abiden) me: and hane not what
 þei schulen ete/ and zif I leue hem fastynge in to here housis:
 þei schulen faple in þe weye/ forsoþe summe of hem camen fro
 ser/ and þe disciplis answereden to hym/ wher of schal a man
 fille hem wiþ looues: here in wilDIRnesse? and he aride hem/
 how many looues hane zee? þe whiche seyden: seuene/ and he
 comaundide þe cumpange to sitte doune on þe erþe/ and he
 takynge þe seuene looues & doinge þankyngis: brake & zawe
 to his disciplis: þat þat þei schulden putte hem forþ to þe cum-
 pange/ & þei hadden setwe smale fischis: & he blesside hem: &
 comaundide for to be putte forþ/ and þei eten & ben fulfildē/
 and þei tooken vp þat leste of relife: seuene leepis ful/ forsoþe
 þei þat eten: weren as foure *hundride of men: & he leste hem/
 and anone he wente vp into a boot wiþ his disciplis: and came
 into þe parties of dalmaynþa/ and pharisees wenten oute:
 & bigunnen to seek (or to are) wiþ him aringe a token of hym
 fro heuene: temptyng hym/ and he sorowynge wiþinne in spi-
 rit: seip/ what seekiþ his generacōn a token? treuely I seye
 to

* Error 4000

Mark

to zou • zif a token schal be zouen to his generacōn// ¶ And
he leeuynge hem • wente vp estesone into a boot: and wente
ouer þe see/ and þei forzetten to take breed • & þei hadden not
wip hem: no but one loof in þe boot/ & he comaundide to hem:
seyinge/ se zee & be war of þe soursowz of pharisees: & of þe
soursowz of heroude/ and þei pouzten one to anoter seyinge:
for we hane not breed/ þe whiche þing knowen • ihc seip to
hem/ what þenken zee: for zee hane not breed/ zit zee knowen
not • ne vnderstonnden/ zit zee hane zoure herte blyndide/ zee
haupnge yzen • seen not/ and zee haupnge eris: heren not/ ne-
per zee haue mynde whanne I brake syue looues • into syue
housande • & howe manye cofyns ful of broken meete tooken
zee vp/ þei seyn to hym • twelue/ whanne & seuen looues into
foure housande of men: howe many leepis of broken mete took-
en zee vp/ and þei seyn seuen/ and he seyde to hem/ how vnder-
stonde zee not zit/ and þei comen to bethsayda • and þei
bryngen to hym a blynde man • & preyde hym: þat he schulde
touche hym/ and þe hande of blynde man taken: he ledde hym
oute of þe streete/ and spittynge into his yzen • his handis
putte • he aride hym zif he sise any þing/ and he biholdynge:
seip/ I sise men as trees walkynge/ astirwarde estesones he
puttide handis on his yzen: & he bigan for to se/ & he is re-
storide: so þat he sise clerely alle þingis/ and he sente hym into
his hous: seyinge/ go into þin hous/ and zif þou schalt go into
þe strete: sepe to no man// ¶ And ihc entride in & his disci-
plis • into þe castels of cesarie of philip: & in þe weye he aride
his disciplis seyinge to hem/ whom seyn men me for to be/ þe
whiche answereden/ summe ion baptist: oþer seyn helie/ but
oþer seyn: as one of þe prophetis/ þanne he seip to hem/ but
whom seyn zee: me for to be/ petre answerynge seip to hym/
þou art crist/ and he þretenyde hem: þat þei schulden not sepe
to any man of hym/ and he bigan for to teche hem • for it bi-
houeth mannes sone to suffre manye þingis & to be reprove
of þe hizest priffis • & of eldre men • & scribis to be slayne: and
astir

Mark

astir þre dages for to rise azen/ and he spacleynely þe worde
and petre takynge hym/ bigan for to blame hym/ þe whiche
turnyde • seinge his disciplis/ manafide to petre • seyinge/ ge
astir me sathanas/ for þou sauerist not þo þingis þat ben of
god/ but þo þingis þat ben of men/ and þe cumpanye of puple
gederide wip his disciplis/ he seyde to hem/ zif any man wole
sue me/ denye he hym self • & take he his crosse/ and sue he
me/ soþely whoso wole make his soule (þat is his lijf) saaf/ he
schal leete it/ forsoþe he þat schal leete his soule (þat is his lijf)
for me & for þe gospel/ schal make it saaf/ soþely what profiteþ
it to a man/ zif he wyne al þe worlde/ and do peyrnge to
his soule/ or what chaungynge schal a man ȝpue for his soule/
forsoþe who þat schal knoweleche me • & my wordis in þis ge
neracon auoutresse/ and mannes sone schal knoweleche hym/
whanne he schal come in þe glorie of his fadir wip his aun
gels/ and he seyde to hem/ treuely I seye to ȝou for þere ben
summe of men stondynge heere • þe whiche schulen not tasse
deþ/ til þei seen þe retorne of god comynge in vertue//

C^m 9^m



And astir sire • ih̄ took petre & James & Joon & leed
ih̄ hem bi hem self. al one into an hize hil/ and he
is transfiguride bifore hem/ and his clothes ben
made schynynge & white ful myche as snowe/ and
whiche maner a fuller may not make whijt on erþe/ and helie
wip moyses apperide to hem/ and þei weren spekyng with
ih̄u/ and petre answerynge seip to ih̄u/ mayster it is good/ vs
to be heere/ make we heere þre tabernaclis/ one to þee • one to
moyses/ & one to helie/ soþely he wiste not what he schulde
seye/ forsoþe þei weren agaste by dreede/ & þere is made a
cloude schadowynge hem/ & a voyce came of þe cloude seyinge/
þis is my moste derworþe sone/ heere see hym/ and anone þei
biholdynge aboute sizen no more any man • no but ih̄u onely
wip hem// ¶ And he comynge doune fro þe hil/ he comaun
dide hem • þat þei schulden not telle to any man þo þingis þat
þei

Mark

pei hadden seen: no but whanne mannes sone haþ risen fro deade (spiritis)/ and þei helden þe worde at hem self seekyng what schulde be whanne he had risen fro deade/ & þei ariden hym seyinge/ what therfore seyn pharisees & scribis: for it bihoueh helpe for to come firste/ þe whiche answerynge: seih to hem/ whanne helie schal come firste: he schal restore alle þingis/ and how it is writen into mannes sone: þat he schal suffre manye þingis & be dispiside/ but I seye to zou & helie is comen: and þei didnen to hym what euer þingis þei wolden & as it is writen/ and he comynge to his disciplis: siþe a greet cumpanye aboute: and scribis togedir aringe wiþ hem/ and anone al þe cumpanye seinge Ihu: was astonpede & dredde/ & þei rennyng to: gretten hym/ and he aride hem/ what seeken zee amonge zou? and one of þe cumpanye answerynge: seyde/ mayster I haue brouzte to my sone: hauynge an unclene spirit/ þe whiche where euer he schal take hym: hurtih hym/ and he trohiþ (or vomeþ) & beetih to gedit wiþ teeh: and warih drie/ and I seyde to þi disciplis þat þei schulden caste hym oute: and þei myzten not/ þe whiche answerynge to hem: seyde/ a þou schrewide generacōn & oute of bileue & how longe schal I be at zou? how longe schal I suffre zou? dryngih hym to me/ and þei brouzten hym hym to/ and whanne he hadde seen hym: anone þe spirit trublide hym/ and he caste doune into þe erþe: walotwide troþinge/ and he aride his sadir/ how myche of tyme it is: siþ þis þing sel to hym: and he seih fro childehede/ and ofte he haþ sente hym: and into fir & into watir & þat he schulde lese hym/ but & zif þou mayste any þing helpe vs: þou hauynge mercy on vs/ soþely ihc seih to hym/ zif þou mayste bileue: alle þingis ben possibill to a man byleuynge/ and anone þe sadir of þe childe crynge wiþ teeris seyde/ lord I bileue/ helpe myn vnbelefulnesse/ and whanne ihc hadde seen þe cumpanye of puple rennyng to gedit: he manasside to þe unclene spirit: seyinge to hym/ þou deef & doumbe spirit: I comaunde þee & go oute fro hym: and entre not more into hym/

Mark

and he cryinge and myche to braydyng hym: wente out
 hym/ and he is made as deade: so þat many seyden · þe
 was deade/ forsoþe ih̄c holdyng his hande: lifte hym vp · þe
 roos// ¶ And whanne he hadde entride into an hous: his
 ciplis axeden hym pryuely/ whi myzten not we caste oute hym
 and he seyde to hem/ þis kynd in no þing may gon oute
 but in preper & fastyng/ and þei gone fro þens: wente
 into galilee · & he wolde no man wite/ he tauzte his discip
 and seyde to hem/ for mannes sone schal be bitrayede into
 handis of men: and þei schulen slee hym/ and hym slayne:
 þe þridde day schal rise azen/ and þei knewen not þe word
 and dredden for to are hym// ¶ And þei camen to caphe
 naum/ whiche whanne he was in þe hous: aride hem/ wh
 tretiden zee in þe weye: and þei weren stille/ soþely þei discip
 tiden amonge hem in þe weye: who of hem schulde be mor
 and he sittynge clepide þe twelue: and seiþ to hem/ zif an
 wole be þe firste amonge zou: he schal be þe laste · & mynystr
 (or seruaunt) of alle/ and he takynge a childe: ordeynede hym
 in þe mydel of hem/ whom whanne he had biclippide: he sei
 to hem/ who euer schal receyue one of suche children in my
 name: he receyueþ me/ and who euer receyueþ me · he receyue
 þe not me alone: but hym þat sente me/ ¶ Joon answeride to
 hym: seyinge/ mayster we seen sum one for to caste oute sen
 dis in þi name · þe whiche sueþ not vs: and we hane forbeden
 hym/ soþely ih̄c seiþ to hym/ nyl zee forbede hym/ þer is no
 man þat doþ vertue in my name: and may soone speek euyl
 of me/ forsoþe he þat is not azenes vs: is for vs/ soþely who
 euer schal ȝyue dryncke to zou a cuppe of colde water in my
 name · for zee ben of crist: trewely ¶ I seye to zou · he schal not
 leese his meede/ and who euer schal sclaundre one of þes litil
 bileuyng in me: it is good to me þat a mylnestone of an asse ·
 were done aboute his necke · and were sente into þe see/ and
 zif þin hande sclaundre þee: kitte away/ it is good to þee · fe
 ble to entre into lijf: þanne hauynge two handis go into helle ·
 into

Mark

into fir pat neuer schal be quenchide/ wher þe worme of hem dieþ not/ and þe fir is not quenchide/ and zif þi foot sclaundre þee/ kittle it of/ it is good to þee for to entre crokide into euerlastyngge liif/ þan haupnge two feet to be sente into helle fir • þat neuer schal be quenchide/ where þe worme of hem dieþ not/ & þe fir is not quenchide/ þat zif þin yze sclaundre þee/ caste it oute/ it is good to þee to entregogil yzede into þe rewme of god/ þan haupnge two yzen for to be sente into helle fir/ where þe worme of hem dieþ not • & þe fir is not quenchide// ¶ Forsoþe euery man schal be saltide (or made sauery) wiþ fir • & euery flayne sacrifice schal be saueride wiþ salte/ salte is good þing/ þat zif salte be vnsauery/ in what þing schulen zee make it sauery/ haue zee salte in zou/ and haue zee pees amonge zou//



And ih̄c risynge vp fro þens/ came into þe endis of Jude ouer iordan/ and estefone þe cumpange of puple camen to gedir to hym/ and as he was wonte/ estefone he tauzte hem/ and pharisees comynge nyȝ ariden hym/ zif it be leueful to a man for to leue (or forsake) his wiif/ temptynge hym/ and he answerynge/ seiþ to hem/ what comaundide moyses to zou/ þe whiche seyden/ moyses suffride to write a libil of forsakynge/ and to forsake/ to whom ih̄c answerynge/ seiþ/ to þe hardenesse of zoure herte/ moyses wrote to zou þis precepte/ forsoþe fro þe bigynnynge of creature/ male & female god made hem/ and he seyde/ for þis þing a man schal leue fadir & modir/ and schal cleue to his wife • & þei schulen be two in one fleysche/ and so nowe þei ben not two/ but one fleysche/ þerfore þat þing þat god iopnede to gedir/ no man departe// ¶ And estefone in þe hous/ his discipulis ariden hym of þe same þing/ and he seiþ to hem/ who euer schal leue his wiif & wedde anoper/ he doþ auouttrie vpon hir/ and zif þe wiif schal leue hir housbonde • & be weddide to anoper/ sche doþ auouttrie/ and þei offreden to hym litil children/ þat

Mark

þat he schulde touche hem/ soþely disciplis þretiden to men
 offrynge/ whom whan ihc hadde seen/ he bare heuþly (or vn-
 worþily) • & seiþ to hem/ suffre zee litil children to come to
 me/ and forþede zee hem not/ forsoþe of suche is þe kyngdom
 of god/ treuely I seye to zou • who euer schal not receyue þe
 kyngdom of god as þis litil childe/ he schal not entre into it/
 and he biclippyng hem & puttyng handis vpon hem blesside
 hem/ ¶ And whanne ihc was gone oute in þe weye/ a man
 rennyng bifore/ þe knee bowide/ preyede hym seyinge/ good
 mayster what schal I do • þat I receyue euer lastyng lif/ for-
 soþe ihc seyde to hym/ what seyst þou me good/ no man good
 no but god al one/ þou hast knowen þe comaundementis/ do
 þou none auoutrie • flee not • steel not • seye not false witness-
 ynge • do no fraude • worschip þi fadir & modir/ and he an-
 swerynge/ seiþ to hym/ mayster I haue kepte alle þes þingis/
 fro my zouþe/ soþely ihc bihelde hym/ and he seyde to hym/
 one þing sayliþ to þee/ go • selle what euer þingis þou hast • &
 ȝyue to pore men/ and þou schalt haue tresoure in heuene • &
 come þou sue me/ þe whiche made sorowful in þe worde/ wente
 aweye mournyng/ forsoþe he was haupng many possessiouns/
 and ihc biholdyng aboute/ seiþ to his disciplis/ how harde
 þei þat hane money/ schulen entre into þe kyngdom of god/
 forsoþe þe disciplis weren astonyede in his wordis/ and ihc
 estefones answerynge/ seiþ to hem/ zee litil sones • how harde
 þing is it men tridyng in richessis/ for to entre into þe kyng-
 dom of god/ it is lizter (or esier) a camel for to passe þourgh a
 nedlis yze/ þan a riche man for to entre into þe kyngdom of
 god/ whiche wondriden more at hem self seyinge/ and who may
 be made saaf/ and ihc biholdyng hem/ seiþ to hem/ anentis
 men it is impossible/ but not anentis god/ for alle þingis ben
 possiblle anentis god// ¶ And astirwarde petre bigan for to
 seye to hym/ lo we hane leste alle þingis/ and hane suede þee/
 Ihc answerynge/ seiþ/ treuely I seye to zou • þer is no man
 þat schal leue hous or breþeren • or sistris • or fadir or modir •
or

Mark

or sones or feeldis for me & for þe gospel • þe whiche schal not
take an hundridesolde so myche nowte in þis tyme • housis &
breþeren & sistris & modris & sones & feeldis wiþ persecuciōns •
and in þe worlde to comynge euerlastynge liif/ forsoþe many
schulen be þe firste: þe laste/ & þe laste þe firste// ¶ Forsoþe þei
weren in þe weye slepyngeto ierlm̄ & ih̄c wente bifore hem: and
þei wondriden/ and solowynge dredden/ and eftesone ih̄c tak-
ynge to twelue: bigan for to seye to hem • what þingis weren
to come to hym/ for lo we slepyzen to ierlm̄: and mannes sone
schal be bitrayede to prynces of pristiis & to scribis & to eldre
men: and þei schulen dampne hym by deþ/ and þei schulen bi-
take hym to heþene men • and þei schulen scorne hym • & dis-
pite hym • & beet hym • & þei schulen slee hym: and in þe þridde
day he schal rise azen/ and James & Ioon zebedees sones: co-
men nyȝt to hym seyinge/ mayster we wolen þat what euer we
schulen are: þou do to vs/ and he seyde to hem/ what wolen
zee þat I do to zou? and þei seyden ȝyue to vs þat we sitte
one at þi ryzt halfe • & þat oþer at þi listte • in þi glorie/ forsoþe
ih̄c seiþ to hem/ zee witen not what zee schulen are/ mowne
zee drynke þe cuppe whiche I am to drynke: or he waschen
wiþ þe baptysm in whiche I am baptiside? and þei seyden to
hym we mowne/ soþely ih̄c seiþ to hem: treuely zee schulen
drynke þe cuppe þat I drynke & zee schulen be waschen wiþ
þe baptysm in whiche I am baptiside/ soþely for to sitte at my
ryzt halfe: is not myn for to ȝyue to zou • but to whom it is or-
deynyde// ¶ And þe ten herynge hadden indignaciō of James
& Ioon/ soþely ih̄c clepyng hem: seiþ to hem/ zee witen þat
þei þat seemen (or ben seyn) to haue prynceshode of folkis:
lordeschipen of hem • & þe prynces of hem haue power of hem/
forsoþe it is not so in zou • but who euer schal wole be made
more: schal be zoure mynystre/ and who euer schal wole be
firste in zou: schal be seruaunt of alle/ for whi and mannes
sone came not þat it schulde be mynystre to hym: but þat he
schulde mynystre • & ȝyue his soule azen bynge for mange//
¶ And

Mark

¶ And þei camen to Jericho/ and hym goinge forþ fro Jericho & his disciplis & a ful myche cumpanye of puple: þe sone of thymey barthymeus blynde: satte biſidis þe weye beggynge/ þe whiche whan he had herde · for it is ih̄c of nazareth: bygan for to crie & ſeye/ Jhū þe sone of dauid: haue mercy on me/ and manye þretiden hym: þat he ſchulde be ſille/ and he criede myche more/ Jhū þe sone of dauid: haue mercy on me/ and ih̄c ſtandynge comaundide hym for to be clepide/ and þei clepiden þe blynde man: ſeyinge to hym/ be þou of better herte/ riſe vp: he clepiþ þee/ þe whiche his cloþe caſte aweiþe: ſtirynge came to hym/ and ih̄c anſwerynge: ſeyde to hym/ what wolte þou ¶ I do to þee? þe blynde man ſeyde to hym mayſter þat ¶ I ſe/ ſohely ih̄c ſeyde to hym · go: þi ſeiþ haþ made þee ſaaf/ and anone he ſize: and ſuede hym in þe weye//

C^m 11^m



¶ And whanne ih̄c came nyz to ierlām & to bethanþe to þe mounte of oluete · he ſente two of his disciplis · & ſeiþ to hem/ go zee to þe caſtel þat is azenes zou/ and anone zee entrynge in þidir: ſchulen fynde a colte tizede · on þe whiche none of men ſate zit/ vnbynde zee & brynge hym/ and zif any ſchal ſeye any þing to zou: ſeye zee þat he is nedeful to þe lorde · & anone he ſchal leue hym þidir/ and þei goinge forþ: founden a colte bounden biſore þe zate wiþ outhen forþ in þe metynge of two weyes: and þei vnbounden hym/ and ſumme of men ſtandynge þere: ſeyden to hem · what done zee · vnbyndynge þe colte? & þei ſeyden to hym: as ih̄c comaundide hem/ and þei leſten hem/ and þei brouzten þe colte to Jhū · & þei puttiden to hym here cloþes: and ih̄c ſatte vpon hym/ forſoþe manye ſtrewiden here cloþes in þe weye/ ſohely oþer men kuttiden bowis fro trees? and ſtrewiden in þe weye/ and þei þat wenten biſorne/ & þat ſueden: crieden ſeyinge/ oſanna · bleſſide is he þat cometh in name of þe lorde/ bleſſide þe kyngdom þat cometh of oure ſadir dauid: oſanna in heyzþes// ¶ And he entride into ierlām into þe temple · and alle þingis

Mark

þingis seen aboute whanne þe houre was now euenynge: he
 wente into bethanþe wiþ twelue/ and anoper day when he
 wente oute of bethanþe: he hungride/ and whanne he had seen
 a fige tree afer haupinge leeuës: he came zif happely he schulde
 fynde any þing þerinne/ and whanne he came to it · he fonde
 noþing · outaken leeuës/ for it was no tyme of figis/ and ih̄c
 answerynge seyde to it/ now no more wiþouten ende: any man
 ete fructe of þee/ & his disciplis herden: and þei camen to
 ierlm̄// ¶ And whanne he had entride into þe temple: he bigan
 for to caste oute men sellynge & byinge in þe temple/ and he
 turnyde upsodoune þe bordis of chaungers: and þe chapers
 of men sellynge culuers/ and he suffride not þat any schulde
 bere a vessel þourgh þe temple/ and he tauzte hem seyinge/
 wher it is not writen · for myn hous schal be clepide a hous of
 preynges to alle folkis/ forsoþe zee hane made it a denne of
 þeeffes/ þe whiche þing herde · þe princis of pristiis & scribis
 souzten how þei schulden leese hym · forsoþe þei dredden hym ·
 for al þe cumpange of puple wondride on his techynge/ and
 whanne euenynge was made: he wente oute of þe cytee/ and
 whanne þei passiden erylþ: þei sizen þe fige tree made drie fro
 the rootis/ and petre haupnge mynde: seyde to hym/ mayster
 lo þe fige tree whom þou cursidist: hap driede vp/ and ih̄c an-
 swerynge seiþ to hym/ hane zee þe seiþ of god/ trewely I seye
 to zou · þat who euer seiþ to þis hil · take & sende þee into þe
 see & doutiþ not in his herte but bileueþ: for what euer seye be
 it made: it schal be made to hym/ þerfore I seye to zou · all
 þingis whateuer þingis zee preynges schulen are: bileue zee
 þat zee schulen take · & þei schulen come to zou/ and whanne zee
 schulen stonde for to preye: forzþue zee zif zee hane any þing
 azenes any man · þat and zoure fadir þat is heuenes forzþue
 to zou zoure synnes/ þat zif zee schulen not forzþue: neþer
 zoure fadir þat is in heuenes schal forzþue to zou zoure synnes//
 ¶ And estetones þei comen to ierlm̄ and whanne he walkide
 into þei temple: he bigest pristiis & scribis & eldre men comen
nꝝz

Mark

mydel endis of Decapoliis/ and þei ledden to hym a deef man
 & dounge: & preyeden hym þat he putte to hym þe hande/ and
 he takynge hym asidis fro þe cumpanye: sendis his syngeris
 into his litil eris: & spittynge: touchide his tonge/ & he bihold-
 ynge into heuene: sorowide wipinne & seih/ effata/ þat is he
 þou openyde/ anone his eris weren openyde: & þe bonde of his
 tunge is vnbunden: & he spak ríztly/ and he comaundide to
 hem: þat þei schulden seye to no man/ forsoþe how myche he
 comaundide to hem: so myche more: þei prechiden more/ and
 bi þat þe more þei wondriden: seyinge/ he dide wel alle þingis:
 and deef men he made to here: & dounge for to speke//

C^m 8^m



þo dayes whanne myche cumpanye of puple was
 wip ihu: & hadden not what þei schulden ete: his
 disciplis gederide to gedir: he seih to hem/ I haue
 reuþe on þe cumpanye of puple/ for lo now þe
 þridde day: þei susteynen (or abiden) me: and hane not what
 þei schulen ete/ and zif I leue hem fastynge in to here housis:
 þei schulen fayle in þe weye/ forsoþe summe of hem camen fro
 ser/ and þe disciplis answereden to hym/ wher of schal a man
 fille hem wip looues: here in wilbirnesse? and he aride hem/
 how many looues hane zee? þe whiche seyden: seuene/ and he
 comaundide þe cumpanye to sitte doune on þe erþe/ and he
 takynge þe seuene looues & doinge þankyngis: brake & ȝaue
 to his disciplis: þat þat þei schulden putte hem forþ to þe cum-
 panye/ & þei hadden setwe smale fischis: & he bleside hem: &
 comaundide for to be putte forþ/ and þei eten & ben fulfildē/
 and þei tooken vp þat leste of relife: seuene leepis ful/ forsoþe
 þei þat eten: weren as foure *hundred of men: & he leste hem/
 and anone he wente vp into a boot wip his disciplis: and came
 into þe parties of dalmainytha/ and pharisees wenten oute:
 & bigunnen to seek (or to are) wip him aringe a token of hym
 fro heuene: temptyng hym/ and he sorowynge wipinne in spi-
 rit: seih/ what seekiþ þis generacon a token? treuely I seye
 to

* Error 4000

Mark

to zou · zif a token schal be zouen to his generacōn// ¶ And he leeuynge hem · wente vp estefone into a boot: and wente ouer þe see/ and þei forzetten to take breed · & þei hadden not wiþ hem: no but one loof in þe boot/ & he comaundide to hem: seyinge/ se zee & he war of þe souldowz of pharisees: & of þe souldowz of heroude/ and þei houzten one to anoter seyinge: for we hane not breed/ þe whiche þing knowen · ihc seih to hem/ what þenken zee: for zee hane not breed? zit zee knowen not · ne vnderstonden/ zit zee hane zoute herte blyndide/ zee haupnge pzen · seen not/ and zee haupnge eris: heren not/ ne þer zee haue mynde whanne I brake fyue looues · into fyue housande · & howe manye cosyns ful of broken meete tooken zee vp? þei seyn to hym · twelue/ whanne & seuene looues into foure housande of men: how many leepis of broken mete took en zee vp? and þei seyn seuene/ and he seyde to hem/ how vnderstonde zee not zit/ and þei comen to bethsayda · and þei bryngen to hym a blynde man · & preyde hym: þat he schulde touche hym/ and þe hande of blynde man taken: he ledde hym oute of þe streete/ and spittynge into his pzen · his handis putte · he aride hym zif he sise any þing/ and he biholdynge: seih/ I sise men as trees walkynge/ astirwarde estefones he puttide handis on his pzen: & he bigan for to se/ & he is restoride: so þat he sise clerely alle þingis/ and he sente hym into his hous: seyinge/ go into þin hous/ and zif þou schalt go into þe strete: seye to no man// ¶ And ihc entride in & his disciplis · into þe castels of cesarie of philip: & in þe weye he aride his disciplis seyinge to hem/ tohom seyn men me for to be? þe whiche answereden/ summe ion baptist: oþer seyn helie/ but oþer seyn: as one of þe prophetis/ þanne he seih to hem/ but tohom seyn zee: me for to be? petre answerynge seih to hym/ þou art crist/ and he pretenyde hem: þat þei schulden not seye to any man of hym/ and he bigan for to teche hem · for it bihoueth mannes sone to suffre manye þingis & to be reproveþ of þe bizest pristis · & of eldre men · & scribis to be slayne: and
astir

Mark

astir þre dayes for to rise azen/ and he spac pleyneþ þe worde/
and petre takynge hym/ bigan for to blame hym/ þe whiche
turnyde · seinge his disciplis/ manaside to petre · seyinge/ go
astir me sathanas/ for þou sauerist not þo þingis þat ben of
god/ but þo þingis þat ben of men/ and þe cumpange of puple
gederide wiþ his disciplis/ he seyde to hem/ zif any man wole
sue me/ denye he hym self · & take he his crosse/ and sue he
me/ soþely whoso wole make his soule (þat is his lijf) saaf/ he
schal leese it/ forsoþe he þat schal leese his soule (þat is his lijf)
for me & for þe gospel/ schal make it saaf/ soþely what profiteþ
it to a man/ zif he wyne al þe worlde/ and do peþrynge to
his soule/ or what chaungynge schal a man ȝue for his soule/
forsoþe who þat schal knoweleche me · & my wordis in þis ge-
neracon auoutresse/ and mannes sone schal knoweleche hym/
whanne he schal come in þe glorie of his fadir wiþ his aun-
gels/ and he seyde to hem/ treuely I seye to ȝou for þere ben
summe of men stondynge heere · þe whiche schulen not taste
deþ/ til þei seen þe retorne of god comynge in vertue//

C^m 9^m



And astir ſire · ih̄ took petre & James & Joon & leed-
ih̄ hem bi hem ſelf . al one into an hize hil/ and he
is tranſpyguride biſore hem/ and his cloþes ben
made ſchynynge & white ſul myche as ſnowe/ and
whiche maner a fuller may not make whijt on erþe/ and helie
wiþ moyſes apperide to hem/ and þei weren ſpekynge wiþ
ih̄u/ and petre anſwerynge ſeiþ to ih̄u/ maſter it is good/ vs
to be heere/ make we heere þre tabernaclis/ one to þee · one to
moyſes/ & one to helie/ ſoþely he wiſte not what he ſchulde
ſeye/ forsoþe þei weren agaſte by dreede/ & þere is made a
cloude ſchadowynge hem/ & a voyce came of þe cloude ſeyinge/
þis is my moſte dertworþe ſone/ heere ſee hym/ and anone þei
biholdynge aboute ſizen no more any man · no but ih̄u onely
wiþ hem// ¶ And he comynge doune fro þe hil/ he comaun-
dide hem · þat þei ſchulden not telle to any man þo þingis þat
þei

Mark

þei hadden seen: no but whanne mannes sone haþ risen fro
 deade (spiritis)/ and þei helden þe worde at hem self seekyng
 what schulde be whanne he had risen fro deade/ & þei ariden
 hym seyinge/ what therfore seyn pharisees & scribis: for it bi-
 boueh helpe for to come firste/ þe whiche answerynge: seip to
 hem/ whanne helie schal come firste: he schal restore alle þin-
 gis/ and how it is writen into mannes sone: þat he schal suffre
 manye þingis: & be dispiside/ but I seye to zou: for & helie is
 comen: and þei diden to hym what euer þingis þei wolden: as
 it is writen/ and he comynge to his disciplis: liþe a greet cum-
 panye aboute: and scribis togedir aringe wiþ hem/ and anone
 al þe companye seinge Ihu: was astonyede & dredde/ & þei
 rennyng to: gretten hym/ and he aride hem/ what seeken zee
 amonge zou? and one of þe companye answerynge: seyde/
 mapster I haue brouzte to my sone: haupnge an vnclene spi-
 rit/ þe whiche where euer he schal take hym: hurtip hym/ and
 he froþip (or vomeþ) & beetip to gedir wiþ teþ: and warip
 drie/ and I seyde to þi disciplis þat þei schulden caste hym
 oute: and þei myzten not/ þe whiche answerynge to hem:
 seyde/ a you schrewide generacōn & oute of bileue: how longe
 schal I be at zou? how longe schal I suffre zou? bryngip hym
 to me/ and þei brouzten hym hym to/ and whanne he hadde
 seen hym: anone þe spirit trublide hym/ and he caste doune into
 þe erþe: walowide froþinge/ and he aride his fadir/ how myche
 of tyme it is: siþ þis þing fel to hym: and he seip fro childe-
 hede/ and ofte he haþ sente hym: and into fir & into watir: þat
 he schulde lese hym/ but & zif þou mayste any þing helpe vs:
 þou haupnge mercy on vs/ soþely ihc seip to hym/ zif þou
 mayste bileue: alle þingis ben possible to a man byleuynge/ and
 anone þe fadir of þe childe crynge wiþ teeris seyde/ lorde I
 bileue/ helpe myn vnbelefulnesse/ and whanne ihc hadde seen
 þe companye of puple rennyng to gedir: he manasside to þe
 vnclene spirit: seyinge to hym/ þou deaf & dourbe spirit: I
 comaunde þee: go oute fro hym: and entre not more into hym/

Mark

and he crynge and myche to braydyngge hym: wente oute fro hym/ and he is made as deade: so þat many seyden · þat he was deade/ forsoþe ih̄c holdyngge his hande: lifte hym vp · & he roos// ¶ And whanne he hadde entride into an hous: his disciplis axeden hym pryueli/ whi myzten not we caste oute hym/ and he seyde to hem/ þis kynd in no þing may gon oute: no but in preper & fastyngge/ and þei gone fro þens: wente forþ into galilee · & he wolde no man wite/ he tauzte his disciplis: and seyde to hem/ for mannes sone schal be bittapede into þe handis of men: and þei schulen slee hym/ and hym slayne: on þe þridde day schal rise azen/ and þei knewen not þe worde: and dreden for to are hym// ¶ And þei camen to capharnaum/ whiche whanne he was in þe hous: aride hem/ what tretiden zee in þe weye: and þei weren stille/ soþely þei disputiden amonge hem in þe weye: who of hem schulde be more/ and he sittynge clepide þe twelue: and seiþ to hem/ zif any wole be þe firste amonge zou: he schal be þe laste · & mynystre (or seruaunt) of alle/ and he takynge a childe: ordeynede hym in þe mydel of hem/ whom whanne he had biclippide: he seiþ to hem/ who euer schal receyue one of sucþe children in my name: he receyueþ me/ and who euer receyueþ me · he receyueþ not me alone: but hym þat sente me/ Joon answeride to hym: seyngge/ mayster we seen sum one for to caste oute fendis in þi name · þe whiche sueþ not vs: and we hane forbeden hym/ soþely ih̄c seiþ to hym/ nyl zee forbede hym/ þer is no man þat doþ vertue in my name: and may soone speek euyl of me/ forsoþe he þat is not azenes vs: is for vs/ soþely who euer schal zye dryncke to zou a cuppe of colde water in my name · for zee ben of crist: tretwely I seye to zou · he schal not leese his meede/ and who euer schal sclaundre one of þes litil bileuyngge in me: it is good to me þat a mynestone of an asse · were done aboute his necke · and were sente into þe see/ and zif þin hande sclaundre þee: kitte awey/ it is good to þee · feble to entre into lijf: þanne haupnge two handis go into helle ·
into

Mark

into fyr þat neuer schal be quenche/ wher þe worme of hem
dieþ not: and þe fyr is not quenche/ and zif þi foot slaundre
þee: kytte it of/ it is good to þee for to entre crokide into euer-
lastynge liif: þan haupnge two feet to be sente into helle fyr ·
þat neuer schal be quenche/ where þe worme of hem dieþ
not: & þe fyr is not quenche/ þat zif þin yze slaundre þee:
caste it oute/ it is good to þee to entregogil yzede into þe rewme
of god: þan haupnge two yzen for to be sente into helle fyr/
where þe worme of hem dieþ not · & þe fyr is not quenche//
¶ Forþe every man schal be saltide (or made sauer) wiþ
fyr · & every slayne sacrifice schal be saueride wiþ salte/ salte
is good þing/ þat zif salte be unsaury: in what þing schulen
zee make it saury? haue zee salte in zou: and haue zee pees
amonge zou//



And ihc risynge vp fro þeng: came into þe endis of Jude ouer iordan/ and estefone þe cumpanye of pu-
ple camen to gedir to hym/ and as he was wonte:
estefone he tauzte hem/ and pharisees comynge nyz
ariden hym/ zif it be leueful to a man for to leue (or forsake)
his wiif: temptynge hym/ and he answerynge: seif to hem/
what comaundide moyses to zou: þe whiche seyden/ moyses
suffride to write a libil of forsakynge: and to forsake/ to whom
ihc answerynge: seif/ to þe hardenesse of zoure herte: moyses
wrote to zou þis precepte/ forþe fro þe bigynnynge of crea-
ture: male & female god made hem/ and he seyde/ for þis þing
a man schal leue fadir & modir: and schal cleue to his wife ·
& þei schulen be two in one fleysche/ and so now þei ben not
two: but one fleysche/ þerfore þat þing þat god ioynde to ge-
dir: no man departe// ¶ And estefone in þe hous: his disci-
plis ariden hym of þe same þing/ and he seif to hem/ who euer
schal leue his wiif & wedde anoper: he doiþ auoutrie vpon hir/
and zif þe wiif schal leue hir housbonde · & be weddide to ano-
þer: sche doiþ auoutrie/ and þei offreden to hym litil children:
þat

Mark

þat he schulde touche hem/ soþely disciplis pretiden to m^e
 offrynge/ whom whan ih̄c hadde seen/ he bare heuþly (or vn
 worþily) • & seiþ to hem/ suffre zee litil children to come to
 me/ and forbede zee hem not/ forsoþe of sucþe is þe kyngdom
 of god/ treuely I seye to zou • who euer schal not receyue þe
 kyngdom of god as þis litil childe/ he schal not entre into it/
 and he biclippyng hem & puttyng handis vpon hem bleßide
 hem/ ¶ And whanne ih̄c was gone oute in þe weye: a man
 rennyng bifore/ þe knee bowide/ preyede hym seyng/ good
 mayster what schal I do • þat I receyue euer lastyng lijf: for
 soþe ih̄c seyde to hym/ what seyst þou me good? no man good
 no but god al one/ þou hast knowen þe comaundementis/ do
 þou none auoutrie • flee not • steel not • seye not false witness
 yng • do no fraude • worschip þi fadir & modir/ and he an
 sweryng/ seiþ to hym/ mayster I haue kepte alle þes þingis:
 fro my zouþe/ soþely ih̄c bihelde hym/ and he seyde to hym/
 one þing sayliþ to þee/ go • selle what euer þingis þou hast • &
 zye to pore men/ and þou schalt haue tresoure in heuene • &
 come þou sue me/ þe whiche made sorowful in þe worde/ wente
 aweye mournyng/ forsoþe he was haupngemany possessours/
 and ih̄c biholdyng aboute/ seiþ to his disciplis/ how harde
 þei þat hane money/ schulen entre into þe kyngdom of god/
 forsoþe þe disciplis weren astonyede in his wordis/ and ih̄c
 estefones answeryng/ seiþ to hem/ zee litil sonex • how harde
 þing is it men tristynge in richessis/ for to entre into þe kyng
 dom of god/ it is lizter (or esier) a camel for to passe þourgh a
 nedlis yze/ þan a riche man for to entre into þe kyngdom of
 god/ whiche wondriden more at hem self seyng/ and who may
 be made saaf/ and ih̄c biholdyng hem/ seiþ to hem/ anentis
 men it is impossible/ but not anentis god/ for alle þingis ben
 possible anentis god// ¶ And astirwarde petre bigan for to
 seye to hym/ lo we hane leste alle þingis/ and hane suede þee/
 Ih̄c answeryng/ seiþ/ treuely I seye to zou • þer is no man
 þat schal leue hous or breþeren • or sistris • or fadir or modir •

or

Mark

or sonex or feeldis for me & for þe gospel • þe whiche schal not
take an hundridesolde to myche nowe in þis tyme • housis &
breheren & sistris & modris & sonex & feeldis wip persecucōns;
and in þe worlde to compnge euerlastyngge lijf/ forsoþe many
schulen be þe firste: þe laste/ & þe laste þe firste// ¶ Forsoþe þei
weren in þe weye slepyngge to ierlm̄ & ih̄c wente bifore hem; and
þei wondriden/ and solowyngge dreedden/ and estesone ih̄c tak-
yngge to twelue; bigan for to seye to hem • what þingis weren
to come to hym/ for lo we slepyzen to ierlm̄; and mannes sone
schal be bitrayede to prynces of pristis & to scribis & to eldre
men; and þei schulen dampne hym by deþ/ and þei schulen bi-
take hym to heþene men • and þei schulen scorne hym • & dis-
pite hym • & beet hym • & þei schulen sleehym; and in þe þridde
dag he schal rise azen/ and James & Ioon zebedees sonex; co-
men nyȝ to hym seyinge/ mayster we wolen þat what euer we
schulen are; þou do to vs/ and he seyde to hem/ what wolen
zee þat I do to zou; and þei seyden ȝue to vs þat we sitte
one at þi rizt halfe • & þat oþer at þi liste • in þi glorie/ forsoþe
ih̄c seiþ to hem/ zee witen not what zee schulen are/ motwne
zee drynke þe cuppe whiche I am to drynke; or be waschen
wip þe baptym in whiche I am baptiside; and þei seyden to
hym we motwne/ soþely ih̄c seiþ to hem; treuely zee schulen
drynke þe cuppe þat I drynke & zee schulen be waschen wip
þe baptym in whiche I am baptiside/ soþely for to sitte at my
rizt halfe; is not myn for to ȝue to zou • but to whom it is or-
deynede// ¶ And þe ten herpyngge hadden indignacōn of James
& Ioon/ soþely Ih̄c clepyngge hem; seiþ to hem/ zee witen þat
þei þat seemen (or ben seyn) to haue pryncehode of folkis;
lordeschipen of hem • & þe prynces of hem haue power of hem/
forsoþe it is not so in zou • but who euer schal wole be made
more; schal be ȝoure mynysstre/ and who euer schal wole be
firste in zou; schal be seruaunt of alle/ for whi and mannes
sone came not þat it schulde be mynysstride to hym; but þat he
schulde mynysstre • & ȝue his soule azen byyngge for manȝe//

¶ And

Mark

¶ And þei camen to Jericho/ and hym goinge forþ fro Jeric
 & his disciplis & a ful myche cumpanye of puple: þe sone
 thymey barthymeus blynde: satte biſidis þe weye beggyng
 þe whiche whan he had herde · for it is ih̄c of nazareth: byg
 for to crie & ſeþe/ Jhū þe sone of dauid: haue mercy on me
 and manye þretiden hym: þat he ſchulde be ſtille/ and he crie
 myche more/ Jhū þe sone of dauid: haue mercy on me/ al
 ih̄c ſtandynge comaundide hym for to be clepide/ and þei cl
 piden þe blynde man: ſeyinge to hym/ be þou of better hert
 riſe vp: he clepiþ þee/ þe whiche his cloþe caſte aweye: ſir
 ynge came to hym/ and ih̄c anſwerynge: ſeyde to hym/ wha
 wolte þou I do to þee? þe blynde man ſeyde to hym mayſter
 þat I ſe/ ſohely ih̄c ſeyde to hym · go: þi ſeiþ haþ made þe
 ſaaf/ and anone he ſize: and ſuede hym in þe weye//

C^m 11^m



¶ And whanne ih̄c came nyȝ to iſrl̄m & to bethanye to þ
 mounte of olyuete · he ſente two of his disciplis ·
 ſeiþ to hem/ go zee to þe caſtel þat is azenes zou
 and anone zee entrynge in þidir: ſchulen fynde a
 colte tizede · on þe whiche none of men ſate zit/ vnbynde zee
 & brynge hym/ and zif any ſchal ſeþe any þing to zou: ſeþe zee
 þat he is nedeful to þe lorde · & anone he ſchal leue hym þidir/
 and þei goinge forþ: founden a colte bounden bifore þe zate
 wiþ outen forþ in þe metynge of two weyes: and þei vnbounden
 hym/ and ſumme of men ſtandynge here: ſeyden to hem · what
 done zee · vnbyndynge þe colte? & þei ſeyden to hym: as ih̄c
 comaundide hem/ and þei leſten hem/ and þei brouzten þe
 colte to Jhū · & þei puttiden to hym here cloþes: and ih̄c ſatte
 vpon hym/ forſoþe manye ſtrewiden here cloþes in þe weye/
 ſohely oþer men kuttiden bowis fro trees? and ſtrewiden in
 þe weye/ and þei þat wenten biforne/ & þat ſueden: crieden
 ſeyinge/ oſanna · bleſſide is he þat cometh in name of þe lorde/
 bleſſide þe kyngdom þat cometh of oure ſadir dauid: oſanna in
 heȝȝes// ¶ And he entride into iſrl̄m into þe temple · and alle
 þingis

Mark

þingis seen aboute whanne þe houre was now euenynge: he
 wente into bethanþe wiþ twelue/ and anoper day when he
 wente oute of bethanþe: he hungride/ and whanne he had seen
 a fige tree afer haupinge leeuex: he came 3if happely he schulde
 fynde any þing þerinne/ and whanne he came to it · he sonde
 noþing · outaken leeuex/ for it was no tyme of figis/ and ih̄c
 answerynge seyde to it/ now no more wiþouten ende: any man
 ete fruyte of þee/ & his disciplis herden: and þei camen to
 ierlm̄// ¶ And whanne he had entride into þe temple: he bigan
 for to caste oute men sell yng & byn ge in þe temple/ and he
 turnyde vpsodoune þe bordis of chaungers: and þe chapers
 of men sell yn ge culuers/ and he suffride not þat any schulde
 bere a vessel þourgh þe temple/ and he tauzte hem seyinge/
 wher it is not writen · for myn hous schal be cleide a hous of
 preyng to alle folkis/ forsoþe zee hane made it a denne of
 peeses/ þe whiche þing herde · þe princis of priistis & scribis
 souzten how þei schulden lese hym · forsoþe þei dredden hym ·
 for al þe cumpange of puple wondride on his techynge/ and
 whanne euenynge was made: he wente oute of þe cytee/ and
 whanne þei passiden ertly: þei sizen þe fige tree made drie fro
 the rootis/ and petre haupn ge mynde: seyde to hym/ mayster
 lo þe fige tree whom þou cursidist: hap driede vp/ and ih̄c an-
 swerynge seih to hym/ hane zee þe seih of god/ trewely I seye
 to zou · þat who euer seih to þis hil · take & sende þee into þe
 see & doutiþ not in his herte but bileueþ: for what euer seye be
 it made: it schal be made to hym/ þerfore I seye to zou · all
 þingis whateuer þingis zee preyng schulen are: bileue zee
 þat zee schulen take · & þei schulen come to zou/ and whanne zee
 schulen stonde for to preye: forzyue zee 3if zee hane any þing
 azenes any man · þat and zoure sadir þat is heuenes forzyue
 to zou zoure synnes/ þat 3if zee schulen not forzyue: neþer
 zoure sadir þat is in heuenes schal forzyue to zou zoure synnes//
 ¶ And eftsones þei comen to ierlm̄ and whanne he walkide
 into þei temple: he hizest priistis & scribis & eldre men comen
nq3



ny3 to hym • & seyn to hym/ in what power doist thou þes þingis/ or who 3aue to þee þis power/ þat thou do þes þingis/ forsoþe ih̄c answerynge/ seih to hem/ and I schal are you o worde • & answeren zee to me/ and I schal seye to you in what power I do þes þingis/ whether was þe baptysm of Joon/ heuene or of men/ answeren zee to me/ and þei þouzten wiinne þemself/ seyinge/ zif we schulen seye of heuene/ he sch seye to vs/ whi þerfore bileuen zee not to hym/ zif we schul seye of men/ we dredden þe puple/ for alle men hadden ioon for he was verreyly a prophete/ and þei answerynge/ seyn ih̄u/ we witen neuer/ and ih̄c answerynge/ seith to hem/ neþ I seye to you in what power I do þes þingis//

C^m 12^m



nd ih̄u bigan to speek to hem in parablis/ a man plauntide a vynezerde • & putte aboute it an hegge & dalle a lake & biltide a toure • & hijride it to erftiliers/ and wente forþe in pilgrymage/ and he sent to þe erþe tiliers in tyme a seruaunt þat he schulde receyue of þe fruite of þe vynezerde • at þe erþe tiliers/ þe whiche taken beeten hym • & lesten hym voyde/ and estefones he sente to hem an oþer seruaunt/ and þei woundiden hym in þe heed • & punschiden wiþ chydynge (or reprouynge)/ and estefones he sente an oþer/ and þei slowen hym/ and oþer moo • beetynges summe/ but sleinge oþer/ þerfore zit he haupinge a sonne moste dertworþe/ and to hem he sente hym þe lasse seyinge/ for by hap þei schulen schame my sone (or drede wiþ reuerence)/ forsoþe þe tenauntis seyd to hemself (or togedir)/ þis is þe eyre/ come zee flee we hym/ & þe heritage schal be ouren/ and þei takynge hym • castiden oute wiþ outen þe vynezerde/ and slowen/ þerfore what schal þe lord of þe vynezerde do/ he schal come & leese þe tenauntis/ & 3yue þe vynezerde to oþer/ wher zee hane not red þis scripture/ þe soon whiche men bildyng haue dispiside/ þis is made into þe heed of þe corner/ þis þing is made of þe lord/ and is wondirful in oure ȳzen/ and þei

Mark

þei souzten for to holde hym: and þei dredden þe cumpanyes of
 puple/ soþely þei knetwen for to hem he seyde þis parable/ and
 hym leste: þei wenten aweye// And þei senten to hym summe of
 þe pharisees & herodians ' for to take hym in worde/ þe whiche
 compnger seyn to hym/ mayster we witen for þou art soþefast/
 and reckist not of any man/ soþely neþer þou seest into þe face
 of man: but techest þe weye of god in treuþe/ is it leueful for to
 ȝyue tribute to cesar: or we schulen not ȝyue/ þe whiche wi-
 tyngge here prpue falsenesse: seih to hem/ what tempten zee me/
 bryngge zee to me a penye þat I se/ and þei offreden (or token) to
 hym ' & he seih/ whos is þis ymage ' & þe intorptyngge/ þei seyn
 to hym/ cesars/ forsoþe ih̄c answerynge: seih to hem/ þerfore
 zilde zee to cesar: þat ben of cesar: and to god þo þingis þat ben
 of god/ and alle wondren on hym// And saduceis þat seyn no
 resurreccōn to be: comen to hym & axiden hym seyinge/ mayst-
 ter moyses wrote to us þat zif þe broþer of a man were deade
 & leste a wiif & leste not sones: his broþer schal take his wiif.
 & reyle vp seed to his broþer/ þerfore seuene breþeren weren.
 & þe firste took a wiif & is deade: no seede leste/ and the se-
 counde took hire & he is deade: and neþer þis leste seede/ and
 þe þridde also/ and seuene taken hire ' & lesten not seed/ and
 þe womman laste of alle is deade/ þanne in þe resurreccōn
 whan þei schulen rise azen: whos wife of þes schal sche be/
 soþely seuene hadden hit wife/ and ih̄c answerynge: seih to
 hem/ wher zee erren not þerfore: not knowyngge scriptures
 neþer þe vertue of god/ forsoþe whanne þei schulen rise azen
 fro deade men: neþer þei wedden ne ben weddide: but þei
 schulen be as aungels of god in heuenes/ soþely of deade men.
 þat þei risen azen zee haue not red in the booc of moyses on
 þe busche: how god seyde to hym seyinge/ I am god of abra-
 ham ' & god of ysaac & god of iacob/ he is not god of deade men:
 but god of lyuynge men/ þerfore zee erren myche/ And one of
 þe scribis þat had herde hem aringe to gedit: came nyȝ/ and
 seinge þat he had wel answeride hem: axide hym whiche was

Mark

he firste maundement of alle/ ihc answeride to hym: pat þi
 firste of alle maundementis is/ here is: þe lord þi god is one,
 and þou schalte loue þe lord þi god of al þin herte · & of all
 þi soule · & of al þi mynde · & of al þi vertue (or myzte)/ þis is
 þe firste maundement · forsoþe þe secounde is lijk to þis/ þou
 schalt loue þi neyzeþore as þi self/ þer is none oþer maunde-
 ment more þan þis/ and þe scribe seih to hym/ mayster in treuþe
 þou hast wel seyde: for one god is/ and þere is none outaken
 hym/ and þat he be louyde of al herte & of al þouzte (or mynde) ·
 & of al vnderstonðyng · & of al þe soule · & of al þe strengþe ·
 & to loue þe neyzeþore as hym self: is more þan al brent offer-
 yngis & sacrificis/ ihc forsoþe seinge þat he had answeride
 wisely: seyde to hym/ þou art not fer fro þe kyngdom of god/
 and nowe no man durste are hym more/ and ihc answerynge
 seyde: techynge in þe temple: þerfore how seyn scribis · crist
 for to be þe sone of dauid: to whom dauid hym self in þe holy
 goost seyde/ þe lord seyde to my lord: sitte on my rizt halfe:
 til I putte myn enemyes þe stool of þi feet/ þerfore dauid hym-
 self seih hym lord: and wher of is he his sone? and myche cum-
 panye: gladly herde hym/ and he seyde to hem in his techynge/
 he zee war of scribis þat wolen wandre in stoolis · & be salu-
 tide in þe chepyng · & sitte in þe synagogis in þe firste chay-
 ers · & in þe firste sittynge places in sopers: þe whiche deuouren
 þe housis of widowis vnder coloure of longe preyers/ þei schu-
 len take lenger doom// ¶ And ihc sittynge azen þe tresorie ·
 bihelde how þe cumpanye of puple castide money into þe tre-
 sorie/ and many richemen castiden many þingis/ soþely whanne
 one pore widowe had comen: sche sente two mynutis · þat is
 a serþinge/ and his disciplis clepide to gedir: he seih to hem/
 treuely I sepe to zou for þis pore widowe sente more þan alle
 þat senten into þe tresorie/ soþely alle senten of þat þing: þat
 was plenteuouse to hem/ but þis of hire myssepte · sente alle
 þingis þat sche had: alle hire lyuelode//

And



And whanne he wente oute of þe temple: one of his C^m 13^m
disciplis seyde to hym/ mayster: biholde what ma-
ner stones: and what maner bildyngis/ and he an-
swerynge: seip to hym/ seest þou alle þes grete bild-
yngis/ þer schal not be leste a stoon vpon a stoon: þe whiche
schal not be distrupede/ and whanne he satte in þe mounte of
olpyete azenes þe temple: þei ariden hym by hem self • petir
& James & andrew/ seye þou to vs: whanne þes þingis schu-
len be made: and what token whanne alle þes þingis schulen
bygynne • for to be endide/ and ihc answerynge: bigan for
to seye to hem/ se zee þat no man deceyue zou/ for many schu-
len come in my name: seyinge/ for I am: and þei schulen de-
ceyue manye/ soþely whanne zee schulen heere bataylis and
oppyngouns of bataylis: drede zee not/ forsoþe it bihouep þes
þingis for to be done but not zit anone þe ende/ for solc schal
rise vpon solc • & retwme vpon retwme • & erþe mounge schal
be by places & hunger/ bigynnyngis of sorowis (ben) þes
þingis/ soþely se zee zou self/ for þei schulen take zou in coun-
seylis: & zee schulen be beten in synagogis/ and zee schulen
stonde bifore kyngis & domesmen for me into witnessynge to
hem/ and into alle folkis • & it bihouep firste þe gospel to be
prechide/ and whanne þei schulen leede zou bittaynges: nyl
zee þenke what zee schulen speke/ but speke zee þat þing þat
schal be zouen to zou in þat houre/ soþely zee ben not spe-
ynge: but þe hooly gost/ forsoþe a broþer schal bittay a broþer
into deþ: and þe fadir þe sone/ and sones schulen rise to gedir
azenes fadirs & moders: & punysche hem by deþ/ and zee schu-
len be in haat to alle men: for my name/ but he þat schal suf-
teyne (or suffre) into þe ende: þis schal be saaf// ¶ Forsoþe
whanne zee schulen se þe abhomynacōn of discoumfort ston-
ynge wher it owip not: vnderstonde he þat reedip/ þanne
þei þat ben in Jude: fle into hillis/ and he þat aboue þe roof:
come not doune into þe hous/ neþer entre he: þat he take any
þing

Mark

þing of his hous/ and he þat schal be in þe seelde: turne not
 azen bihynde for to take his clooh/ soþely wo to hem þat ben
 wiþ childe & norischynge in þo dayes/ þerfore preye zee þat
 þei ben not done in wynter// ¶ forsoþe þe ilke dayes of tribu-
 lacoñ schulen be suche · whiche maner weren not fro þe bigyn-
 nyng of creature · þe whiche god made til now: neþer þei
 schulen be/ and no but þe lorde had breggide þo dayes: al
 fleysche (or mankynde) · had not been saaf/ but for þe chosen
 whom he chees: þe lorde haþ breggide þe dayes (or made
 shorte)/ and þanne zif any man schal seye to zou · lo heere is
 crist · lo þer: bileue zee not/ for false cristis & false prophetis
 schulen rise vp: and schulen gyue tokenes & grete wondris · to
 deceyue zif it may be done: zhe þe chosen/ þerfore se zee: lo I
 haue bifore seyde to zou alle þingis/ but in þo dayes aftir þat
 tribulacōn: þe sunne schal be made dirke · & þe mone schal not
 gyue hir schynnyng & sterres of heuenes schulen be fallynge
 doune · & vertues þat ben in heuenes schulen be mouede/ and
 þanne þei schulen se mannes sone comynge in cloudis of he-
 uene: wiþ greet vertue & glorie/ and þanne he schal sende his
 aungels & gedit his chosen fro soure wyndis/ fro þe lowest
 þing of erþe: vnto the hizest þingis of heuene// ¶ forsoþe of
 þe sijge tree lerne zee þe parable/ whanne nowe his draunche
 schal be tendre · & leues ben sprungen oute: zee witen for
 somer is in the nerte/ so & whanne zee schulen se alle þes þin-
 gis be made: wite zee þat it is in þe nerte in þe dore/ treuely
 I seye to zou for þis generacoñ schal not passe aweye: tille alle
 þes þingis ben done/ heuene & erþe schulen passe: forsoþe my
 wordis schulen not passe/ treuely of þat daye or houre · no man
 woot/ neþer aungels in heuene · neþer þe sone: no but þe fa-
 dir/ so zee · wake zee · & preye zee · soþely zee witen not whan
 tyme is/ for as a man þe whiche is gone set in pilgrymage ·
 fesse his hous · & zaue to his seruauntis power of euery werke:
 and comaundide to þe porter · þat he schulde wake/ þerfore
 wake zee/ forsoþe zee witen not whanne þe lorde of þe hous
 cometh

Mark

comeþ/ in þe euen or in mydnyzt • or in cockis crowynge: or
in þe mornynge/ lest þat whanne he schal come sodeynly: he
fynde zou slepyngē/ forsoþe þat þat I seye to zou • I seye to
alle: wake zee//



Forsoþe paske & þe feestē of þerfe looues • was astir C^m 14^m
þe secounde daye • & þe hizest pristis & scribis souzten
how þei schulden holde (crist) wiþ gile & see hym/
soþely þei seyden not in þe feest day: lest parauen-
ture noyse were made in þe puple/ and whanne he was at be-
thane in þe hous of symount leprouse & reside: a womman
comynge haupnge a bore of precious oynement spikanarde/
and þe bore broken: (sche) hilde oute on his heede/ forsoþe
þere weren summe berynge vntowpily (or heuely) wiþinne
hem self: and seyinge/ wherto is þis losse of oynement made:
for þis oynement myzte haue ben solde: more þan for þre
hundride pens: and be zouen to pore men/ and þei groyneden
into hire/ soþely ihc seyde/ suffre zee hir/ what ben zee heuye
to hir? sche haþ wrouzt a good werke in me/ for euer zee
schulen haue pore men wiþ zou • & whanne zee schulen wille •
zee mowne do wel to hem/ forsoþe zee schulen not euermore
haue me/ sche dide þat sche had/ sche bifore come for to an-
oynte my body: into byrpyngē/ treuely I seye to zou • wher
euer þis gospel schal be prechide in al þe worlde: and þat þis
womman haþ done: schal be tolde into mynde of hire/ and
Judas scarioth one of þe twelue • went to þe hizest pristis:
þat he schulde bitraye hym to hem/ þe whiche berynge ioy-
zedē: and biþizte hem to ȝpue hym money/ and he souzte
how he schulde bitraye hym couenably/ and þe firste day of
þerfe looues • whanne paske was offride: his disciplis seyn to
hym/ whidit wolte þou we gone & make reedy to þee: þat þou
ete paske? and he sendiþ two of his disciplis: and seiþ to hem/
go zee into þe cytee • and a man berynge a galoune of water:
schal renne to zou • (or come aȝenes zou) • sue zee hym whider
euer

Mark

euer he schal entre: seye zee to þe lorde of þe hous · for þe
mayster seih/ where is my fulfylling or (etynge) place/ where
I schal ete pask wip my disciplis/ & he schal schewe to zou a
greet souppnge place strewide/ and here make zee redy to vs/
and his disciplis wenten forþ · & comen into þe cytee/ and
founden as he had seyde to hem · & hei maden reedy pask/
sohely euene made/ he came wip twelue/ and hem sittynge at
þe mete and etynge/ ih̄c seih treuely I seye to zou · for one of
zou þat etih wip me/ schal bitraye me/ and hei bygunnen for
to be soory & to seye eche by hym self/ wher I/ þe whiche seih
to hem/ one of þe twelue · þat puttih in þe hande wip me in
þe plater/ and sohely mannes sone goih/ as it is writen of hym/
forsoþe wo to þat man by whom mannes sone schal be bitray-
ede/ it were good to hym/ zif þe ilke man had not ben borne/
and hem etynge/ ih̄c took breed/ and blesynge brake to hem
& seih/ take zee/ þis is my body/ and þe cuppe taken/ he doinge
graces · zaue to hem/ and alle drynken herof/ and he seih to
hem/ þis is my blood of þe newe testament/ þe whiche schal
be sched oute for manye/ treuely I seye to zou · for nowe I
schal not drynke of þis fruyte of vyne/ til into þat day · whan
I schal drynke it newe in þe rewme of god/ and þe ympne (or
herynge) seyde/ hei wenten oute into þe hil of olyues/ and
ih̄c seih to hem/ alle zee schulen be sclaunderide in me/ in þis
nyzt/ for it is writen/ I schal smyte þe scheperde/ and þe
scheep of þe flocke schulen be disparplide/ but astir þat I schal
risen azen/ I schal go bifore zou into galilee/ forsoþe petre
seih to hym/ and zif alle schulen be sclaunderide/ but not I/
and ih̄c seih to hym/ treuely I seye to þee · for þou to day bi-
fore þat þe cocke in þis nyzt twyes zyue his voyce/ þries þou
art to denye me/ and he spac more/ and zif it bihoue me for to
dye togedir wip þee/ I schal not denye þee/ sohely lijk maner
and alle seyden/ and hei comen into þe place · to whom þe
name gethsamany · & he seih to his disciplis sitte zee here/ þe
while I preye/ and he takis petre & James & Joon wip hym/

and

Mark

and biganne for to drede & to heupe/ and he seih to hem/ my soule is sorowfultil to þe deþ/ susteyne zee (or abide zee) heere/ and prepe zee wiþ me/ and whanne he had gone forþ a litil he fel doune on þe erþe & preyede: þat zif it myzte be • þe houre schulde passe fro hym/ and he seide sadir alle þingis ben possible to þee: turne fro me þis cuppe/ but not þat I wole: but þat þou/ and he came & sonde hem slepyng/ and he seih to petre/ Symount slepiþ þou: myztist þou not wake wiþ me one houre/ wake zee & prepe zee: þat zee entre not into temptacōn/ forsoþe þe spirit is reedy: but he slepche sijk/ and eftesone he goinge: preyede þe same wordis seyinge/ and he turnyde azen eftesone: sonde hem slepyng/ soþely here þzen weren greupde • & þei knewen not what þei schulden answere to hym/ and he come þe þridde tyme: and seih to hem/ slepe zee now & reste zee/ soþely it sufficiþ/ þe houre cometh: lo mannes sone schal be bitrayede into handis of synful men/ rise zee: go we/ lo he þat schal bitraye me is nyȝt// ¶ And zit hym spekyng: Judas scarioth one of þe twelue: came/ and wiþ hym myche cumpayne wiþ swerdis & staues • sente fro þe hizest pristin & scribis & fro þe eldre men/ forsoþe þe traptour had zouen to hem a token: seyinge/ whom euer I schal kisse: he it is • holde zee hym & leede zee warly (or queyntly)/ and whanne he came: anone he comynge to hym • seih/ mayster/ and he kiffide hym/ and þei leyden hondis into hym: and helden hym/ soþely one of þe men stondynge aboute • leedyng oute a swerde: smote þe seruaunt of þe hizest prist • & kutte of to hym an eere/ and ih̄c answeryng: seih to hem/ as a þeef zee hane gon oute wiþ swerdis and staues for to take me/ forsoþe day bi day • I was at zou techynge in þe temple: and zee helden not me/ but þat þe scriptures ben fulfild/ þanne hym forsaken: alle his disciplis fledden/ soþely sum zonge man cloþde wiþ sandel (or linnen cloþ) on þe bare: suede hym • & þei helden hym/ and þe linnen cloþ forsaken: he nakiden fledde aweye fro hem/ and þei ledden ih̄u to þe hizest prist/ and alle camen togedir

Mark

togedir into one: he priſtis & ſcribis & eldre men/ forſoþe
petre ſuede hym aſer til to wiþinne into þe halle of þe hiꝛeſt
priſt/ and he ſate wiþ þe mynyſtris/ and warmyde hym at
þe ſit/ forſoþe the hiꝛeſt priſtis & alle þe counſeþl · ſouzten
witneſſynge azenes ihū: þat þei ſchulden ʒꝑue hym to deþ·
neþer þei ſounden/ ſoþely manye ſeyden falſe witneſſynge
azenes hym: and þe witneſſyngeſ weren not couenable/ and
ſumme riſynge: ſouzte falſe witneſſynge azenes hym ſeyinge/
for we hane herde hym ſeyinge/ I ſchal vndo þis temple made
wiþ handiſ · & aſtir þe þridde day I ſchal bilde anoþer: not
made wiþ handiſ/ & þe witneſſynge of hem was not couena-
ble/ forſoþe þe hiꝛeſt priſt ryllynge vp into þe mydle: aride hym
ſeyinge/ anſweriſt þou not any þing · to þo þingis þat ben
putte to þee of þeſſ/ ſoþely he was ſille: and no þing anſwer-
ide/ eſteſone þe hiꝛeſt priſt aride hym: and ſeyde to hym/ art
þou criſt þe ſone of bleſſide god/ ſoþely ihc ſeyde to hym/ I
am/ and ʒee ſchulen ſe mannes ſone ſittynge on þe riȝthalſe
of þe bertue of god: and comynge in cloudiſ of heuene/ forſoþe
þe hiꝛeſt priſt kuttynge hiſ cloþeſ: ſeiþ/ what ʒit deſtren ʒee
witneſſiſ/ ʒee hane herde blaſfemye/ what ſeemeth to ʒou/ þe
whiche alle condempnyde hym: for to be gilty of deþ/ and
ſumme bigunnen for to biſpitte hym & bid hiſ ʒzen · and ſmyte
hym wiþ buſſetiſ · & ſeyde to hym/ prophecy þou/ and þe my-
nyſtriſ beeten hym wiþ buſſetiſ/ and whanne petre was in þe
halle byneþen: one of þe hande maydens of þe hiꝛeſt priſt came/
and whanne ſche hadde ſeen petre warmynge hym: ſche bi-
holdynge ſeiþ/ and þou were wiþ ihū of nazereth/ and he de-
nyede ſeyinge/ neþer I woot · neþer I haue knowen: what
þou ſeiſt/ and he wente forþ biſore þe halle: and anone þe
cocke crewe/ eſteſoneſ forſoþe whanne anoþer hande mayden
hadde ſeen: ſche bigan for to ſeyde to men ſtondynge aboute ·
for þiſ iſ of hem/ and he eſteſone denyede/ and aſtir a litil · &
eſteſone þat ſtoden nyȝ: ſeyden to petre/ berreyley þou art of
hem/ for whi þou art of galilee/ ſoþely he bigan for to curſe &
to

Mark

to swere: for I knowe not þis man whom zee seyn/ and anone
estesones þe cocke crewe/ and petre biþouzte on þe worde þat
ihū hadde seyde to hym · bifore þe cocke synge twyes: þries
þou schalt denye me/ and he bigan for to weep/ and anone þe
morne made: þe hizeste pristis makynge counseyl wiþ þe eldre
men & scribes · & al þe counseyl byndynge ihu: ledden & bito-
ken to pilate//

And pilate aride hym/ att þou kyng of ietwis/ and C^m 15^m
he answerynge: seih to hym/ þou seydest/ and þe hi-
zest pristis accusiden hym: in manye þingis/ pilate
forsoþe estesone aride hym seyinge/ þou answerist
not any þing/ seest þou in how many þingis þei accusen þee/
forsoþe ihc more noþing answeride: so þat pilate schulde won-
dre// ¶ forsoþe by a solempne day he was wonte to leue to
hem one bounden: whom euer þei ariden/ forsoþe þer was he
þat was seyde barrabas þat was bounden wiþ fleers of men ·
& þat had done manslauzter in sedicion (þat is debate in þe cy-
tee)/ and whanne þe cumpanye had stepte de vp: he bigan for
to preye · as he euer more dide to hem/ soþely pilate answer-
ide to hem & seyde/ wolen zee I leue to zou þe kyng of Ietwis/
soþely he wiste þat þe hizest pristis hadden take hym by enuþe/
forsoþe þe bischopis streden þe cumpanye of puple: þat more
he schulde leue to hem barrabas/ forsoþe pilate answerynge:
seih to hem/ what þerfore wolen zee: I schal do to þe kyng of
ietwes/ and þei estesones crieden/ crucifie hym/ forsoþe pilate
seyde to hem/ soþely what of euyl haþ he done/ and þei cri-
eden more: crucifie hym/ soþely pilate willynge to do inowz
to þe puple · (or to fulfille here wille): leste to hem barrabas ·
& bitoke to hem ihū smyten (or beeten) wiþ scourgis · þat he
schulde be crucifiede/ ¶ forsoþe knyztis ledden hym wiþinne
into þe doore of þe moot halle: and clepiden to gedir alle þe
cumpanye of knyztis · clopiden hym wiþ purpur/ and þei sold-
ynge a crowne of þornis · puttiden to hym: and bigunnen for

Dark

to grete hym seyinge/ heyle kyng of ietwes/ and hei smyten his
 heuede wih a reed · & bispittiden hym/ and puttynge (or botw-
 ynge) here knees: hei worschipiden hym/ and astir þat hei had-
 den scornpde hym: hei vnclopeden hym fro purpur · & clo-
 piden hym wih his clothes · & ledden hym þat hei schulden cru-
 cifie hym/ & hei constreyneden summan passynge forþ · Sy-
 mount of sirynence comynge fro þe toun · þe fadir of alisaun-
 der & ruse: þat he schulde take his crosse/ and hei ledden hym
 into a place · galgatha · þat is interpretide (or expounpde) þe
 place of caluarie/ and hei zauen hym sor to drynke wyn med-
 delide wih myrrre: and he took not/ and hei crucifynge hym ·
 departiden his clothes · & sendynge lotte · who what schulde
 take/ forsoþe it was þe þridde houre (þat men clepen vndren):
 and hei crucifieden hym/ and þe title of his cause was wrayten:
 ihc of nazereth kyng of Ietwis/ and hei crucifieden wih hym ·
 two þeefes/ one at þe rizthalse: and one at þe listehalse/ and
 þe prophete is fulfild þat seiþ/ and he is gesside (or ordeyn-
 yde) wih wickide men/ and passynge forþ hei blasfemeden
 hym mouynge here heedis · & seyinge bath (or fy) . þou þat
 distruest þe temple of god · & in þre dayes azen bildest it/ þou
 comynge doune fro þe crosse: make þi self saaf/ also & þe bi-
 zest pristin scornynge hym: eche to oþer wih scribis seyden/
 crist kyng of isrl · made oþer men saaf: he may not saue hym
 self/ come he doune nowe fro þe crosse: þat we se & bileue/
 and hei þat weren crucifiede wih hym: puttiden wronge (or
 false reprove) to hym/ and þe sirte houre (or vndrun): dirke-
 nesses ben made vpon alle erþe · til into þe nynþe houre (þat
 is noon)/ and in þe nynþe houre ihc criede wih greet voyce:
 seyinge/ helop helop lamazabathange · þe whiche is interpre-
 tide · my god my god · whi (or wherto) hast þou forsaken me/
 and summe of men stondynge aboute & herynge: seyden/ lo he
 clepþ helie/ soþely one rennyng & fyllynge a spounge wih vy-
 negre · & puttyng aboute to a reede: zae hym drynke sey-
 inge/ suffre zee se we zif helie come: for to do hym doune/ for-
 soþe

Dark

sope ihc a greet voyce sente oute: diede (or sende oute þe breepe/ and þe beyle of þe temple is kitte into two: fro þe hisse til to bynepe/ forsope centurio seinge · whiche stood euen azenes · for so crynge he had diede: seip/ verrepley þis man was goddis sone/ soþely þere weren & oþer wpmmen · bihold: ynge fro aser/ amonge whiche was marpe matwdeleyne & marie of James þe lesse: and þe modir of Ioseph & Salome/ and whanne ihc was in galilee: þei solowiden hym & mynystreden to hym · & manege oþer wpmmen · þat to gedir slepzedē by wiþ hym to irlm// ¶ And whanne euene was nowē made: for it was þe euene biforn þe saboth: Ioseph of armathie þe noble decurioune (þat hadde ten men vnder hym) came: þe whiche & he was abydyng þe retorne of god/ and hardily he entride into pilate: and axide þe body of Ihu/ forsope pilate wondride: zif he had nowē diede/ and centurio axide to (or brouzte to): he axide zif he were nowē deade/ and whanne he hadde knowen of centurio: he zawe þe body of Ihu to Ioseph/ soþely ioseph byinge sandel (or linnen clooth) · & doinge hym doune: wolappide hym in þe linnen clooth · & putte hym in a newe sepulcre · þat was hewen in a stoon/ and walowide to a stoon: at þe moupe of þe sepulcre//



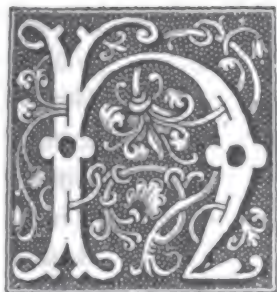
Mary matwdeleyne forsope & marie of Ioseph: bihelden C^m 16^m where he was putte/ and whanne the saboth had passide: mary matwdeleyne & marpe of James & salome brouzten oynementis: þat þei compnge schulde anoynte Ihu/ and ful erly in one of þe woke dayes: þei camen to þe sepulcre · þe sunne nowē sprungen by/ and þei leyden togedir/ who schal azen turne to vs þe stoon of þe dore of þe sepulcre/ and þei byholdynge: sizen þe stoon walowide awepe/ forsope it was ful greet/ and þei ingoinge into þe sepulcre: sizen a zonge one hilide wiþ a whijt stool · sittyngē at þe rizthalse · & þei weren abaysche (or gretely aserde)/ þe whiche seip to hem/ nyl zee drede/ zee seeken ihu of nazareth crucifiede/

Mark

fiede/ he haþ risen: he is not heere/ lo he place wher þei putti-
 den hym/ but go zee · seye zee to his disciplis & to petre: for
 he schal go bifore zou into galilee/ here zee schulen se hym: as
 he haþ seyde to zou/ and þei goinge oute: fiedden fro þe sepul-
 cre/ forsoþe dreede and quakyng · had assaylide hem/ and to
 no man þei seyden any þing · forsoþe þei dredden// ¶ And
 ihū rysynge erly in þe firste day of þe wook · apperide firste to
 mary matwdeleyne · of whom he had caste oute seuene deuylis/
 sche goinge tolde to hem þat weren wiþ hym · hem weylng
 & weppynge/ and þei herynge þat he lyuede & was seen of hir:
 bileueden not/ soþely astir þes þingis two of hem wandrynge:
 he is schewide in anoper lickenesse to hem goinge into a toun/
 and þei goinge tolden to oper: neþer þei bileueden to hem/
 forsoþe at þe lasse hem elleuene restynge: ihc apperide to hem/
 and reproveþe þe unbileue of hem · & þe hardenesse of herte:
 for þei bileueden not to hem þat hadden seen hym to haue
 risen fro deade/ and he seyde to hem/ zee goinge into al þe
 worlde: prechþ þe gospel to eche creature/ he þat schal bileue
 & schal be baptiside (or cristenyde:) schal be saaf/ soþely he
 þat schal not bileue: schal be dampnyde/ forsoþe þes tokenes
 schulen sue hem þat schulen bileue in my name/ þei schulen
 caste oute fendis · þei schulen speke wiþ newe tungis · þei
 schulen do aweye serpentis/ and zif þei schulen dryncke any
 venym (or deadely þing) þat dryngeþ deeh: it schal not noye
 hem/ þei schulen putte here handis vpon sijk men: and þei
 schulen haue hem wel/ and soþely þe lorde Ihū astir þat he
 had spoken to hem: is taken vp into heuene · & sittþ on þe
 rizthalfe of god/ soþely þei gon forþ · prechiden euery where ·
 þe lorde worchyng wiþ · & confermyng þe worde · wiþ signes
 solowynge//

Here

Luke



Ere bigynnes þe gospel of luke. Ther C^m 1^m

was sum prist zacharie by name · in þe
dayes of heroude kyng of Jude · of þe
sorte of Abia · & his wife of þe douztris
of aaron & hire name elizabeth/ soþely
þei boþe weren iuste · biforn god goinge
in alle þe maundementis & iustifyingis
of þe lorde/ wiþ outen playnte/ and a

sonne was not to hem/ for þat elizabeth was bareyne/ and boþe
hadden gone forþe fer in here dayes// ¶ Soþely it is done
þat zacharie was sette in prishode in þe ordre of his sorte bi-
fore god/ astir þe custome of prishode · bi sorte he wente
forþ þat he entride into þe temple of þe lorde/ schulen putte
encense/ and al þe multitude of þe puple was wiþ outen forþ
preyinge/ in þe houre of encense/ soþely an aungel of þe lorde
apperide to hym · stondynge on þe rizthalse of þe auter of en-
cense/ and zacharie seinge is distourblide/ and drede selde
doun vpon hym/ forsoþe þe aungel seip to hym/ zacharie
drede þou not/ for þi preyer is herde/ and elizabeth þi wife
schal bere to þee a sone/ and his name schal be clepide Joon/
and he schal be ioye to þee & gladyng/ and manye schulen
ioye in his natypte/ soþely he schal be greet biforn þe lorde/
and he schal not dryncke wyn & cyser · & he schal be fulfild wiþ
þe holy goost/ zit of his modir wombe/ & he schal conuerte
manye of þe sones of isrl/ to þe lorde god of hem/ and he schal
go biforn hym · in þe spirit & vertue of helie · & schal turne þe
hertis of faderis into sones · & men oute of bileue · to þe pru-
dence of iuste men · for to make reedy a parsite puple to þe
lorde/ and zacharie seyde to þe aungel/ wher of schal I wite
þis/ for I am olde/ and my wife has gone fer in hir dayes/
and

Luke

and þe aungel antwerynge: seyde to hym/ forsoþe I am gabriel þat stonde nyz bifore: and I am sente to þee for to spec & to euangelize (or schewe) to þee þes þingis/ and lo þou schalt be stille (or doumbe) • & þou schalt not mowe speek til into þe day/ in whiche þes þingis schulen be done: for þat þat þou hast not bileuede to my wordis þe whiche schulen be fulfild in here tyme/ and þe puple was abydyng zacharie: and þei wondriden for he tariede in þe temple/ forsoþe he gone oute/ myzte not speek to hem: and þei knewen þat he had seen a visoun in þe temple/ and he was bekenyng to hem: and dwellide doumbe/ and it is made • as þe dayes of his office were fulfild: he wente into his hous/ forsoþe astir þes dayes • elizabeth his wijs consequede • & hid hir syue monethes • seyinge/ for so þe lorde dide to me in þe dayes in whiche he bihilde for to take away my schentschip amonge men/ soþely in þe sirte moneth • þe aungel gabriel is sente fro god into a cytee of galilee • to whom þe name nazareh • to a virgyn weddide to a man • to whom þe name was Ioseph • of þe hous of dauid: and þe name of þe mayden marye/ and þe aungel gone in to hire: seyde/ heyle ful of grace • þe lorde wiþ þee: bleffide þou amonge wymmen/ þe whiche whanne sche hadde berde: is turblide in his worde • & þouzte: what maner salutacō þis was/ and þe aungel seyde to hire/ ne drede þou marie/ soþely þou hast founden grace anentis god/ lo þou schalt conseque in wombe & bere a sone: and þou schalt clepe his name ihc/ þis schal be greet: & he schal be clepide sone of þe hizest/ and þe lorde god schal ȝyue to hym þe seet of dauid his fadir: and he schal regne in þe hous of Iacob wiþ outhen ende/ and of his rewme schal be none ende/ forsoþe marie seyde to þe aungel/ on what maner schal þis þing be done: for I knowe not man/ and þe aungel antwerynge: seyde to hire/ þe holy goost schal come fro aboue into þee: and þe vertue of þe hizest: schal shadowe to þee/ þerfore & þat hooly þing þat schal be borne of þee schal be clepide þe sone of god/ and lo elizabeth þi cosyn: and

Luke

and ſche haþ conſeꝑyde a ſone in hir elde/ and þis moneyſ is
þe ſirte to hire þat is cleꝑide bareꝑne/ for euery worde ſchal
not be inpoſſible anentis god/ forſoþe marie ſeyde/ lo þe hande
mayden of þe lorde/ be it done to me aſtir þi worde/ and þe
aungel departide fro hir// ¶ Forſoþe marie riſynge vp in þo
dayes wente wiþ haſte into hilly places • into a cytee of Jude/
and ſche entride into þe hous of zacharie/ and grette eliza-
beth/ and it is done as elizabeth herde þe ſalutacon of marie •
þe zonge childe in hir wombe gladide/ and elizabeth is fulſilde
wiþ þe hooly goost & criede wiþ grete voyce • & ſeyde/ bleſſide
þou amonge wꝑmmen/ and bleſſide þe fruyte of þi wombe/
and wher of þis þing to me/ þat þe modir of my lorde come
to me/ lo forſoþe as þe voyce of þi ſalutacon is made in myn
eris/ þe zonge childe gladide in ioꝑe in my wombe/ and bleſſide
þou þat haſt bileuede/ for þe ilke þingis þat ben ſeyde to þee
of þe lorde/ ſchulen be parſitely done/ and marie ſeyde// ¶ My
ſoule magnyfieth þe lorde/ and my ſpirit haþ ful oute gladide
in god myn helpe ꝓꝑuer/ for he haþ biholden þe mekenesſe of
his hande mayden/ lo forſoþe of þis • alle generacons ſchulen
ſeꝑe me bleſſide/ for he þat is myzty haþ done to me greet
þingis/ & his name is holy/ and his mercy fro kynrede into
kynrede/ to men dredynge hym/ he made myzte in his arme/
he ſcateride proude men wiþ mynde of his herte/ he puttide
doun myzty men fro þe ſeet/ and enhauncide meke/ he haþ
fulſilde hungri men wiþ good þingis/ & he haþ leſte riche men
voyde/ he haꝑynge mynde of his mercy/ took vp iſrt his
childe/ as he haþ ſpoken to oure faderis/ to abraham & to his
ſeed into worldis// Forſoþe marie dwellyde wiþ hire as þre
moneþes/ and turnyde azen into hire hous/ ſoþely þe tyme of
berynge childe is fulſilde to elizabeth/ and ſche childide a
ſone/ and þe neꝑzebors & coſyns of hire herden • for þe lorde
haþ magnyfiede his mercy wiþ hir/ & þei togedir ioꝑeden to
hire/ and it is done in þe eyzthe day þai camen for to circumcide
þe childe/ and þei cleꝑiden hym zacharie by name of his fadir/
and

Luke

and his modir antwerynge: seyde/ nay: but he schal be clepide ioon/ and hei seyden to hire/ for no man is in þi kyn: þat is clepide by þis name/ soþely hei made a signe to his fadir whom he wolde hym for to be clepide/ and he aringe a poyntel: wrote seyinge/ Ioon is his name/ and alle men worden driden// ¶ Forsoþe his mounþ is openyde anone & his tunge and he spak blessinge god/ and drede is made on alle her neyzeþors/ and þes wordis weren publischide vpon alle þe hilly places of Iudee/ and alle men þat herden: puttiden in here herte seyinge/ who gessit þou þis childe schal be/ and soþely þe hande of þe lorde was wip hym/ and zacharie his fadir is fulfild wip þe holy gost: and propheciende sayinge/ ¶ Blesside þe lorde god of isrl: for he haþ visitide & made redemption of his puple/ & he haþ reride to vs an horne of helpe. in þe hous of dauid his childe/ as he spak by þe mounþ of seyntis: þat ben fro þe worlde his prophetis/ helpe of oure enemyes: and of þe hande of alle men þat hatiden vs/ to be done mercy wip oure faderis: and to haue mynde of his holy testament/ þe oþe þat he swore to abraham oure fadir: to gyue hym to vs: þat we delpueride fro þe hande of oure enemyes: serue to hym wip outen drede/ in holynes & ryztnesse bifore hym: alle oure dayes/ and þou childe schalt be clepide þe prophete of þe hizest: for þou schalt go bifore þe face of þe lorde: for to make reedy þis wepes/ for to gyue science & helpe to his puple: into remyscioun of here synnes/ by þe entraplis of mercy of oure god: in þe whiche he spryngyng vpon fro an hize: haþ visitide vs/ for to gyue lizt to hem þat saten in dirkeness & in schadowe of deþ: for to dresse oure feet into þe wey of pees/ soþely þe childe weride & was comfortide in spirit: and was in deserte til to þe day of his schewing to isrl//

Forsoþe

Luke



Eorsope it is done in þo dayes a maundement wente C^m 2^m
 oute fro cesar august (or noble): þat al þe worlde
 schulde be distryned/ þis firste distrynyng was
 made of cyryne iustice (or keper of cirie) and alle
 men wenten þat þei schulden make professiō or knowelech-
 ynge: eche by hym self into his cytee/ soþely & Ioseph steyzede
 vp fro galilee of þe cytee of nazareth: into Jude into þe cytee
 of dauid · þat is clepide bethlem · for þat he was of þe hous
 meyne of dauid · þat he schulde knoweleche wiþ marie spouside
 to hym wijs wiþ childe/ soþely it is done whanne þei weren
 þer: þe dayes ben fulfild þat sche schulde bere childe/ and sche
 childide hire firste bigoten sone/ and inwlapide hym in cloþes
 & puttide hym in a cracche: for þer was not place to hym in þe
 compn stable// ¶ And scheperdis weren in þe same cuntre ·
 wakynge & keppynge þe watchis of þe nyzt: vpon here floce/ and
 lo þe aungel of þe lorde stood biþides hem: & clerenes of god
 schynede aboute hem: and þei dredde wiþ greet drede/ and
 þe aungel seyde to hem/ nyl zee drede/ lo soþely I euangelize
 (or preche) to zou greet ioþe: þat schal be to al puple/ for a
 saueour is borne to day to vs · þat is crist a lorde in þe cytee
 of dauid/ and þis a token to zou/ zee schulen fynde þe childe
 wlapide in cloþes: and putte in a cracche/ and sodeynly þer
 is made wiþ þe aungel a multitude of heuenely knyzthode ·
 herpyng god & sepyng/ glorie in þe hizest þingis of god: and
 in erþe pees to men of gode wille/ and it is done þat whanne
 þe aungels passiden aweye fro hem into heuene: þe scheperdis
 spaken to gedir sepyng/ go we ouer til to bethlem: and se we
 þis worde þat is made · þe whiche þe lorde made & schewide
 to vs/ and þei hizinge camen: and founden marie & Ioseph ·
 & a zonge childe putte in a cracche/ soþely þei seinge kneten
 of þe worde þat was seyde to hem of þe childe/ and alle men
 þat hadden herde wondriden: & of þes þingis þat weren seyde
 to hem of þe scheperdis/ forsoþe marie kepte alle þes wordis:
þ
berynge

Luke

berynge to gedir in hir herte/ and he scheperdis turneden azen
glorifyinge & berynge god · in alle þingis þat þei hadden herde
& seen: as it is seyde to hem/ and astir þe eyzte dayes weren
endide · þat þe childe schulde be circumcidide: his name is cle-
pide ihc: þe whiche was clepide of þe aungel: bifore he was
consegupde in wombe/ and astir þat þe dayes of purgacōn of
marie weren fulfyllide astir moyses lawe: þei tooken hym into
irlm · þat þei schulden offer hym to þe lorde · as it is writen
in þe lawe of þe lorde/ for euery male kynde openynge þe
wombe for to go oute: schal be clepide hooly to þe lorde/ and
þat he schulde ȝpue an offerynge astir þat it is seyde in þe lawe
of þe lorde · a payre of turturs: or two culuer briddis/ and lo
a man was in irlm: to whom þe name symeon/ and þis man
was iuste & dredeful abidyng þe comfort of isrl/ and þe holy
gost was in hym/ & he had taken answer of þe holy gost hym
not for to se deþ: no but he sȝe firste crist of þe lorde/ and he
came into þe temple/ and whanne his eldris ledden þe childe
þat þei schulden do astir þe custom of lawe for hym: and he
toke hym into his armes: and he bleside god & seyde/ lorde
now þou leuest þi seruaunt: astir þi worde in pees/ for myn
ȝzen haue seen: þin helpe ȝpuer/ þe which þou hast made reedy:
bifore þe face of alle puplis/ lȝt to þe schewynge of beþen men:
& glorie of þi puple of isrl// ¶ And his fadir & his modir weren
wondryng þpon þes þingis þat weren seyde of hym/ and sy-
meon bleside hem: and seyde to marie his modir/ lo þis is
putte into fallynge & into rysynge azen of manȝe men in isrl/
and into a token: to whom it schal be azen seyde/ and a swerde
schal passe þorow þin owne soule: þat þouztis ben schetwide of
many hertis// ¶ And anna was a prophetesse · þe douzter of
phanuel of þe lynage of aser/ and sche had gone forþe in ma-
nȝe dayes · and had lyuede wȝ þir housbonde seuene ȝeeris fro
hir maydenhede/ and þis was a widowe: til to fourscore ȝeer
& foure/ þe whiche departide not fro þe temple: setynge nyzt
& day to fastynȝis & besechynȝis/ and sche þis in þe ilke houre
aboue

Luke

aboue comynge · knowelechide to þe lorde · and spac of hym to alle þat abiden þe redempcōn of isrl/ and as þei hadden partitely done alle þingis aftir þe lawe of þe lorde · þei turneden azen into galilee · into here cytee nazereth/ soþely þe childe were & was comfortide · ful of wisdom · & þe grace of god was in hym// ¶ And his eldris þat is fadir & modir wenten by alle zeeris into irlm · in þe solempe day of pask/ and whanne ihc was made of twelue zeeris · hem slepyng up into irlm · aftir þe custum of þe seeste day/ and þe dayes endide · whanne þei turneden azen · þe childe dwelte in irlm · and his fadir & modir knewen not/ forsoþe þei gessynge hym for to be in þe cumpanye (or felowschip) · camen þe wey (or iourney) of one day · & souzten hym amonge his cosyns & knewen/ and þei not fyndynge · wenten azen into irlm · seekynge hym/ and it is done aftir þe þridde day · þei founden hym in þe temple · sit-tyng in þe mydel of doctours heryng hem & aringe/ soþely alle men þat herden hym · wondriden vpon þe prudence & answeris of hym/ and þei seinge wondriden/ and his modir seyde to hym/ sone · whi hast þou done to vs þis? lo þi fadir & I sorowynge · hane souzte þee/ and he seip to hem/ what is þat zee souzten me? wissen zee not for in þo þingis þat ben of my fadir · it bihouep me for to be? and þei vnderstoden not þe worde · þe whiche he spac to hem/ and he came doune wiþ hem · & came to nazereth · & was sujet (or vndircloute) to hem/ and his modir keppe to gedir alle þes wordis · herynge to gedir in hir herte/ and ihc profitide in wisdom age & grace · anen-tis god & men//

Forsoþe in þe fiftenthe zeer of þe empire of tyberye C^m 3^m emperour · pilate of pounceprocurynge (or keepynge) Jude · soþely heroude prynce of þe fourþe parte of galilee · philip forsoþe his broþer prynce of the fourþe parte of yturie · & of þe cuntre of tracon · & lylany prynce of þe surþe part of abilyn · vndir þe prynces of prissy annas

Luke

annas & caphphas: þe worde of þe lorde is made vpon soon þe
 sone of zacharie in deserte/ and he came into al þe cuntre of
 iordan prechynge baptysm of penaunce into remysyon of
 synnes: as it is writen in þe booc of þe wordis of ysaiæ þe pro-
 phete/ þe voyce of (one) crynge in deserte/ make zee reedy þe
 weye of þe lordes: make zee his papes rizt/ eche valey schal be
 fulfillide: & euery hil & hilloc schal be made lowe: and schrew-
 ide þingis schulen be into dresseide þingis: and scharpe þingis
 into playne weyes/ and euery fleytche (or man): schal se þe
 helpe of god/ þerfore he seyde to þe cumpanyes: þe which
 wenten oute: þat þei schulden be baptiside of hym/ kyndelyng-
 gis of neddris who schewide to zou for to fle fro þe wrappe of
 compynge/ þerfore do zee worþi fruytis of penaunce: and be-
 gynne zee not for to seye: we hane a fadir abraham/ soþely I
 seye to zow: god is myzty for to reyse of þes stoness: þe stoness
 of abraham/ forsoþe now an are is putte to þe root of þe tree/
 soþely euery tree not makynge good fruyte: schal be kutte
 doune: and be sente into þe fyr/ and þe cumpanyes axiden
 hym: seyinge/ what þerfore schulen we do? soþely he aun-
 swerynge: seyde to hem/ he þat haþ two cootis: ȝyue to none
 haupng/ and he þat haþ metis: do on þe like maner/ soþely &
 puplicans camen for to be baptiside: and þei seyden to hym/
 maystet what schulen we do? and he seyde to hem: do zee no
 þing more: þan þat is ordeynede to zow/ forsoþe & knyztis
 axiden hym: seyinge/ what schulen & we do? and he seiþ to
 hem/ smyte zee wrongefuly no man: neþer make zee false
 chalenge: and be zee apayede wiþ zoure soudis/ forsoþe al þe
 puple gessynge: & alle men þenkyng in here hertis of soon:
 lestie parauenture he were crist: soon answeride: seyinge to alle
 men/ soþely I baptise zou in water: forsoþe a strengier þan I
 schal come astir me: whos I am not worþi for to vnbynde þe
 þwonge of his schone/ he schal baptise zou in þe hooly gost &
 fyr/ whos wenowynge tool in his hande: & he schal purge his
 corne floor: & schal gedir þe wheet into his berne: soþely þe
 chaffes

Luke

chaffes he schal brenne wip sijr vnquencheable/ forsope & he
monestynge manye oher þingis euangelizide to þe puple//
¶ Iohely heroude prynce of þe fourþe parte of galilee . whanne
he was blamyde of loon . of herodias wife of his broþer . & of
alle þe euglis þat heroude dide/ he castide to þis ouer alle . &
þitte loon in prisoun/ forsope it is doune . whan al þe puple
was baptiside . & ihū cristenye & prechynges/ heuene is open-
ye . & þe holy gost came doune in bodily likenesse as a culuer
into hym/ and a voyce is made fro heuene/ þou art my der-
worþe sone/ in þee it haþ pleside to me/ and he ihc was by-
gynnyng as of þritty zeer/ þat he was gesside þe spne of Jo-
seph/ þe whiche was of hely . þe whiche was of mathath . þe
whiche was of leui . þe whiche was of melchi/ þat was of
Jamne/ þat was of Ioseph/ þat was of mathatie/ þat was
of amos/ þat was of naum/ þat was of hely/ þat was of nagge/
þat was of mathath/ þat was of mathatie/ þat was of semey/
þat was of Ioseph/ þat was of Iuda/ þat was of Johanna/ þat
was of resa/ þat was of zorobabel/ þat was of salatiel/ þat was
of nery/ þat was of melchi/ þat was of addy/ þat was of colan/
þat was of elmadan/ þat was of her/ þat was of ihū/ þat was
of eleazar/ þat was of Jorym/ þat was of mathath/ þat was
of leuy/ þat was of symeon/ þat was of Iuda/ þat was of Jo-
seph/ þat was of Jona/ þat was of eliachym/ þat was of mel-
cha/ þat was of menna/ þat was of mathatha/ þat was of na-
than/ þat was of daupd/ þat was of Jesse/ þat was of obeth/
þat was of booz/ þat was of salmon/ þat was of naason/ þat
was of amynadab/ þat was of aram/ þat was of esrom/ þat
was of phares/ þat was of Judas/ þat was of Jacob/ þat was
of ysaac/ þat was of abraham/ þat was of thare/ þat was of
nachor/ þat was of seruth/ þat was of ragan/ þat was of pha-
leth/ þat was of heber/ þat was of sale/ þat was of caynan/
þat was of arfarat/ þat was of sem/ þat was of noe/ þat
was of lameth/ þat was of matufale/ þat was of enok/ þat
was of iareth/ þat was of malaliel/ þat was of caynan/ þat
was

Luke

was of enos/ þat was of seth/ þat was of adam þat wa
god//

C 4



Forsoke ihc ful of þe holy goost · turnede azen fro
dan/ and was led by þe spirit into deserte for
dayes/ and was temptyde by þe deupl: and ete
þing in þo dayes/ and þo dayes endide: he hungered
forsoke he deupl seyde to hym/ zif þou art goddis sone: sey
þis soon · þat it be made breed/ and ihc answerynge to h
seih/ it is writen/ for a man lyueþ not in oncliche breed:
in euery worde of god/ and he deupl ledde hym into an h
hil · and schewide to hym al þe reuymes of þe roundnesse
erthe · in moment of a tyme: and seih to hym I schal gyue
þee al þis power · & þe glorie of hem: for to me þei ben zoue
& to whom I wole I gyue hem, herfore zif þou schalt worsch
bifore me: alle þingis schulen be þin/ and ihc answerynge
seih to hym/ þou schalt worschipe þe lorde þi god: and to hy
al one þou schalt serue/ and he ledde hym into ierlm · & set
hym on þe pynacle of þe temple: and seyde to hym/ zif þou a
goddis sone: sende þi self hens doune/ for it is writen/ for
hab comaundide to his aungels of þee · þat þei kepe þee in al
þi weyes/ and for in handis þei schulen take þee lest þe paraun
ture þou hirte þi foot at a soon/ and ihc answerynge: seih to
hym/ it is seyde/ þou schalt not tempte þe lorde þi god/ and
euery temptacōn endide: þe sende wente aweye fro hym til
a tyme/ ¶ And ihc turnede azen in vertue of þe spirit · into
galilee/ and þe same wente forþe of hym: þourgh al þe cuntre
and he tauzt in þe synagogis of hem: and was magnified of
alle men/ and he came into nazereth where he was norischide
and he entride astir his custum in þe saboth day into þe syna
goge: and roos for to reed/ and þe booc of ysaye þe prophete
is taken to hym/ and as he turnede þe booc · he fonde a place
where it was writen/ þe spirit of þe lorde on me: for whiche
þing þe enoyntide me/ þe sente me for to euangelize to pore
men:

Luke

men: for to heele contrite men in herte • & for to preche remyssioun to captyues • & sizte to blynde men/ and for to leue (or delpyer) broken men into remyssioun/ for to preche þe zeer of þe lorde acceptide (or plesaunt) • & þe day of retribucōn (or zildynge azen)/ & whanne he hadde foldide (or closide) þe booc: he zawe it to þe mynistre & satte/ and þe pzen of alle men in þe synagoge: weren biholdynge into hym/ soþely he bigan for to sepe to hem/ for in þis dape þe scripture is fulfild in zoure eris/ and alle men zauen witnesynge to hym • & won- driden in þe wordis of grace: þat comen forþ of his moup/ and þei seyden/ wher þis is not þe sone of Joseph? and he seiþ to hem/ soþely zee schulen sepe to me þis lickenesse/ leeche heele þi self/ þei seyden/ how greet þingis hane we herde done in capharnaum: make þou & here in þi cuntre/ soþely he seiþ/ trewely I sepe to zou for no man a prophete is acceptide (or recepyede): in his owne cuntre/ in treuþe I sepe to zow • for manye widowis weren in þe dayes of helpe þe prophet in isrl • whanne heuene was closide þre zeer • & fire moneþes • whanne greet hungre was made in al erþe/ and to none of hem was helpe sente • no but into sarepta of sydon to a womman wi- dowe/ and manye mesels weren in isrl vndir helise þe pro- phete: and none of hem was clenstide no but naaman of sirie/ and alle in þe synagoge herynge þes þingis: ben fulfild wiþ wrapþe/ and þei risen vp & castiden hym oute wiþouten þe cy- tee • & ledden hym to þe toppe of þe hil on þe whiche here cytee is founden • þat þei schulen sende hym doune/ soþely ih̄c pass- ynge: wente by þe mydel of hem// ¶ And he came doune into capharnaum a cytee of galilee: and þer he tauzte hem in sabo- this/ and þei weren astonyede in his techynge: for his worde was in power/ and in þe synagoge was a man haupinge an vn- clene sende: and he criede wiþ greet voyce seyinge/ suffre • what to vs & to þee ih̄u of nazareth • hast þou comen for to leese vs? I woot þee þat þou art þe hooly of god/ and ih̄c blamyde hym seyinge/ ware doumbe: and go oute fro hym/ and

Luke

and whanne he sende had caste hym forþe into þe mydel.
wente aweye fro hym/ and no þing noȝede hym/ and dred
made in alle men: and þei spaken to gedir seyinge/ & in ver
he comaundiþ to vnclene spiritis: and þei gone oute/ and
fame was puplischide of hym • into eche place of þe cuntre
fforsoþe ih̄c rylſynge of þe synagoge: entride into þe hous
symount/ soþely þe modir of symountis wife: was holden b
grete feueris/ and þei preyeden hym for hire/ and ih̄c sto
ynge vpon hir • comaundide to þe feuer • & it lefte hir/ a
anone sche risynge: mynysſtride to hem/ forsoþe whanne
sunne wente doune • alle þat hadde siȝk men • wiþ diuel
langewiſchynges (or achis): ledden hem to hym/ and he pu
tynge handis to eche by hym: helide hym/ soþely sendes went
oute fro manye crynges & seyinges: for þou art þe sone of god
and he blamyng suffride hem not for to speke: for þei wiſt
hym for to be crist/ soþely þe day made • he gone oute • wen
into deserte place: and þe cumpanyes of puplis souzten hym
& þei camen til to hym: and þei helden hym þat he schulde
not go awey fro hem/ to whom he seyde/ for & to oþer cytes
it bihouep me for to euangelize þe kyngdom of god • for þei
fore I am sente/ and he was prechyng in þe synagogis i
galilee//

C^m 5^m



Soþely it is done whanne cumpanyes of puple came
faste (or selden in) • into Jhū • þat þei schulden her
þe worde of god: and he stode biſidis þe stondyng
water of genazareth • & siȝe two bootis stondyng
biſidis þe stondyng water/ soþely þe fiſchers hadden gon
doun: and walſchiden nettis soþely he ſtepyng into a boot
þat was symountis: preyede hym for to leede aȝen a litil fro
þe lande/ and he ſittyng • tauzte þe cumpanyes fro þe boot/
soþely as he ceefde for to ſpeak: he seyde to symount/ leede
þou into an hize/ aſlake zee ȝoure nettis into takynge/ and
Symount anſwerynge: seyde to hym/ comaundour we tra
ueplynge

Luke

ueplynge by al nyzt · token no þyng; but in þi worde · **I** schal
 leye oute þe nette/ and whanne þei hadden done þis þing;
 þei cloiden to gedir a plenteuous multitude of fischis/ for-
 soþe here nette was broken/ and þei bekenyden to felowis
 þat weren in anoper boot; þat þei schulden come & helpe
 hem/ and þei camen & fulfilden boþe þe litil bootis; so þat
 þei weren almost drenchide/ þe whiche þing whanne symount
 petre sizer; he felde doune · to þe knees of ihū · seyinge/ lorde
 go oute fro me; for **I** am a man synner/ soþely greet wonder
 had bigon hym aboute; and alle þat weren wiþ hym in þe
 takyng of fischis · whiche þei token/ soþely on þe like maner ·
James & Ioon þe sones of Zebedee · þat weren felowis of
 Symount petre/ and ihc seih to Symount/ nyl þou drede ·
 nowe fro þis tyme þou schalt be takynge men/ and þe bootis
 ledde vp to þe lande · alle þingis leste (or forsaken); þei sueden
 hym// ¶ And it is done whanne he was in one of þe cytees ·
 & lo a man ful of lepre · & seinge ihū & fallynge doune in to
 his face; preyede hym seying/ lorde zif þou wolte; þou myzte
 make me clene/ and ihc holdynge forþ þe hande; touchide
 hym seyinge/ **I** wole · be þou made clene/ and anone þe lepre
 passide aweye fro hym/ and ihc comaundide to hym þat he
 schulde seye to no man; but go · schewe þou þee to a prist · &
 offer for þi clensynge as moyses had; into witnessynge to hem/
 soþely þe worde walkide aboute þe more of hym; and many
 cumpanyes camen togedir þat þei schulden heere; and be bi-
 hilde of here sekenesses/ forsoþe he wente into deserte & prey-
 ede// ¶ And it is done in one of dayes; and he sittynge tauzte/
 and þere weren pharisees sittynge & doctours of lawe · þat
 came of eche castel of galilee & Judee & ierlm; and þe vertue
 of þe lorde was · for to heel seeke men/ and lo men beryng
 in a bed a man þat was sijk in paleste; and þei souzte for to
 bere hym in · & putte bifore hym/ and þei myzte not synde
 in what parte þei schulden bere hym in · for þe cumpange of
 puple · steyzeden on þe roof · & by sclatis þei senten hym
 doune

Luke

come wiþ þe bed into þe myddil bifore ihū/ þe seiþ of whor
 as ihū aȝe/ he seyde/ man þi synnes ben forzouen to þee/ an
 scribis & pharisees bigunnen for to þenke/ seyinge/ who i
 þis þat spekiþ blasfemyes/ who may forȝyue synnes/ no bu
 god al one/ forsoþe as ihc̄ knewe þe þouȝtis of hem/ he an
 swerynge · seyde to hem/ what þenken zee euyl þingis in your
 hertis/ what is lizter for to seye synnes ben forzouen to þee
 or for to seye rise vp & walke/ soþely þat zee witen for manne
 sone haþ power in erþe to forȝyue synnes/ he seiþ to þe siȝk man
 in palestie/ to þee I seye rise vp bifore hem/ took þe bed in
 whiche he laye · & wente into his hous/ magnyfyinge god
 and greet wondre took alle/ and þei magnyfyeden god/ and
 þei ben fulfild with greet drede/ seyinge/ for we haue seer
 merueylous þingis to day// ¶ And astir þes þingis ihc̄ went
 oute & fize a puplican · leuy by name · sittynge at þe tolboþe/
 and he seiþ to hym/ sue þou me/ and alle þingis forsaken/ he
 risynge suede hym/ and leuy made to hym a greet feest in his
 hous/ and þer was a greet cumpanye of puplicans · & of oþer
 þat weren with hem/ sittynge at þe mete/ and pharisees &
 scribis of hem grucchiden seyinge to his disciplis/ whi eten zee
 & dryncken wiþ puplicans & synful men/ and ihc̄ antwer
 ynge/ seiþ to hem/ þei þat ben hool haue no nede to a lecher/
 but þei þat haue euyl/ soþely I came not for to clepe iuste men/
 but synful men to penaunce/ and þei seyden to hym/ whi þe
 disciplis of Ioon fasten ofte & maken bisechyngis · also & þe
 pharisees/ but þi (disciplis) eten & drynken/ to whom he seiþ/
 wher zee moun make sones of þe spouse for to faste · þe while
 þe spouse is wiþ hem/ soþely dages schulen come · whanne þe
 spouse schal be taken aweye fro hem/ þanne þei schulen faste
 in þo dages/ forsoþe he seyde to hem & a lickenesse/ for no man
 sendiþ a medelynge of newe clooth/ into an olde clooth/ ellis
 & he brekis þe newe/ and þe mendynge of þe newe acordiþ
 not to þe olde/ and no man sendiþ newe wyn/ into olde wyn
 vessels/ ellis þe newe wyn schal breke þe wyn vessels · & þe
 wyn

Luke

wyn schal be schedde oute • & the vessels schulen perische/ but
 newe wyn is to be sente into newe wijn vessels/ and bothe ben
 kepte/ and no man drynkynge olde wijn/ wole anone newe/
 sohelp he seih he olde is he better//



Esopo it is done in þe secounde saboth • firste 6-
 whanne he passide bi cornes/ his disciplis pluck-
 iden eris • & þei srotynge wiþ handis • eten/ sohe-
 ly summe of þe pharisees/ seyden to hem/ what
 done zee þat • þat is not leueful in sabothis/ and ih̄c answer-
 ynge seyde to hem/ hane zee not redde þat • þat dauyd diide
 whanne he hungride • & þei þat weren wiþ hym/ how he en-
 tride into þe hous of god & took looues of propoliciō & ete •
 & zawe to hem þat weren wiþ hym/ whiche looues it was not
 leueful for to eete/ no but onely to pristiis al one/ and he seyde
 to hem/ for mannes sone is lordē/ zhe of þe saboth// ¶ Sohelp
 it is done and in anoper saboth • þat he entride into þe syna-
 goge/ & tauzt/ and a man was here/ & his rixt hande was
 drie/ forsoþe scribis & pharisees aspieden hym zif he schulde
 heele hym in þe saboth/ þat þei schulden fynde cause wherof for
 to accuse hym/ sohelp he wiste þe houztes of hem/ and he seih
 to þe man/ þat hadde a drie hande/ rise vp into þe mydel &
 stonde/ and he rysynge/ stood/ sohelp ih̄c seih to hem/ I are of
 zou zif it is leueful for to do wel in þe saboth/ or euyl/ for to
 make a soule saaf/ or for to leese/ and alle men lokeden aboute/
 he seyde to þe man/ holde forþ þin hande/ and he helde forþ &
 his hande is restoryde to helpe/ sohelp þei ben fulfildē wiþ vn-
 wisdom • & spac togedir what þei schulden do of Ih̄u// Forsoþe
 it is done in þo dages/ he wente oute into an hil for to prepe/
 and he was al nyzt dwellynge/ in þe prayer of god/ and whanne
 day was made/ he clepide his disciplis & chees twelue of hem •
 whom & apostlis ben nempnyde/ Symount whom he clepide
 Petre/ & Andrew his broþer/ James and Joon • Philip &
 Bartholomeu • Mathew & Thomas • James alpei/ and Sy-
 mount

Luke

zif zee zyuen borowynge (or leenen) to hem • of whom zee
 hopen for to take azen: what grace (or panke) is to zou for
 whi & synful men leenen to synful men: þat þei take azen
 euen þingis/ neþeles loue zee zoure enemyes • & doiþ wel •
 & zyue zee borowynge (or leeneþ): no þing hopynge þere-
 of • & zoure mede schal be myche/ & zee schulen be þe sones
 of þe hizeſt: for he is benynge (or of good wille) • vpon vn-
 kynde & euyl men/ þerfore be zee merciful: as & zoure fadir
 is merciful/ nyl zee deme folily • & zee schulen not be demyde/
 nyl zee condempne: & zee schulen not be condempnyde/ for-
 zyue zee: and it schal be forzouen to zou/ zyue zee: & it schal
 be zouen to zou/ þei schulen zyue into zoure boſum a good
 meſure & wel ſillide • & ſchaken to gedir: & ouer ſlowynge/ for-
 ſoþe by þe ſame meſure by whiche zee ſchulen mete: it ſchal
 be meten to zou/ and he ſeyde to hem/ & a likenesse (or en-
 ſauple/ wheþer a blynde man may leede a blynde: wheþer
 þei ſallen hope into þe dicke/ a diſciple is not aboue þe mayſ-
 ter/ ſoþely eche diſciple ſchal be parſite: zif he be as his mayſ-
 ter// ¶ Soþely what ſeeſt þou in þi brotheris yze a feſtu (or a
 mote): but þou biholdeſt not a beam þat is in þin owne yze/
 or how mayſte þou ſeye to þi brother: brother ſuffre/ I ſchal caſte
 oute a mote of þin yze: þou biholdeſt not a beam in þin owne
 yze/ ypocrite firſte take oute þe beam of þin yze: and þanne
 þou ſchalt biholde þat þou leede oute a mote of þi brotheris
 yze// forſoþe it is not a good tree þat makith euyl fruyte:
 neþer an euyl tree þat makith good fruytis/ ſoþely euery tree
 is knowen of his fruyte/ ſoþely neþer men gederen ſygis of
 þornes: neþer men gederen a grape of a buſche of breris/ a
 good man of þe good treſoure of his herte: bryngiþ forþ good
 þing/ and an euyl man of euyl treſoure: bryngiþ forþ euyl
 þing: ſoþely of þe plente of þe herte: þe mouþ ſpekith/ forſoþe
 what clepen zee me lorde lorde: and doon not þo þingis þat
 I ſeye/ eche þat cometh to me & heareth my wordis & doiþ hem:
 I ſchal ſchewe to zou . to whome he is liche/ he is liche to a
man

Luke

man bildynge an hous: & diggih deep: & putte þe foundement on a stoon/ soþely greet slowynge made: flood is hurlide to þat hous: & it myzte not moue it/ for it was foundide on a sad stoon/ soþely he þat hereþ & doih not: is liche to a man bildynge his hous vpon erþe wiþ outen foundement: into whiche þe flood is hurlide to: and anone it fel doune/ and þe fallynge doune of þat hous: is made grete//

C^m 7^m



Orsope whanne he had fulfild alle his wordis into þe eris of þe puple: he entride into capharnaum/ soþely a seruaunt of summan centurio: þat had an hundride men vndir hym: haupnge euyl: was to die: þe whiche was precious to hym/ and whanne he hadde herde of ihū: he sente to hym þe eldre men of iewis: preyinge hym þat he come & heele his seruaunt/ and whanne þei camen to ihū: prepeden bisily seyinge to hym/ for he is worþi þat þou ȝyue to hym þis þing/ for he loueþ oure solc: and he bilde to vs a synagoge/ soþely ihc wente wiþ hem/ and whanne now he was not fer fro þe hous: centurio sente to hym frendis: seyinge/ lorde nyl þou be traueylide/ for I am not worþi þat þou entre vndir my roof/ for whiche þing & I demyde not my self worþi: þat I schulde come to þee/ but seye þou by worde: and my childe schal be heelide/ for whi & I am a man ordeynede vndir power: haupnge vndir me knyztis/ and I seye to þis go: & he goþ/ & to anoter come & he cometh/ and to my seruaunt do þis þing: & he doþ it/ þe whiche þing herde: Ihc wondride/ and he turnyde: seyde to þe cumpanyes supynge hym/ treuely I seye to ȝou: ne in isrl I sonde to greet feiþ/ and þei þat weren sente turneden azen hoom: founden þe seruaunt hool þat was siȝk// ¶ And it is done astirwarde ihc wente into a cytee þat is clepide naym: and his disciplis wenten wiþ hym: & a ful greet cumpanye of puple/ soþely whanne he came nyȝ to þe ȝate of þe cytee: lo an onelepy sone of his modir was borne oute deade/ and þis was a widowe: and myche

Luke

myche cumpange of þe cytee (came) wiþ hir/ whom whanne
þe lorde ihū had seen/ he mouede by mercy vpon hir • seide to
hir/ nyl þou weep/ and he came to/ and touchide þe beer/ for-
soþe þei þat baren/ stoden/ and he seiþ zonge man/ I seye
to þee rise vp/ and he þat was deade/ sate azen/ and bigan
for to speek/ and he zawe hym to his modir/ soþely dreede
took alle men/ and þei magnifieden god seyinge/ for a greet
prophete haþ risen amonge vs/ for a god haþ visitide his pore
puple/ and þis worde wente oute of hym into al Iudee/ and
into al þe cuntre aboute// And þe disciplis of Ioon tolden to
hym/ seyinge of alle þes þingis/ and Ioon clepide togedir two
of his disciplis/ and sente to Ihū seyinge/ art þou þat art to
come/ or abide we anoper/ soþely whanne men hadden comen
to hym/ þei seyden Ioon baptist sente vs to zee/ seyinge/ art
þou þat art to come/ or abide we anoper/ forsoþe in þat houre
he helide many men of here langwischis and woundis & puel
spiritis/ & he zawe sizte to manye blynde men/ and Ihc an-
werpnge seyde to hem/ zee goinge telle azen to Ioon þo þingis
þat zee haue herde & seen/ for blynde men seen • crokide men
gone/ mesels ben made cleen/ deaf men heren • deade men
risen azen/ pore men ben take to preche þe gospel • (or made
kepers of þe gospel)/ and who euer schal not be schlaunderide
in me/ is bleside/ and whanne þe messangers of ioon hadden
gone aweye/ he bigan for to seye of Ioon to þe cumpanges/
what wenten zee oute into deserte for to se/ a reue wawide
wiþ wynde/ but what wenten zee oute for to se/ a man clo-
pide wiþ softe clothes/ lo þei þat ben in precious clooth & in
delices/ ben in kyngis housis/ but what þing wenten zee oute
for to se/ a prophete/ soþely I seye to zou • and more þan a
prophete/ þis is of whom it is writen/ lo I sende myn aungel
bifore þi face/ þat schal make þi weye redie bifore þee • soþely
I seye to zou amonge children of wymmen/ no man is more
prophete þan Ioon baptist/ soþely he þat is lesse in þe kyng-
dom of heuenes/ is more þan he/ and al þe puple herynge &
puplicans

Luke

puplicans • baptiside wiþ þe baptyſm of Jon: iuſtifieden god/
forſoþe phariſees & wiſemen of þe lawe: not baptiside of hym:
diſpiſeden þe counſeþl of god into hem ſelf and þe lorde ſeyde:
þerfore to whom ſchal I ſeye men of þi generacioñliche: and
to whom ben þeiliche: þei benliche to children ſittynge in a
chepynge: and ſpekynge togedir & ſeyinge we haue ſongen to
zou wiþ pipis: and zee haue not lippide (or daunſide): we
haue made lamentacioñ (or mounynge): and zee haue not
wepte/ forſoþe ioon baptiſt came neþer etynge breed ne drynk-
ynge wyn: and zee ſeyn he haþ a ſende: mannes ſone came
etynge & dryngynge: and zee ſeyn lo a man vourer (or glo-
toun) • & drynkyng wyn • ſtende of puplicans & of ſynful men/
and wyſdom is iuſtifiede of alle ſones/ forſoþe ſumme one of
þe phariſees prepeden ihū: þat he ſchulde ete wiþ hym/ and
he entrynge into þe hous of þe phariſee: ſate at þe mete/ and
lo a womman ſynner þat was in þe cytee • as ſche knewe þat
ihc hadde ſeten at þe mete in þe hous of a phariſee: brouzte
an alabaſtre bore of oynement/ and ſche ſtondynge bihynde •
biſidhis his feet: bigan to moyſt his feet wiþ teeris • & wipide
hem wiþ heeris of hire heed • & kiſte his feet: anoyntide wiþ
oynement/ ſohely þe phariſee ſeinge þat clepide hym: ſeiþ
wiþinne hym ſelf ſeyinge/ zif þis were a prophet • ſohely he
ſchulde wite • who & what maner womman it were þat touch-
iþ hym: for ſche is a ſynner/ and ihū anſwerynge: ſeyde to
hym/ Symount I haue ſum þing for to ſeye to þee/ and he
ſeiþ/ mayſter ſeye þou/ and he anſweride/ two dettours weren
to ſum one lener (or uſurer)/ one auzte ſyue hundride pens:
and anoter fifty/ ſohely hem not haupnge wher of þei ſchulden
zilde: he forzaue ſrely to boþe/ who (of hem) þerfore loueþ hym
more/ ſymount anſwerynge: ſeyde/ I geſſe for he to whom he
forzaue more/ & he anſweride to hym/ þou haſt demede riȝtly/
and he turnyde to þe womman: ſeyde to ſymount/ ſeeſt þou
þis womman/ I entride into þin hous: þou haſt not zouen
water to my feet/ forſoþe þis haþ moyſtide my feet wiþ teeris/
and

Luke

and wipte wiþ hir heeres/ þou haſt not zouen to me a coſſe/
forſoþe þis ſþ I entride ceefide not for to kiſſe my feet/ þou
anopntidiſt not myn heede wiþ oyle/ forſoþe þis anopntide my
feet wiþ oynement/ for whiche þing I ſeye to þee/ many ſynnes
ben forzouen to hir/ for ſche haþ louede myche/ ſopely to
whom is leſſe forzouen/ loueþ leſſe/ Sopely ih̄c ſeyde to hire/
ſynnes ben forzouen to þee/ and þei þat ſaten to gedir at þe
mete/ bygunnen for to ſeye wiþinne hem ſelf/ who is þis þat
alſo forzueþ ſynnes/ forſoþe he ſeyde to þe womman/ þi ſeiþ
haþ made þee ſaaf/ go þou in pees//



And it is done aftirwarde & Ih̄c made iourney by C⁸
cytees & caſtels/ prechyng & euangelizyng þe
reſtome of god & twelue wiþ hym/ and ſumme
wymmen þat weren heelide of wickide ſpiritis &
ſekenefſis/ mary þat is clepide maudeleyn / of whom ſeuene
deuelis wenten oute/ and Joone þe wiſe of chufe procuratour
of heroude/ and ſuſanne & many oþer þat mynſtreden to hym
of here facultees (or richeſſis)/ forſoþe whanne ful myche cum-
pange came to gedir / & fro cytees haſtiden to hym/ he ſeyde
by a likenefſe (or enſauple) he þat ſowþ/ goiþ oute for to
ſowe his ſeed/ and þe while he ſowþ ſum ſelde biſidis þe
weye & is deſoulide & briddis of þe eyre/ eten it/ and an oþer
ſelde doune on a ſoon & it ſprungen vp driede / for it had
not moyſture/ and an oþer ſelde doune amonge hornes & þe
hornes ſprungen vp to gedir/ ſtraungeliden it/ and an oþer
ſelde doune into good erþe & is ſprungen vp/ made an hun-
drede folde fructe/ he ſeyng þes þingis criede/ he þat haþ
eris of heryng here he/ ſopely his diſciplis axiden hym/ what
þis parable was/ to whom he ſeyde/ to þou it is zouen to
knowe þe myſterie of þe kyngdom of god/ forſoþe to oþer men
in parablis / þat þei ſeinge/ ſeen not & þei heryng/ vnder-
ſtonde not/ ſopely þis is þe parable/ þe ſeed is goddis worde/
ſopely þo þat ſellen biſidis þe weye/ ben þes þat heren/ aſtir-

R

warde

Luke

warde þe sende comeþ & takith awey þe worde fro here herte:
leste þei bileupnge be made saaf/ for whi þei þat sellen vpon a
scoon: ben þes þat whanne þei haue herde: receyuen þe worde
wiþ ioye/ & þes haue not rootis/ for at a tyme þei bileuen:
and in tyme of temptacōn · þei gone aweye/ forsoþe þat þat
felde doune in þornes: ben þes þat herden & of þe bisynes
& richessis & voluptees of lijf þei goinge ben strangelide · &
bryngen not azen fructe/ forsoþe þat þat felde into good erþe ·
ben þes þat in good herte & beste · helynge þe worde holden:
and bryngen forth fructe in patience// ¶ Forsoþe no man
liztynge a lanterne · hiliþ it wiþ a vessel · or puttith vnder a
bed: but vpon a candillsticke · þat men entrynge se lizte/ for
þere is not pryue þing · whiche schal not be openyde/ neþer
hid þing whiche schal not be knowen · & come to aperte/ her-
fore se zee how zee heren/ forsoþe it schal be zouen to hym
þat haþ/ & who euer haþ not · also þat þat he weneth hym for
to haue: schal be taken aweye fro hym// ¶ Forsoþe his modir
& breþeren camen nyȝ to hym: and þei myȝten not go fully
to hym for þe cumpange of puple/ and it is tolde to hym/ þi
modir & þi breþeren stonden wiþ oute forth: willynge for to see
þee/ þe whiche answerynge: seyde to hem/ my moder & my
breþeren ben þes: þat heren þe worde of god & done(aftir it)//
¶ Forsoþe it is done in one of þe dayes · & he steyzede into a
boot & his disciplis/ and he seih to hem/ passe we ouer þe ston-
ynge water/ and þei steyzeden vp/ tohely hem rowynge: he
slepte/ and a tempest of wynde came doune into þe water: and
þei weren dryuen hidir & hidir wiþ watwis · & weren in perel/
forsoþe þei comynge nyȝ: reysiden hym seyng: comaundour ·
we perischen/ and he risynge blamyde þe wynde & þe tempest
of water · & it ceeside/ and peesiblenes is made/ forsoþe he
seyde to hem/ where is zoure seih/ þe whiche dredyng: won-
driden to gebir · seyng: who gessist þou is þis · for he com-
aundith to wyndis & to see: & þei obeyen to hym/ and þei row-
iden to þe cuntre of genazareth: þat is azenes galilee/ and
whanne

Luke

whanne he wente oute to þe lande: summan ran to hym/ þe
 whiche had a deuyl nowe myche tyme & was not cloþide wiþ
 cloþe · neþer dwelide in hous: but in sepulchris/ þis as he sizen
 ihū: selde doune bifore hym and crynge wiþ greet voyce:
 seyde/ what to me & to þee ihū: þe sone of þe hizest god/ I be-
 secche þee þat þou turmente not me/ soþely he comaundide to
 þe vnclene spirit: þat he schulde go oute fro þe man/ forsoþe
 he took hym myche tymes · & he kepte in stockis · was bound-
 en wiþ cheynes: and þe bondis broken he was ledde of deuelis
 in deserte/ soþely ihc axide hym: seyng/ what name is to
 þee/ and he seyde/ a legioun/ for many deuelis hadden entride
 into hym/ and þei preyeden hym · þat he schulde not comaunde
 to hem · þat þei wenten not into þe depnesse/ forsoþe þer was
 a floc of many hoggis · lesowynge in an hil/ and þei preyeden
 hym · þat he schulde suffre hem for to entre into hem/ and he
 suffride hem/ þerfore þe deuelis wenten oute fro þe man: and
 entriden into hoggis/ and wiþ birre þe floc wenten hedelynge
 into þe lake of water: & is strangeliðe/ þe whiche þing as þei
 þat lesowiden (or kepten in lesowis) sizen done: fledden &
 tolden into þe cytee & in tounes/ soþely þei camen oute for
 to se þat þing þat is done: and þei founden þe man sittyng
 cloþide · fro whom þe sendis wente oute · & in hool mynde at
 his feet · & þei dredden/ soþely & þei þat sizen tolden to hem
 how he was made hool of þe legioun/ and al þe multitude of
 þe cuntre of genazareth · preyede hym þat he schulde go fro
 hem · for þei weren holden wiþ greet drede/ soþely he slepyng
 into a boot: turnyde azen/ and þe man of whom deuelis
 wenten oute preyeden hym: þat he schulde be wiþ hym/ soþely
 ihc leste hym seyng/ go azen into þin hous · & telle how
 many þingis god haþ done to þee/ and he wente þourgh al þe
 cytee · prechyng how many þingis Ihū had done to hym//
 ¶ forsoþe it is done whanne ihū hadde gone azen: þe cum-
 panye of puple receyuede hym/ forsoþe alle weren abidyng
 hym/ and lo a man to whom þe name Japrus: and he was
 pryncē

Luke

prynce of þe synagoge/ and he fel doune at þe feet of ihū: prepy-
inge hym · þat he schulde entre into his hous/ for an onelepp
douzter was to hym almost of twelue zeer: and þis dieðe/ & it
bifel þat while he wente he was þrongen (or pressed) of þe
cumpanyes of puple/ and sum womman was in flure of blood
fro twelue zeer · þe whiche had spendide al hire substaunce into
leechis · neþer sche myȝte be curide of any/ sche came nyȝ bi-
hynde: and touchide þe hemme of his cloop/ and anone þe
flure of hir blood stode/ and ih̄c seih/ who is it þat touchide
me? soþely alle men denyinge: petre seyde & hei þat weren
wih hym/ comaundour · cumpanyes of puple · þryngen & tur-
menten þee · & þou seist · who touchide me? and Ih̄c seyde/
summan touchide me/ for whi & I haue knowen vertue to
haue gone oute of me/ soþely þe womman seinge for it was
not pryueþ: sche came tremblyng & fel doune bifore his feet/
and for what cause sche had touchide hym: sche schewide bifore
alle þe puple · & how anone sche is heelide/ and c̄st seyde to
hire · douzter þi seih þaþ made þee saaf: go þou in pees/ zit
hym spekyng · summan came to þe prynce of þe synagoge:
seyng to hym/ for þi douzter is deade nyl þou traueyle þe
mayster/ þis worde herde: Ih̄c answeride to þe sadir of þe
wenche/ nyl þou drede but bileue þou onely: and sche schal
be saaf/ and whanne he came to þe hous he suffride not any
man for to entre wih hym · but petre & Joon & James: & þe
sadir & modir of þe wenche/ soþely alle wepten & weyliden
hire/ and he seyde nyl zee wepe/ soþely þe wenche is not deade:
but slepiþ/ and þei scorniden hym: wityng þat sche was deade/
forsoþe he holdyng hire hande: criede seyng/ wenche rise
þou vp/ and hire spirit turnede azen: and sche roos anone/
and he comaundide to ȝue to hire for to ete/ and hire sadir &
modir wondreden gretely/ to whiche he comaundide · þat þei
schulden not seye to any: þat þat was done//

Forsoþe

Luke

Forslope twelue þe apostlis clepide togedir: Ihu zaue C^m 9^m
to hem vertue & power vpon alle deuellis: & þat þei
schulden heele langewischyngis/ and he sente hem
to preche þe kyngdom of god: & for to heele seeke
men/ and he seih to hem/ no þing take zee in þe weye: neþer
zerde ne scrippe: neþer breed ne money: & ne haue zee two
cootis/ & into whateuer hous zee schulen entre: dwelle zee
þere: & go zee not oute þens/ & who euer schal not receyue
zou: zee goinge oute of þat cytee: schake of also þe poudre of
zoure feet into witnessyngge vpon hem/ soþely þei gone oute
enuyrunden by castels euangelyzynge & helynge euery
where// ¶ Forsoþe heroude prynce of þe fourþe parte: herde
alle þes þingis þat weren done of hym: & he doutide for þat it
was seyde of summen: for Ioon roos fro deade: forsoþe of
summen: for helie appetide soþely of oþer: for one of þe olde
prophetis roos/ and heroude seih/ I haue beþedide Ioon/
soþely who is þis of whom I here suche þingis/ and he souzte
for to se hym/ and þe apostlis turnyde azen: tolden to hym
what euer þingis þei diden// ¶ And hem taken to: he wente
on an oþer halfe into deserte place: þe whiche bethsayda/ þe
whiche þing whanne þe cumpanyes of puple hadden knowen:
þei solowiden hym/ and he receyuyde hem: & spak to hem of
þe kyngdom of god: & heelde hem þat hadden nede of cure/
soþely þe dape-bigan for to bowe downe/ & þe twelue comynge
nyȝ: seyden to hym/ leue þe cumpanyes of puple: þat þei
goinge turne into castels & tounes þat ben aboute: þat þei
finde metis: for we ben here in deserte place/[]
ȝye zee to hem for to ete/ and þei seyden/ þer ben not to vs
more þan ȝye looues & two fischis: no but parauenture & we
gone & bie metis into al þis cumpanye/ soþely þe men weren
almost ȝye þousande/ for he seih to his disciplis/ make zee hem
for to sitte to mete: by seestis fifties/ and þei diden so/ and þei
maden alle men sitte at þe mete/ forsoþe þe ȝye looues & two
fischis

Luke

fischis taken: he bihelde into heuene • & bleside hem & brake
& delide to his disciplis • þat þei schulden putte it bifore þe cum-
panyes/ and alle men eten: and þen fulide/ and þat þat leste
to hem of broken metis • is taken bp: twelue cosyns// ¶ And
it is done whanne he was alone preyinge: & his disciplis weren
wip hym/ and he aride hem seyinge/ whom þe cumpanyes seyn
me for to be? and þei answereden & seyden/ Joon baptist/ for-
soþe oþer seyn helie/ but oþer • for one prophete of þe former
hap risen/ soþely he seyde to hem/ but whom seye zee me for
to be? Symount petre answeride seyde/ þe cñ of god/ and he
blamyng hem þat þei schulden seye to no man seyinge þes
þingis/ for it bihoueh mannes sone for to suffre many þingis •
& for to be reprocued of þe eldre men & of prynces of prikis &
of scribis • & for to be slayne: and þe þridde day for to rise
azen/ forsoþe he seyde to alle men • zif any wole come astir
me denye he hym self & take his crosse euery daye: and sue he
me/ and he þat schal wole make his soule (þat is lijf) saaf:
schal leese it/ for whi he þat schal leese his soule (þat is lijf)
for me: schal make it saaf/ soþely what profiteþ it to a man
zif he winne al þe worlde • leese forsoþe hymself • & do pep-
ryng of hym self? for why who þat schal schame me & my
werdis: and mannes sone schal schame hym • whanne he schal
come in his majeste • & of þe faderis & of þe holy aungels/
¶ Forsoþe I seye to zou verreyly • þer ben summe stonnyng
heer þe which schulen not taste deþ till þei seen þe retorne/
soþely it is done astir þes wordis • almost eyzte dayes: & he
took petre & James & joon • & he slepyede into an hil: þat he
schulde prepe/ and þe while he prepyde: þe likenesse of his cheer
is made oþer maner • & his cloþinge white schynnyng/ and lo
two men spaken wip hym/ forsoþe moyses & helpe weren seen
in majeste • & þei seyden his goinge oute • þe whiche he was to
fulfille in irim/ forsoþe petre & þei þat weren wip hym: weren
greuede wip sleep/ and þei wakynge sizen his majeste: and
two men þat stoden wip hym/ and it is done whanne þei de-
partiden

Luke

partiden fro hym: petre seiþ to ihū/ comaundour · it is gode to vs for to ben here & make we here þre tabernaclis · one to þee & one to moyses · & one to helie: not wtyngge what he schulde seye/ soþely hym spekyng þes þingis: a cloude is made & schadowide hem/ and hem entrynge into þe cloude: þei dredden/ and a voyce is made of þe cloude: seyinge/ þis is my derworth sone: here see hym/ and lo while þe voyce was made: Ihū is founden al one/ and þei helden pees · & to no man seyden in þo dayes ouzte of þo þingis þat þei hadden seen/ ¶ forsoþe it is done in þe dayes supnge · hem comynge doune of þe hil: myche cumpanyes of þe puple rennep to hem/ and lo a man of þe cumpanyes: criede seyinge/ mayster I biseche þee biholde into my sone: for he is onelepy to me/ and lo a spirit takith hym · & soðeonly he crieth & hurtith hym doune · & disparpliþ (or to drawiþ) hym wiþ froþþe · & vnnepþe he goiþ away to drawynge hym/ and I preyede þi disciplis þat þei schulden caste hym oute: and þei myzten not/ soþely ihc answerynge: seyde to hem/ an vnseifful generacōn & waywarde: how longe schal I be at zou · & suffre zou? leede hidir þi sone/ and whanne he came nyȝt þe deuēl hurlide hym doune · & disparplide/ and ihc blamyde þe vnclene spirit · & helide þe childe: & zelde hym to hys fadir/ soþely alle men wondriden gretely in þe greteneße of god/ and alle men wondrynge in alle þingis þat he dide: he seyde to his disciplis/ putte see in zoure hertis þes wordis/ soþely it is to come þat mannes sone be bitrayede · into þe handis of men/ and þei knetwen not þis worde · & it was hidde bifore hem: þat þei feliden it not/ and þei dredden for to are hym of þis worde// ¶ forsoþe þouȝte entride into hem: who of hem schulde be more/ and Ihū seinge þe þouȝtis of þe herte of hem · takynge a childe sette hym bißides hym: and seiþ to hem: who euer schal recepue þis childe in my name: recepueþ me/ and who euer schal recepue me: recepueþ hym þat sente hym/ for whi he þat lasse amonge zou alle: þis is more/ forsoþe ion answeride seyinge/ comaundour we sizen
summan

Luke

summan castynge oute sendis in þi name • & we haue forbeden hym: for he sueþ not þee wiþ vs/ and Ihc̄ seih to hym/ nyl zee forbode/ forsoþe he þat is not azenes vs: is for vs/ ¶ Sopely it is done whanne þe dayes of his takynge vp weren fulfildē • & he sette faste his face • þat he schulde go into irlm̄ • & sente messengers bifore his sizte/ and þei goinge hidir entreden into a cytee of samaritans: þat þei schulden make reedy to hym/ and þei recepueden not hym: for þe face of hym was goinge into irlm̄/ forsoþe whanne James & Jon his disciplis hadden seen: þei sebben/ lorde wolte þou we seyn þat sijn come doune fro heuene & waste hem: as helie dide/ and he turnyde: blamyde hem seyinge/ zee witen not whos spirit zee ben/ forsoþe mannes sone come not to leese mennes soulis: but for to saue/ and þei wenten into anoper castel// ¶ Forsoþe it is done hem walkynge in þe weye: summan seyde to hym/ I schal sue þee: whider euer þou schalt go/ and ihc̄ seih to hym/ foris hauedichis (or dennes): and briddis of þe eyre nestis/ but mannes sone haþ not wher he reste his hede/ forsoþe he seyde to anoper/ sue þou me/ sopely he seyde/ lorde suffre þou me firste for to go & birie my fadir/ and ihc̄ seyde to hym/ suffre þat þe deade men birie here deade: but go þou & telle þe kyngdome of god/ and anoper seyde/ lorde I schal sue þee: but firste suffre me to telle azen to hem þat ben at home/ forsoþe ihc̄ seih to hym/ no man sendynge his hande to þe plowe & biholdynge azen: is able to þe retorne of god//

C^m 10^m



Forsoþe astir þes þingis þe lorde ihu ordeynede & oper seuenty & two: and sente hem by two & two bifore his face into euery cytee & place • whider he was to come/ and he seyde to hem/ sopely myche ripe corne: but fewe werkemen/ þerfore preye zee þe lorde of þe ripe corne: þat he sende werkemen into his ripe corne/ go zee/ lo I sende zou as lambren amonge wolues/ nyl zee bere a sachel • ne scrippe • neþer schoon: and grete zee no man by þe

Luke

he wepe/ into what euer hous zee schulen entre: firste sepe zee/
 pees to his hous/ and zif a sone of pees schal be here zoure pees
 schal reste on hym/ zif noon: it schal turne azen to zou/ forsoþe
 in þe same hous dwelle zee etynge & drynkyng þo þingis þat
 ben at hem/ forsoþe a werkeman is worþi his hire/ nyl zee
 passe fro hous into hous/ and into what euer cytee zee schulen
 entree: & þei schulen receyue zou: ete zee þo þingis þat ben
 putte to zou: & heel zee þe seek men þat ben in þat (cytee):
 & sepe zee to hem/ þe kyngdom of god schal neze into zou/ into
 what euer cytee zee schulen entre: & þei schul not receyue
 zou: zee goinge oute into þe streetis of it: seþ/ also we wipen
 of into zou: þe poudre þat cleuede to vs of zoure cytee/ ne-
 þeles wite zee þis þing: for þe retwme of god schal come nyz/
 forsoþe I sepe to zou: for to sodom it schal be esier (or lesse
 peyne): in þat cytee in þat daye// ¶ **¶** Glo to þee corozaym:
 wo to þee bethsayda/ for zif in tyre & sydon hadden þe vertues
 ben done: þe whiche ben done in zou: sumtyme þei sittynge
 in heyre & asche: schul haue do penaunce/ neþeles to tyre &
 sydon it schal be esier in þe doom: þan to zou/ and þou cha-
 pharnaum art enhaunside til to heuene: þou schalt be dren-
 chide til into helle/ he þat hereþ zou: hereþ me/ and he þat
 dispisþ zou: dispisþ me/ forsoþe he þat dispisþ me: dispisþ
 hym þat sente me// ¶ **¶** forsoþe þe two & seuentý disciplis turn-
 eden azen wiþ ioþe: sepyng/ lorde also deuelis ben sujet to vs
 in þi name/ and he seþ to hem/ I sýze sathanas: fallynge
 doune fro heuene as leyte/ and lo I haue zouen to zou power
 of defoulyng vpon serpentis & scoriouns: & vpon al þe vertue
 of þe enemye: and no þing schal neuze zou/ neþeles nyl zee
 enioþe in þis þing: for spiritis ben sujet to zou/ but ioþe zee
 þat zoure names ben writen in heuenes/ ¶ **¶** In þe ilke houre
 he gladið in þe holy goß: and seyde/ I knowleche to þee sadir:
 lorde of heuene & erþe: þe whiche hast hid þes þingis fro wise-
 men & prudent: and hast schetwide hem to litil/ zþe sadir for so
 it plesþ bifore þee/ alle þingis ben taken to me of my sadir/

Luke

and no man woot who is he sone: no but he said: and who is
 he said no but he sone: & to whom he sone wole schewe/ ¶ And
 he turnyde to his disciplis: seyde/ bleside he yzen pat seen þe
 þingis pat zee seen/ soþely I seye to zou pat many prophetis
 & kyngis wolden se þo þingis pat zee seen: & þei seen not: &
 here þo þingis pat zee heren: & þei herden not/ and lo a wise
 man of þe lawe roose temptynge hym & seyinge/ mayster what
 þing doinge: schal I welde euerlastynge lijf/ and he seyde to
 hym/ what is writen in þe lawe? how redest þou? he answer-
 ynge seyde/ þou schalt loue þe lord þi god of al þin herte: & of
 al þi soule or lijf: & of al þi strengþes: & of al þi mynde: and þi
 neyzebor as þi self/ and ihc seyde to hym/ þou hast answerideright-
 ly/ do þis þing & þou schalt lyue/ forsoþe he willynge for to iusti-
 fie hymself: seyde to Ihu/ and who is my neyzebor? soþely ihc
 biholdynge vp seyde/ summan came doune fro iherlm in Jericho:
 and felde into heefes/ þe whiche also robbiden hym: & woundis
 putte in: wenten aweye: þe man leste halfe quicke/ forsoþe it
 bifel þat sum priest came doune in þe same weye: and hym seen:
 passide forþ/ also forsoþe & a deken whanne he was biwidis þe
 place & siȝe hym: passide forþ/ forsoþe sum samaritan makynge
 iourney: came biwidis þe weye/ and he seinge hym: is stiride
 by mercy/ and he comynge nyȝ: bonde togedir his woundis:
 heldynge in oyle & wijn/ and he puttynge into his iument (or
 hors): ledde into a stable: & dide þe cure of hym/ and anoper
 day he brouȝte forþ two pens: & ȝaue to þe keeper of þe stable/
 and seiþ/ haue þou cure of hym/ and what euer þou schalt ȝyue
 ouer: I schal ȝilde to þee whanne I schal come aȝen/ who of
 þes þre semeth to þee to haue be neyzebor to hym pat fel into
 þeefes/ and he seyde he þat dide mercy into hym/ and ihc seiþ
 to hym/ go þou & do þou on like maner/ ¶ Forsoþe it is done
 þe while þei wenten: & he entride into sum castel: and summe
 womman martha by name receyuede hym into hir hous/ and
 to þis was a suster: mary by name: þe whiche also sittynge bi-
 sidis þe feet of þe lord: herde þe worde of hym/ soþely martha
 bifede

Luke

bisiede aboute þe ofte seruyce/ þe whiche slooder & seiþ/ lorde it is not of charge to þee þat my suster leste me al one for to myn- pðre/ þerfore seye þou to hir/ þat sche helpe me/ and þe lorde answeringe/ seide to hire/ martha martha þou art bisie/ and art discourblide azenes ful manye þingis/ forsoþe one þing is necessarie/ mary haþ chosen the beste parte/ þe whiche schal not be taken aweye fro hir//



And it is done whanne he was preyinge in sum place. C 11^m
as he resside one of his disciplis seide to hym/ lorde teche vs for to preye/ as & Ioon tauzte his disciplis/ and he seiþ to hem/ whanne zee prepen/ seye zee/ fadir · halowide be þi name/ þi kyngdom come to/ [

] ȝyue to vs to day/ oure eche day breed/ and forȝyue to vs oure synnes/ as & we forȝyuen to eche oþwinge to vs/ and leede vs not into temptacōn/ and he seiþ to hem/ who of zou schal haue a frende · & schal go to hym at mydnyȝt/ and schal seye to hym/ frende leene to me þre looues/ for my frende cometh to me of þe weye/ & I haue not what I schal putte bifore hym/ and he wiþin forþ answerng seiþ/ nyl þou be heuy to me · þe dore is now hitte · & my children ben wiþ me in my couche/ I may not rise & ȝyue to þee/ and zif he schal dwelle stille knockynge · I seye to zou · & zif he schal not ȝyue to hym risynge for þat he is his frende/ neþeles for his inprobite (or contynuel aringe) · he schal rise & ȝyue to hym · how many he haþ nedeful/ and I seye to zou/ are zee/ and it schal be zouen to zou/ seke zee & zee schulen fynde/ knocke zee/ & it schal be openyde to zou/ forsoþe eche þat ariþ/ takith/ and he þat seekith/ fyndith/ and to a man knockynge it schal be openyde/ þerfore who of zou ariþ his fadir breed · wher he schal ȝyue to hym a stoon/ or zif he are a fische/ wher he schal ȝyue to hym a serpente for þe fische/ or zif he schal are an eye/ wher he schal dresse to hym a scorioun/ þerfore zif zee whan zee ben euyl · haue knowen for to ȝyue goode þingis zouen to zoure chil- dren/

Luke

dren: how myche more zoure fadir of heuene schal zyeue a good
 spirit to men aryngge hym/ and he was castynge oute a sende:
 and he was doumbe/ and whanne he hadde caste oute þe sende:
 þe doumbe man spac • & þe cumpanyes of puple wondriden
 forsoþe summe of hem seyde/ in belzebug prynce of deuelis: he
 castiþ oute deuelis/ and oþer temptynge ariden of hym a token
 fro heuene/ forsoþe as he sise þe þouztis of hem: seyde to hem/
 euery rewme departide in it self: schal be desolate (or discour-
 fortede) • & an hous schal not falle vpon an hous/ forsoþe & zif
 sathanas be departide azenes hym self: how schal his rewme
 stande • for zee seyn me for to caste oute sendis in belzebug/
 forsoþe zif I in belzebug caste oute sendis: in whom zoure sones
 casten oute: þerfore þei schulen be zoure domestmen/ forsoþe
 zif I caste oute sendis in þe synger (or tutel wirchþng) of god:
 soþely þe rewme of god is comen into zou/ ¶ whanne a stronge
 armyde man kepiþ his hous: alle þingis þat he weldiþ ben in
 pees/ soþely zif a stronger þan he comynge aboue ouercome
 hym: he schal take away alle his armes in whiche he tristiþ:
 & schal dele abroad his spouplis (or robberies)/ he þat is not
 wiþ me: is azenes me/ and he þat geditiþ not to gedit wiþ me:
 scateriþ abroad/ whanne an vnclene spirit schal gone oute of
 a man: he wandriþ by drie places seekynge reste • & he fyndiþ
 not • seiþ/ I schal turne azen into myn hous: wher of I came
 oute/ and whanne he schal come: he findiþ it clenide wiþ
 besemes & ournyde/ þanne he goiþ & takiþ wiþ hym seuene
 oþer spiritis worse þan hym self: and þei dwellen þere/ and
 þe laste þingis of þat man: ben made worse þan þe former//
 ¶ forsoþe it is done whanne he spac þes þingis: summe wom-
 man of þe cumpanye reryng vþ hir voyce: seyde to hym/ bles-
 side be þe wombe þat bare þee: & bleside be þe tetis þat þou
 hast soken/ & he seyde/ raper bleside ben þei þat heren þe
 worde of god & kepen it/ forsoþe þe cumpanyes of puples
 rennyng to gedit: he bigan for to seye/ þis generacō is a wep-
 warde generacō/ it seekiþ a token: and a token schal not be
 zouen



Lukē

zouen to it · no but þe token of Jonas þe prophete/ for whi as
 Jonas was a token to men of nynyue/ so mannes sone schal
 be to þis generacōn./ ¶ Þe queen of þe south schal rise in dome
 wiþ men of þis generacōn · & schal condempne hem/ for sche
 come fro þe endis of þeerþe/ for to here þe wisdom of salamon/
 and lo here more þan salamon/ men of nynyue schulen rise in
 doom . wiþ þis generacōn · & schulen condempne it/ for þei
 diden penaunce · at þe prechynge of Jonas/ and lo here more
 þan Jonas/ ¶ No man tendiþ a lanterne & puttiþ it in hidels ·
 neþer vndir a buschel/ but vpon a candilllike · þat þei þat gone
 in · se lizte/ þe lanterne of þi body is þin yze/ zif þin yze schal
 be symple/ al þin body schal be lizty/ forsoþe zif þin yze schal
 be weywarde/ also þe body schal be dirkeful/ þerfore se þou/
 lest þe lizte þat is in þee ben dirkeness/ þerfore zif al þi body
 schal be lizt · (or schynynge) · not haupnge any parte of dirke-
 ness/ it schal ben al lizty/ and as a lanterne of briztnesse (or
 schynynge)/ it schal zye schynynge to þee/ ¶ and whanne
 he spak to þis pharise prepede þat he schulde ete at hym/ forsoþe
 he gon in/ residue/ soþely þe pharisee gessynge wiþinne hymself/
 seyde/ whi he was not waschen bifore þe mete/ and þe lorde
 seiþ to hym/ now zee pharisees clensen þat is wiþ oute forþ of
 þe cuppe & plater/ but þat þing þat is wiþinne forþ of zou/ is
 ful of raueyne & wickidnesse/ foolis wheþer he þat made þat is
 wiþouten forþ · made not & þat þat is wiþinne forþ/ neþeles
 þat þat is ouer (or superflu) · zye zee almes/ and lo alle þingis
 ben clene to zou// ¶ But [] to zou pharisees þat tyhen mynt &
 rue & al worte (or erbe)/ and passen dome & þe charite of god/
 forsoþe it bihoueh for to do þes þingis/ and not to leue hem//
 ¶ Also to zou pharisees þat louen þe firste chayers in synago-
 gis/ and salutacons in chepyng// ¶ Also to zou þat ben as se-
 pulcris þat apperen not/ and men walkyng aboue witen not/
 forsoþe one of þe wisemen of lawe answerynge/ seiþ to hym/
 mayster þou seyinge þes þingis/ also to vs þou doist dispite (or
 wronge)/ and he seiþ/ and wo to zou wisemen of lawe for zee
 chargen

Luke

chargen men wiþ birþens: þe whiche þei mowne not bere/ and
zee zoure self wiþ zoure one synger · touchen not þe heuy-
nessis// ¶ **W**ho to zou þat bilden biriels (or toumbis) of pro-
phetis: forsoþe zoure saderis slowen hem/ treuely zee witnes-
sen · þat zee consenten to þe werkis of zoure saderis/ for soþely
þei slowen hem: but zee bilden her sepulcris/ herfore & þe wis-
dom of god seyde/ I schal sende to hem prophetis & apostlis &
of hem þei schulen see & pursue · þat þe blood of alle prophetis
þat is helde oute fro þe makynge of þe worlde: be souzte of his
generacōn · fro þe blood of abel · vnto þe blode of zacharie · þat
perischide bitwene þe auter & þe hous/ so I seye to zou: so it
schal be souzte · of his generacōn// ¶ **W**ho to zou wisemen of
lawe: for zee hane taken away þe keye of kunnyng/ zee zou
self entren not in: and zee hane forbeden hem þat entreden/
soþely whanne he spak þes þinges to hem · pharisees & wisemen
of lawe · bigunnen greuoussly to azenstonde (hym) · & opresse
his moup: aspynginge hym of manye þingis · sekynge for to
take sum þing of his moup: þat þei schulden accuse hym//

C^m 12^m



Shelp manye cumpanyes of puplis stondynge a-
bout · so þat þei defouliden (or troden) eche oþer:
þe bigan for to seye to his disciplis/ þe zee war &
see fro þe sourdowe of pharisees: þat is ypocrisie/
forsoþe no þing is hidde: þat schal not be schewide/ neþer hid:
þat schal not be wiste/ for whi þo þingis þat zee haue seyde in
dirkenessis: schulen be seyde in lizte/ þat þat zee hane spoken
in ere in couchis: schal be prechide in roofes/ forsoþe I seye to
zou my frendis: ben not aferde of hem þat sleen þe body · &
astir þes þingis hane no more what þei schul do/ soþely I schal
schewe to zou whom zee schulen drede/ drede zee hym þat
astir he haþ slayne: haþ power for to sende into helle/ so I seye
to zou · drede zee hym/ wher fyue sparowis ben not solde for
two halpens: and one of hem is not in forzetynge bifore god:
but & þe heetis of zoure heed: ben nowmbride/ herfore nyl zee
drede:

Lūke

brede: zee ben of more prise þan manye sparowis/ trefwely I
 seye to zou · who euer schal knoweleche me bifore men: and
 mannes sone schal knoweleche hym bifore þe aungels of god/
 forsoþe he þat schal denye me bifore men: schal be denyede
 bifore þe aungels of þe lorde/ and eche þat seiþ a worde azenes
 þe sone of man: it schal be forzouen to hym: soþely it schal not
 be forzouen to hym þat schal blasseme into þe holy gost//
 ¶ Forsoþe whanne þei schulen leede zou into synagogis · &
 magistratis & potestatis (or powers): nyl zee be bisse how or
 what zee schulen answere · or what zee schulen seye/ forsoþe
 þe holy gost schal teche zou in þat houre: what it bihouep zou
 for to seye/ soþely summan of þe cumpanye seiþ to hym/ may-
 ster seye þou to my broþer: þat he departe wiþ me þe heretage/
 and he seyde to hym/ man who ordeynede me domestman or
 departer vpon zou: and he seyde to hem/ se zee & he war fro
 al coueytise/ for not in þe aboundaunce of any man is his lijf ·
 of þo þingis þat he weldiþ/ soþely he seyde to hem a lickenesse
 seyinge/ þe feelde of sum riche man brouzte forþ plenteuouse
 fructis: and he pouzte wiþinne hym self seyinge/ what schal
 I do · þat I haue not whidit I schal gedit my fructis/ and he
 seiþ/ þis þing I schal do/ I schal distruye my bernes and I
 schal make more: & hidit I schal gedit alle þingis þat ben borne
 to me and my godis/ and I schal seye to my soule/ soule þou
 hast many goodis putte vp or kepte into ful manye peeris/ restle
 þou · ete · drynke · & plenteuouly ete/ soþely god seyde to hym/
 fool in þis nyzt: þei schulen are of þee þi soule/ forsoþe whos
 schulen þo þingis ben þat þou hast made reedy/ so is he þat
 trefourciþ to hym self: and is not riche into god/ and he seyde
 to his disciplis/ herfore I seye to zou · nyl zee be bisse to zoure
 soule (or lijf) · what zee schulen ete: neþer to zoure body · wiþ
 what zee schulen be cloþide/ þe soule (or lijf) is more þan mete:
 and þe body more þan cloþynge/ biholde þe crowis for þei sownen
 not neþer repen · to whom is no selet neþer berne: and god
 feediþ hem/ how myche more ben zee of more prise þan þei:
forsoþe

Luke

forsoþe who of zou by þenkyngē may putte one cubite to his stature/ þerfore zif zee mowne not (do) þat þat is leste: what ben zee bisse of oþer þingis/ biholde zee þe lilies of þe felder/ how þei wāren/ þei traueylen not neþer spynnen/ I seye to zou for neþþer salamon in al his glorie was cloþide as one of þes/ forsoþe zif god cloþis þus þe hay þat to day is in þe feelde & to morne is sente into a furneyns/ how myche more zou of litil seiþ/ and nyl zee seek what zee schulen ete or what zee schulen dryncke/ & nyl zee be taken vp into an hize/ forsoþe folkis of þe worlde seekē alle þes þingis/ soþely zoure fadir wote for zee neden þes þingis/ neþeles seekē zee firste þe kyngdom of god/ and alle þes þingis schulen be caste to zou// ¶ Nyl zee litil floe drede/ for it pleside to zoure fadir for to ȝyue to zou a kyngdom/ selle zee þo þingis þat zee haue in possession/ and ȝyue zee almes/ make zee to zou sachelis þat wāren not olde/ tresour not saylyngē in heuenes whidir a þeef neyȝer not/ neþer mouȝte distruþe/ forsoþe wher is þi tresour/ þere & þin herte schal be// ¶ We zoure leendis girde bifore & lanternes brennyngē in zoure handis/ and be zee lijk to men abidyngē here lorde/ whanne he schal turne fro weddyngis/ þat whanne he schal come & knoke/ anone þei open to hym/ bleſside þo seruauntis/ whom whanne þe lorde schal come he schal fynde wakynge/ trewely I seye to zou/ þat he schal bifore girde hym & make hem for to sitte at þe mete/ and he passyngē schal mynȝtre to hem/ and zif he schal come in þe secounde wakynge & zif he schal come in þe þridde wakynge & schal fynde so/ þo seruauntis ben bleſside/ forsoþe wite zee þis þing/ for zif an housbonde man wiste in what houre þe þeef schulde come/ soþely he schulde wake/ and not suffre his hous to be mynyde/ and be zee reedy/ for in what houre zee gessen not/ mannes sone schal come/ forsoþe petre seyde to hym/ lorde seyst þou þis parable to vs or to alle/ soþely þe lorde seyde/ who gessit þou is a seiþful dispender and prudent/ whom þe lorde ordeynȝde vpon his meyne þat he ȝyue to hem in tyme measure

Luke

measure of wheat/ blesside þat seruaunt whom whanne þe
 lorde schal come/ he schal fynde so doinge/ verreyly I seye to
 you for vpon alle þingis þat he weldeþ/ he schal ordeyne hym/
 þat zif þat seruaunt schal seye in his herte/ my lorde makyþ
 dwellyng for to come/ & begynne for to smyte children & hande
 maydens/ & ete & drynke/ & be fillide ouer mesure/ þe lorde
 of þat seruaunt schal come in þe day þat he hopiþ not/ & houre
 þat he woot not/ & schal departe hym & putte his parte wif
 vnfeifful men// ¶ Forsoþe þe ilke seruaunt þat knewe þe
 wille of his lorde/ & made not hym reedy/ & diide not astir
 his wille/ schal be beten wif manye plagis (or woundis)/
 soþely þe þat knewe not/ & diide worþi þingis of woundis/
 schal be beten wif fewe/ forsoþe to eche man to whom myche
 is zouen/ myche schal be souzte of hym/ & þei schulen are more
 of hym/ to whom þei lenten myche/ I came for to sende fyr
 into þe erþe/ & what wole I/ but þat it be kyndelide/ soþely
 I haue for to be baptiside wif baptysm/ and how am I con-
 streynede til þat it be parfytely done/ zee gessen for I came
 for to zpye pees into þe erþe/ nay I seye to you/ but depart-
 ynge/ forsoþe fro þis tyme/ þer schulen fyue be departide in
 one hous/ þre schulen be departide in two (or azenes two)/
 and two into þre schulen be departide/ þe fadir into þe sone/
 and þe sone into þe fadir/ þe modir azenes þe douzter/ and þe
 douzter azenes þe modir/ þe housbonde modir azenes þe sones
 wise/ and þe sones wise azenes þe housbondes modir// For-
 soþe he seyd & to þe cumpanyes/ whanne zee schulen se a
 cloude risynge fro þe sunne goynge doune/ anone zee seyn
 reyne comen/ & so it is done/ and whanne þe souþe blowynge/
 zee seyn for heet schal be/ and it is made/ ypocritis zee hane
 knowe for to profe þe face of heuene & erþe/ soþely how prouen
 zee not þis tyme/ soþely what & of you self/ deme zee not þat
 þat is iuste/ forsoþe whanne þou goist wif þin aduersarie to þe
 prynce in þe weye/ zpye þou hispnesse to be delpueride from
 hym/ lest þe parauenture/ he draue þee to þe domestman/ & þe

C

domestman

夏休

Domesman butake þee to þe wrongeful axer & þe wrongeful
axer sende þee into prisoun/ I seye to þee þou schal not go
hence til þou gylte also þe laste serþinge//

[illegible]

Luke

ypocrite wher eche of zou in þe saboth vntieþ not his ore of
 asse fro þe cracche (or stalle) · & leediþ for to water/ bihouede
 it not þis douzter of abraham whom sathanas haþ bounden
 lo ten & eyzte zeeris for to be vnbounden of þis bonde in þe
 day of saboth/ and whanne he seyde þes þingis · alle þys ad-
 uersaries weren ashampte & al þe puple loyede in alle þingis
 þat weren gloriously done of hym/ ¶ herfore to what þing is
 þe kyngdom of god liche/ it is liche to a corne of seneney ·
 þe whiche taken/ a man sente into his zerde · & it were & is
 made into a greet tree · & foules of þe eyre residen in
 braunchis þer of/ & eftesone he seyde/ to what þing schal I
 gesse þe kyngdom of heuene liche/ it is liche to sourdowe · þe
 whiche taken/ a womman hidip in þre mesures of mele · til
 al were sourdowide/ and he wente by cytees & castels tech-
 ynge & makynge iourney into ierlm/ sopely summan seyde
 to hym/ lorde zif þer ben fewe · þat ben sauede/ sopely he
 seyde to hem/ stryue zee for to entre by þe streyte zate · for
 I seye to zou manye seeken for to entre · & þei myzten not/
 forsoþe whanne þe housbondeman haþ entride & closide þe
 dore/ zee schulen bygynne for to stonde wiþ oute forþ · &
 ryngge þe dore seyinge/ lorde open to vs/ & he antwerynge
 schal seye to zou/ I knowe zou not of whens zee ben/ þanne
 zee schulen bigynne to seye/ we haue eten bifore zee & drunken/ &
 in oure stretis þou hast tauzte/ and he schal seye to zou/ I
 knowe zou not of whens zee ben/ go aweye fro me alle wickers
 of wickidnesse/ þere schal be wepyngge & beeryngge to gedir of
 teeh · whanne zee schulen se abraham & ysaac & Jacob & alle
 prophetis in þe kyngdom of god/ sopely zou for to be putte
 oute/ and þei schulen come fro þe este & weste & norþe & souþe/ &
 sitte at þe mete in þe rewme of god/ and lo þei þat weren
 þe firste/ ben þe laste · & þei þat weren þe laste ben þe firste//
 ¶ In þat day summe of pharisees camen nyz/ seyinge to hym/
 go oute & go hens/ for heroude wole see þee/ and he seiþ to
 hem/ go zee & seye zee to þat fore/ lo I caste oute fendis · &
I make

Luke

makist a mete (or soper) nyl þou clepe þi frendis · neþer þi breþeren · neþer cosyns · neþer neyzeþors · neþer riche men · lest þe parauenture & þei biðde þee azen to feest · & retribuþiōn (or zildynge azen) be made to þee/ but whanne þou makist a feest · clepe pore men · feble · crokide · blynde · and þou schalt be bleßide · for þei haue not wherof to zilde azen to þee/ forsoþe it schal be quytte azen to þee · in þe risynge azen of iuste men/ whanne summan of þe sittynge at mete had herde þes þingis · he seyde to hym/ bleßide he þat schal ete breede in þe retorne of god/ and he seyde hym/ summan made a greet soper · and clepide mange/ & he sente his seruauntis in þe houre of soper for to seye to men beden to feest · þat þei schulden come/ for nowe alle þingis ben redy/ and alle bygynnen to gedir · for to excuse/ þe firste seyde/ I haue bouzte a toun · and I haue neede for to go oute & se it/ I preye þee · haue me excuside/ & þe oþer seyde/ I haue bouzte fyue yokis of oren · & I go for to proue hem/ I preye þee · haue me excuside/ and anoper seyde I haue weddide a wise · and þerfore I may not come/ and þe seruaunt turnyde azen · tolde þes þingis to his lorde/ þanne þe housbondeman wroþe · seyde to his seruaunt/ go oute sone into greet stretis & smale stretis of þe cytee · and pore men & feble · blynde & crokide · brynge þou hidir/ and his seruaunt seith/ lorde it is done as þou hast comaundide · and zit þere is place/ and þe lorde seih to þe seruaunt/ go oute in weyes & heggis · & constreyne for to entre · þat myn hous be fulfild · forsoþe I seye to þou · for no man of þe men þat ben clepide · schal taste my soper// ¶ Sopely many cumpanyes wenten wiþ hym/ & he turnyde · seyde to hem/ zif any come to me · & hatih not his fadir & modir & wiif & sones & breþeren & douztris · zit forsoþe & his soule (or lijf ·) may not be my disciple/ & he bereh not his crosse & comeh not aftir me · may not be my disciple/ forsoþe who of þou willynge for to bilde a toure · where þe firste sittynge acountis not þe spensis þat ben nedeful zif he haue to pay fourme/

Luke

fourme/ leste aftir þat he hæþ putte þe foundement & myzte not parfourme: alle þat seen hym bigynne to scorne hym seyinge/ for þis man bigan for to bilde & myzte not ende/ or what kyng to go for to sende (or make) batayle azenes another kyng: wher he sityng firste byþenke not zif he may wif ten housande goo azenes hym þat cometh to hym wif twenty housande/ ellis zit doinge afer: he sendyng a messenger · prepeþ þo þingis þat ben of pees/ so herfore eche of zou þat renounsiþ not (or forsakiþ not) alle þingis þat he weldiþ: may not be my disciple// Salte is good þinge/ forsoþe zif salte vanysche: in what þing schal it be saueride: neþer in dungehil is it profitable: but it schal be sente oute/ he þat hæþ eris of helyng: here//

C^m 15^m



Orsoþe puplicans & synful men weren neyzinge to hym: þat þei schulden here hym/ and pharisees & scribis grucchiden seyinge/ for þis receyueþ synful men: and etih wif hem/ and he seiþ to hem þis parable: seyinge/ what man of zou þat hæþ an hundride scheep · & zif he schal leese one of hem · wher he leueþ not nynty & nyne in deserte & goiþ to it þat perischide · til he fynde it: he ioyingeputtiþ into his schuldres/ and comyng home: clepiþ to gedir his frendis & neyzbors seyinge to hem/ þanke zee to me · for I haue founden þe scheepe þat I had losse/ soþely I seye to zou · so ioye schal be in heuene on one synful man doinge penaunce: þan vpon nynty & nyne iuste þat hane no nede to penaunce/ or what womman haupnge ten dragmes (or besauntis) · & zif sche schal leese one dragme: wher sche tendis not a lanterne · & turneþ vpsodoune þe hous · & seekiþ diligently til sche fynde/ and whanne sche hæþ founden: sche clepiþ to gedir frendis & neyzebors seyinge/ to gedir þanke zee me · for I haue founden þe dragme þat I had losse/ so I seye to zou · ioye schal be to aungels of god · vpon one synful man doinge penaunce// ¶ Orsoþe he seis/ summan had two sones:

Luke

tones: & he zonger seyde to his fadir/ fadir 3yue to me þe por-
 cioune of substaunce (or catel) þat bifallih me/ and he depart-
 ide to hem substaunce/ and not astir manye dayes alle þingis
 gederide to gedir: þe zonger sone wente fer on pilgrymage
 into aser cuntre · & þere wastide his substaunce (or goodis)
 in lyupng leccherously/ and astir þat he had endide alle þingis:
 a stronge hunger is made in þat cuntre · & he bigan for to
 haue nede/ and he wente & cleuede to one of þe burgeysis of
 þat cuntre: and he sente hym into his toune · þat he schulde
 seede hoggis/ and he coueptide for to fulfille his wombe of þe
 coddis þat he hoggis eten: and no man 3aue to hym/ soþely
 he turnede azen into hym self: seyde/ how manye hiride men
 in my fadir hous abounden in looues: I forsoþe perische heere
 in hunger/ I schal risen vp & go to my fadir: and I schal seye
 to hym/ fadir I haue synnede into heuene & bifore þee: nowe
 I am not worþi for to be clepide þi sone · make me as one
 of þin hiride men/ and he risynge came to his fadir/ soþely
 whanne he was zit fer: his fadir siȝe hym · & is styrede by
 mercy/ & he rennyng to · felde vpon his necke: and kissede
 hym/ and þe sone seyde to hym/ fadir I haue synnede into
 heuene & bifore þee: and nowe I am not worþi for to be cle-
 pide þi sone/ forsoþe þe fadir seyde to his seruauntis/ soone
 brynge 3ee sorþe þe firste stool & cloþide hym · & 3yue 3ee a
 ryng in his hande: & schoon into feet/ and brynge 3ee to · a
 calue made fatte: and slee 3ee & ete we & glade we in plenteu-
 ouse etynge · for þis my sone is deade & hap lȝuede azen: he
 perischide & is founde/ and alle men bigunnen for to ete glad-
 dely/ forsoþe his elder sone was in þe feelde/ and whanne he
 came & neȝzede to þe hous: he herde a symphonie & carole (or
 croude)/ and he clepide one of þe seruauntis: and axide what
 þes þingis weren/ & he seyde to hym/ þi broþer is comen · & þi
 fadir slewe a fattide calue · for he receyuede hym saaf/ forsoþe
 he was wroþe: and wolde not entre/ þerfore his fadir gon
 oute bigan to preȝe hym/ & he answerynge to his fadir: seyde/

Luke

lo so many zeeris I serue to pee · and I neuer passide ouer
(or brake) hi comaundement: & hou neuer haste zouen to me
a kide pat I schulde wiþ my frendes be fulfillide/ but astir pat
his hi sone pat hap deuouride his substaunce wiþ hooris came:
hou hast slayne to hym a fattide calue/ and he seyde to hym/
sone hou art euermore wiþ me: and alle my þingis ben þin/
forsope it bihouede for to ete plenteuousely & to iope for his
hi broþer was deade: & lyuede azen/ he perischide & is foun-
den//

C^m 16^m



Orsophe he seyde & to his disciplis/þer was sum ryche
man pat had a fermour (or bayly): and his is de-
fampde at hym · as he had wastide his goodis/ &
he clepide hym · & seiþ to hym/ what here I þis
þing of þee? zilbe resoun of þi ferme/ for now hou schalt
not motwe hold þe ferme/ forsophe þe fermour seyde wiþinne
hym self/ what schal I do · for my lorde takih aweye fro me
þe ferme/ delue may I not: I schame for to begge/ I woot
what I schal do: pat whanne I schal be mouede fro þe ferme:
þei receyue me into here housis/ and so alle þe Dettours of
his lorde clepide to gedir: he seyde to þe firste: how myche
owist þou to my lorde/ & he seyde to hym/ an hundride barels
of oyle/ and he seyde to hym/ take þe caucion (or obligacion).
& litte soone · & write fifti/ astirwarde he seyde to anoper/
sophely how myche owest þou? þe whiche seiþ/ an hundride
mesuris of wheet/and he seyde to hym/ take þi lettris & write
sourc score/ & þe lorde prepside þe fermour of wickidnesse ·
for he had done prudently/ for þe sonex of þis worlde ben
more prudent (or war) in here generacon: þan þe sonex of
lizte/ & I seye to zou/ make to zou frendis of þe richesse of
wickidnesse · pat whanne zee schulen sayle: þei receyue zou
into euerlastyng tabernaclis/ he pat is trewe in þe leste þing:
& in þe more is trewe/ & he pat in a litil þing is wickide: & in
þe more is wickide/ þerfore zif in þe wickide richessis zee
weren

Luke

weren not trewe: þat þat is soþe who schal bileue (or bitake)
to zou/ and ȝif in oþer mennes þing ȝee weren not trewe:
þat þat is ȝoure who schal ȝyue to zou/ no man seruaunt may
serue to two lordis/ forsoþe oþer he schal hate þe toon & loue
þe toþer/ oþer cleue to þe toon & dispise þe toþer/ ȝee motwene
not serue to god & to richesse/ forsoþe pharisees þat weren
coueytous herden alle þes þingis/ & þei scorneden hym/ & he
seih to hem/ ȝee it ben þat iustifien zou biforn men/ soþely god
hath knowen ȝoure hertis/ for þat is hiȝe to men: is abhomy-
nacion to god/ þe lawe & prophetis til to Joon fro þat tyme
þe rewme of god is euangelizide · & eche man doih strengþe
(or violence) into it/ forsoþe it is lizter heuene & erþe for to
passe ouer: þan one tittle falle of þe lawe// ¶ Euery man þat
forsakih his wiif · & weddih an oþer · doih auoutrie/ and he þat
weddih þe forsaken of þe housbonde: doih auoutrie// ¶ Sum-
man was riche & was cloþide in purpur & bijs (or white silke) ·
& ete euery day schynnyngly/ & þer was sum begger lazarus by
name · þat laye at his ȝate · ful of bisilis · coueytynge to be
fulfyllide of þe crommes þat sellen doun fro þe riche mannes
borde/ & no man ȝaue to hym/ but & houndis camen: & lick-
iden his bisilis/ forsoþe it is done þat þe begger diede: and
was borne of aungels into abrahams bosum/ forsoþe & þe riche
man is deade: and is briede in helle/ soþely he castynge vp
his eyzen · whanne he was in turmentis: siȝe abraham afer ·
& lazarus in his bosum/ & he crynge seyde/ fadir abraham haue
mercy on me: and sende lazarus þat he dippe þe laste parte of his
fynger in water þat he kele my tunge · for I am turmentide
in þis flawme/ and abraham seyde to hym/ sone haue mynde ·
for þou hast receyuede good þingis in þi lijf: and lazarus also euyl
þingis/ soþely he is now comfortide: but þou art turmentide/
& in alle þes þingis bitwixe vs & zou · a greet dirke place is
stablid · þat þei þat woln fro hens passe to zou: motwene not
neþer passe ouer hidir/ and he seih/ þerfore I prepe þes fadir
abraham: þat þou sende hym into þe hous of my fadir/ soþely

¶

I haue

Luke

I haue spue bretheren · pat he witnesse to hem · lest & hei comen into his place of turmentis/ and abraham seih to hym/ he hane moysen & he prophetis: here hei hem/ and he seyde/ nay sadir abraham · but zif any of deade men schal go to hem: he schulen do penaunce/ forsoþe he seih to hym/ zif hei beten not moyses & prophetis: neþer zif any of deade men schal rise azen: hei schulen bileue to hym/ and he seih to his disciplis/ it is impossible pat sclaunderis comen not/ forsoþe wo to þat man by whom hei comen/ it is more profitable to hym zif a myne soon be putte aboute his necke & he caste into þe see: þan þat he sclaundre one of þes litil/ persepueþ (or takih heede) to zoursel/ zif þi broþer schal synne in þee: blame hym/ & zif he schal do penaunce · forþpue to hym/ & zif seuene times in þe day · he schal synne in þee · & seuene times in þe day he schal be conuertide to þee: seyinge/ it forþinkih me: forþpue to hym//

C^m 17^m



And þe apostlis seyde to þe lorde/ encrese to vs seih/ forsoþe þe lorde seyde/ zif zee hadden seih/ as þe corne of seneuey: zee schulen seye to his tree more · he þou drawen vp by þe root · & be ouer plauntide into þe see: and it schal obeye to zou/ forsoþe who of zou hauyng a seruaunt · crynge or lesowynge þe oris · þe whiche turnyde azen fro feelde · he seih anone to hym · go sitte at þe mete · & not seih to hym make reedy þat I soupe · & girde þee bifore · and mynysstre to me til þat I ete or drynke · & astir þes þingis þou schalt ete & drynke/ wher he had grace to þat seruaunt · for he dide þat þat he comaundide to hym/ nay I gesse/ to & zee whanne zee hane done alle þingis þat ben comaundide to zou: seye/ we ben vnprofitable seruauntis/ þat þat we ouzten for to do: we haue done// ¶ And it is done þe while Ihs^c wente into iherlm^e: he passide þourgh þe myddil of samarie & galilee /and whanne he entride into sum castel · ten leprous men camen azenes hym/ þe whiche stoden aser & listiden vp a voyce: seyinge/ Ihs^c comaundour: haue mercy on vs/ whom

as

Luke

as he ſize: he ſeyde/ go zee ſchewe zee zou to priſtis/ it is done
þe while þei wenten: þei ben clenſide/ forſoþe one of hem as he
ſize for he is clenſide: wente azen wiþ greet voyce magnyfy-
inge god/ and he ſelle doune into þe face biſore his feet: doinge
graces (or þankyngis)/ and þis was a ſamaritan/ forſoþe ihc
anſwerynge ſeyde/ wher ten ben not clenſide: and where ben
þe nyne/ þer ben none founden þat turnyde azen & zaue glorie
to god: no but þis alien (or ſtraunger)/ and he ſeiþ to hym riſe
up go þou: for þi ſeiþ haþ made þee ſaaf/ forſoþe he axide of
phariſees whan þe rewme of god cometh: anſweride to hem &
ſeyde/ þe rewme of god cometh not wiþ aſpiynges: neþer þei
ſchulen ſeþe/ lo here: or lo þere/ forſoþe lo þe rewme of god is
wiþinne zou/ & he ſeiþ to his diſciplis/ dayes ſchulen come:
whanne zee ſchulen deſire for to ſe one day of mannes ſone:
and zee ſchulen not ſe/ & þei ſchulen ſeþe to zou/ lo here & lo
þere/ nyl zee go: neþer ſue þee/ fortwi as lepte ſchynnges from
vnder heuene · ſchyneth into þo þinges þat ben vndre heuene:
ſo ſchal mannes ſone be in his day/ forſoþe firſte it bihoueth hym
for to ſuffre manye þingis: & for to be reproveþ of þis genera-
con/ & as it was done in þe dayes of noe: ſo it ſchal be in þe dayes
of mannes ſone/ þei eten & drunken · weddiden wiſes & weren
zouen to weddyngis til into þe day · in þe whiche noe entride
into þe ſchippe: & þe greet ſtode came & loſte alle/ alſo it was
done in þe dayes of loth · þei eten & drunken · bouzten & ſolden ·
plauntiden & bildiden/ toþely in what day loth wente oute of
ſodom · þe lorde reynyde ſijr & brinnſton fro heuene · & loſte
alle/ aſtir þis þing it ſchal be in what day mannes ſone ſchal be
ſchewide/ in þat day þe ſchal ben in þe roof · & his veſſels in þe
houſ: come he not doune for to take hem awepe/ and he þat is
in þe ſeelde: alſo turne not azen byþynde/ be zee myndeful of þe
wiſe of loth/ who euer ſchal ſeek for to make his ſoule (þat is
his lijf) ſaaf: ſchal leeſe it/ & who euer ſchal leeſe it: ſchal quyen
it/ I ſeþe to zou in þat nyzt two ſchulen be in one bed · one
ſchal be taken to · & þe toþer forſaken/ two wpmmen ſchulen be
gryndynge

Luke

gryndynge to gedir · þe one schal be taken to · & þe toþer for-
taken/ þei answerynge seyn to hym/ where lorde/ þe whiche
seyde to hem/ wher euer þe body schal be/ þidit schulen be ge-
deride to gidir & þe eglis//

C^m 18^m



Forsoþe he seyde to hem & a parable/ for it bihouep
for to preye euermore: & not fayne seyinge/ þer was
sum iuge in sum cytee: þat dredde not god · neþer
schamyde men/ forsoþe sum widowe was in þat
cytee: and came to hym seyinge/ venge me of myn aduersa-
rie/ and he wolde not by myche tyme/ soþely astir þes þingis
he seyde wiþinne hym self/ and zif I drede not god · & schame
not man: neþeles for þis widowe is heuy to me: I schal venge
hire/ lestie at þe laste sche comynge strangle me/ soþely þe lorde
seiþ/ here see what þe domesman of wickidnesse seiþ/ forsoþe
wher god schal not do vengeaunce of his chosen · crynge to
hym nyzt & day · & schal haue pacience in hem/ soþely I seye to
zou for sone he schal do vengeaunce of hem/ neþeles geffist þou
mannes sone comynge schal synde seiþ in erþe/ forsoþe he seyde
& to summen þat tristiden in hym self as ryzful · dispiseden
oper · þis parable seyinge/ two men steyzeden by into þe temple
for to preye · þe one a pharisee · & þe oper a puplican/ forsoþe þe
pharisee stondynge: prepede anentis hym self þes þingis sey-
inge/ god I do þankyngis to þee · for I am not as oper of
men · rauenours · vniust · auouters · as also þis puplican/ I
faste twyes in þe wike · I gyue tythes of alle þingis þat I haue
in possession/ and þe puplican stondynge afer · wolde not neþer
liste by þe pyen to heuene: but smote his breste seyinge/ god
be helpesful (or mercysful) to me synner/ trewely I seye to zou ·
þis discendide iustifiede into his hous from hym/ for eche þat
enhauncip hym: schal be made lowe/ and he þat mekiþ hym:
schal be enhauncide/ ¶ Forsoþe þei brouzten to hym zonge
children þat he schulde touche hem/ þe whiche whanne disci-
plis sizen: þei blameden hem/ soþely ihc clepyngeto gedir hem:
seyde/

Luke

seyde/ suffice see children for to come to me: & nyl see forbede hem/ tophely of suche is þe kyngdom of heuenes/ trewely I seye to you • who euer schal not take þe kyngdom as a childe: schal not entre into it/ and sum prynce aride hym seyinge/ gode mayster what þing doinge • schal I welde euerlastyngge lijf/ tophely ih̄c seyde to hym/ what seyst þou me gode/ no man gode: no but god alone/ þou haste knowen þe comaundementis/ þou schalt not slee • þou schalt not do leccherie • þou schalt not do þeste • þou schalt not seye false witnessyngge • worschip þi fadir & modir/ þe whiche seih/ I haue kepte alle þes þingis fro my yowthe/ þe whiche þing herde: ih̄c seih to hym/ zit one þing sayliþ to see • selle þou alle what euer þingis þou hast: and ȝue to pore men • & þou schal haue tresoure in heuene • & come & sue me/ þes þingis herde: he was sorowful: for he was ful riche/ tophely ih̄c seyinge hym made soory: seyde how harde þei þat hane money • schulen entre into þe kyngdom of god/ forsoþe it is lizter a camel for to passe þourz an edlis ȝre: þan a riche man to entre into þe kyngdom of god/ & þei þat herden þes þingis: seyden/ and who may be saaf/ & he seih to hem/ þo þingis þat ben impossible anentis men: ben possibill anentis god/ forsoþe petre seih/ lo we haue leste alle þingis: and suen þee/ þe whiche seyde to hym/ trewely I seye to you • þer is no man • þat schal forsake hous or fadir or modir or breþeren or wife or sones or seeldis for þe rewme of god: & schal not receyue moo þingis in þis tyme • & in þe worlde to compynge euerlastyngge lijf// ¶ Forsoþe ih̄c took to his twelue disciplis: and seih to hem/ lo we sleȝen vp to iherlm̄ • & alle þingis schulen be endide • þat ben writen by prophetis of mannes sone/ forsoþe he schal be bitrayede to heþen men • & he schal be scorned & scourgide & byspitte/ and astir þat þei haue scourgide (or beeten): þei schulen slee hym/ and þe þridde day he schal rise aȝen/ and þei vnderstoden no þing of þes/ and þis worde was hidde fro hem: & þei vnderstoden not þo þingis þat weren seyde/ forsoþe it is done whanne ih̄c came nyȝ to Jericho: sum blynde man satte
besides

Luke

besides he wepe beggyng/ and whanne he herde he cumpange of puple passyng/ aride what his ping was/ tophely he seyden to hym/ pat ihc of nazareth passide/ and he criede seyng/ Jhu þe sone of dauid/ haue mercy on me/ and þei þat wenten bifore/ blameden hym þat he schulde be stille/ tophely hemychemore cryng/ þou sone of dauid/ haue mercy on me/ forsoþe Jhc stondynge/ comaundide hym for to be brouzte forþ to hym/ and whanne he came nyz/ he aride hym seyng/ what wolte þou I schal do to þee/ and he seyde/ lord þat I se/ and ihc seyde to hym/ biholde/ þi seip haþ made þee saaf/ and anone he sizer/ and sude hym • magnysyng god/ and al þe puple as it sizer/ zaue herpyng to god//

C^m 19^m



AND Jhc goinge in/ walkide to Jericho/ and lo a man zache by name • & his was prynce of puplicans/ & he riche/ and he souzte for to se Jhu who he was/ & he myzte not for þe cumpange of puple • for he was litil in stature/ and he rennyng bifore/ stepzede vp into a sicomore tree • þat he schulde se hym/ for he was to passe þens/ and ihc biholdynge vp • whan he came to þe place/ sizer hym & seyde to hym/ zache bizzynge come doune/ for to daye I must dwelle in þin hous/ & he bizynge came doune/ and ioyinge receyuede hym/ & whanne alle men sizen/ þei grucchi- den seyng/ for he had turnyde to a synful man/ forsoþe zache stondynge/ seyde to þe lorde/ lo lord þe halfe of my godis/ I zyue to pore men/ and zif I haue any ping defrauidide any man/ I zilde þe four solde/ Jhc seip to hym/ for in þis day helpe is made to þis hous/ for þat he is abrahams sone/ forsoþe mannes sone came for to seek & for to make saaf þat ping þat perischide// ¶ Hem herpyng þes pingis • he puttyng to • seyde a parable • for þat he was nyz irlm • & for þei gesside þat anone þe kyngdom of god schulde be shewide/ þerfore he seyde/ Sum noble man wente into a fer cuntre • for to take to hym a kyngdom • & for to turne azen/ tophely his ten seruautis clepide/

Luke

clepide: he zawe to hem ten besauntis • & seip to hem/ **Mar:**
 chaundise zee þe while I come/ forsoþe his cyteseyns hatiden
 hym • & senten a messenger aftir hym: seyinge/ we wolen not
 hym for to regne vpon vs/ and it is done þat he turnede azen
 þe kyngdom taken: he comaundide his seruauntis to be cle-
 pide to whom he zawe þe money • þat he schulde wite how
 myche eche had wonnen by chaffarynge/ forsoþe þe firste came
 seyinge/ lorde þi besaunt hap wonnen ten besauntis/ he seip
 to hym/ wel be þou goode seruaunt in litil þing þou hast ben
 trewe: þou schalt be hauping power vpon ten cytees/ and þe
 toþer came seyinge/ lorde þi besaunt hap made fyue besauntis/
 and to þis he seip/ and be þou vpon fyue cytees/ and þe þridde
 came seyinge/ lorde lo þi besaunt þat I had putte vp in a suda-
 rie (or swetyng clooth)/ forsoþe I dredde þee for þou art aus-
 terne man • þat takist awei þat þat þou settist not • & þou re-
 pist þat þat þou hast not sownen/ he seip to hym/ weywarde ser-
 uaunt: of þi mouþe I deme þee/ wilst þou þat I am an aus-
 terne man takyng awei þat þing þat I sette not • & repynge
 þat þing þat I sewe not: and whi hast þou not zouen my money
 to þe boorde • & I comynge schulde haue receyuede it • soþely
 wiþ vsures/ and he seyde to men stondynge nyȝ/ take zee aweiþe
 fro hym þe besaunt: and ȝyue zee it to hym þat hap ten be-
 sauntis/ and þei seyden to hym/ lorde he hap ten besauntis/
 soþely I seye to ȝou: for to eche haupnge it schal be zouen: and
 he schal abounde (or be plenteuouse)/ but fro hym þat hap
 not & þat þing þat he hap: schal be taken of hym/ neþeles
 brynge zee hidir þo myn enemyes • þat wolen not me regne
 vpon hem: and flee bifore me/ and þes þingis seyde: he wente
 bifore slepyng to iherlm/ and it is done whanne he came nyȝ to
 bethfage & bethanye at þe mounte þat is clepide of olpnete: he
 sente his two disciplis seyinge/ go zee into þe castel þat is azenes
 ȝou • into whiche zee entrynge schulen fynde a colte of a sche-
 afe tizede: to whom none of men euer sette/ vnbynde zee hym:
 and brynge zee to me/ and ȝif any man are whi zee vnbynden:

þus

Luke

hus zee schulen sepe to hym for he lorde desired his werke for-
sope hei hat weren sente wenten forth · ⁊ founden as he seide to
hem: a colte stondyng: sohely hem vnbondyng he colte: he
lordis of hem seiden to hem what vntisen zee he colte? and
heiseiden: for he lorde had hym nedeful and hei leden to ihū
and hei castyng here clothes vpon he colte: puttiden ihū (on
hym)/ forsope hym goinge: hei vndre streiden here clothes in
he wepe/ and whanne now he came nyz to he comynge doune
of he mounte of olyuete: alle he cumpanyes of men comynge
doune: bygunnen ioyzinge for to herie god with greet voyce
on alle he vertues hat hei sizen seyinge: blestide is he kyng
hat cometh in he name of he lorde: pees in heuene ⁊ glorie
pingis// ¶ And summe of pharisees of he cumpanyes: seiden
to hym/ mayster blame pi disciplis/ to whom he seih/ I sepe
to zou · for zif hes schulen be stille: stonex schulen crie/ and
whanne he neyzede · he seinge he cytee: wepte on it seyinge/
for zif hou haddest knowen: ⁊ hou/ ⁊ sohely in his pi day: he
whiche to pees to pee/ but now hei ben bid fro hin eyzen/ for
dayes schulen come in pee · ⁊ pin enemys schulen enuyroune
peetwih a paale · ⁊ hei schulen enuyroune pee ⁊ make peestrepte
on alle sidis: ⁊ caste pee doune to he erthe · ⁊ pi sonex hat ben
in pee/ and hei schulen not leene in pee a stone vpon a stone ·
for hat hat hou hast not knowen he tyme of pi visitacon//
¶ And he gone into he temple: bigan for to caste oute men sell-
yng per inne ⁊ byyng · seyinge to hem/ it is writen pat myn
hous: is an hous of preyer/ forsope zee hane made it a denne
of heefes/ and he was techyng euery day in he temple/ forsope
he prynces of pristin ⁊ he scribis ⁊ he prynces of he puple:
souzten for to leese hym/ and hei founden not what hei schul-
den do to hym/ sohely alle he puple was hangide by · or al oc-
cupiede beryng hym//

And

Luke



And it is done in one of þe dayes · hym techyng þe C^m 20^m
 puple in þe temple & euangelizyng: þe prynces of
 pristis & scribis camen to gedir · wiþ þe eldre men ·
 & seyn to hym seyinge/ seye to vs in what power
 þou doist þis þing or who ȝaue to þee þis power? forsoþe ihū
 answerynge: seyde to hem/ and I schal aske you a worde: an-
 swere ȝee to me/ was þe baptysm of Ioon of heuene or of men?
 and þei þouȝten wiþinne þemself seyinge/ for ȝif we schulen
 seye of heuene: he schal seye/ whi þirfore bileue ȝee not to
 hym? forsoþe ȝif we schulen seye of men: al þe comoune puple
 schal stonen vs/ for þei ben certeyn: Ioon for to be a pro-
 phete · & þei answeriden · hem to not knowe (or wite) of whens
 it was/ and ihc seip to hem/ neþer I seye to ȝou: in what
 power I do þes þingis// ¶ Forsoþe he bigan for to seye to þe
 comoune puple þis parable/ summan plauntide a vynezerde ·
 & hiiride it (or sette) to ferme to tiliers/ and he was in pil-
 grymage myche tymes/ and in tyme of geberyng of grapis:
 he sente a seruaunt to þe tiliers: þat þei schulden ȝpue to hym
 of þe fruyte of þe vynezerde/ þe whiche lesten hym beten:
 voyde (or wiþouten fruyte)/ and he putte to for to sende ano-
 þer seruaunt/ forsoþe & þei beetyng þis · and punyschyng
 wiþ contekis (or wrongis): lesten voyde/ and he putte to for to
 sende þe þridde/ þe whiche & woundyng hym: castiden oute/
 soþely þe lorde of þe vynezerde seyde/ what schal I do? I
 schal sende my der worþesone/ parauenture whanne þei schulen
 se hym: þei schulen schame/ whom whanne þe tiliers hadden
 seen: þei þouȝten wiþinne hem self seyinge/ þis is þe eire/ flee
 we hym: þat þe heretage he made oure/ and þei sloun hym
 caste oute of þe vynezerde/ what þerfore schal þe lorde of þe
 vynezerde do to hem/ he schal come & leese þes tiliers · & ȝpue
 þe vynezerde to oþer/ whiche þing herde: þei seyden to hym/
 be it fer: (or god forbede)/ forsoþe he biholdyng hem · seyde/
 what þerfore is þis þing þat is writen/ þe soon whom men
 bildyng

Luke

bildynge reprovueden: his is made into þe heede of þe corner/
 eche þat schal falle vpon þat stoon: schal be schaken or broken/
 forsoþe vpon whom it schal falle: it schal breke hym to smaale
 parties// ¶ And þe prynces of pristin & þe scribis: souzte for
 to leye on hym handis in þat houre: and þei dreedde þe puple/
 forsoþe þei knewen: þat to hem he had seyde þis lickenesse/ and
 þei keppinge: senten aspriers þat seyneden hem iuste: þat þei
 schulden take hym in worde · & bitake hym (or bitraye) to þe
 principate (or power of þe prynce) · & to þe power of þe mayre
 (or iustice)/ and þei ariden hym seyinge/ mayster we witen
 forristly þou seyst & techist · & þou takist not þe persone of man:
 but þou techist in treuþe þe weye of god/ is it leueful to vs for
 to ȝyue tribute to cesar or nay? forsoþe he biholdynge þe de-
 seyde of hem: seyde to hem/ what tempten zee me? schewe zee
 to me a penye/ whos ymage & superscripcon (or writynge
 aboute) hab it? þei answerynge seyden to hym/ cesars/ and
 he seiþ to hem/ zilde zee þerfore to cesar · þo þingis þat ben
 cesars: and þo þingis þat ben of god · to god/ and þei myzten
 not reprove his worde: bifore þe pore puple/ and þei wondr-
 ynge in his answeris: helden pees// ¶ Summe of þe sadu-
 ceis · þat denyen azen risynge for to be: camen to & ariden
 seyinge/ mayster · moyses wrote to us · zif þe broþer of any
 man hauynge a wife be deade · & he was wiþ outhen fre chil-
 dren: þat his broþer take his wife & reyse seede to his broþer/
 þerfore seuene breþeren weren: þe firste took a wife · & is
 deade wiþ outhen fre children/ and þe supynge took hir: and he
 is deade wiþ outhen sone/ and þe priddde took hir/ also & alle
 seuene/ & leffen not seede · but ben deade/ þe laste of alle: &
 þe womman is deade/ þerfore in þe rysynge azen: whos wife
 of hem schal sche be: forsoþe seuene hadden hire wife/ and ihc
 seiþ to hem/ sones of þis worlde wedden & ben zouen to wed-
 dyngis/ forsoþe þei þat schulen be hadde worþi of þat worlde
 & risynge azen fro deade men: neþer ben weddide neþer wed-
 den wifes: neþer euer schulen mowe die · forsoþe þei ben euen
 wiþ

Luke

wij aungels · & ben he sones of god: siþ þei ben sones of ris-
 ynge azen/ forsoþe for deade men risen azen: and moyses
 schewide besides þe busche as he seiþ/ þe lorde god of abra-
 ham · & god of ysaac · & god of Iacob/ forsoþe god is not of
 deade men: but of lyuynge men/ forsoþe alle men lyuen to
 hym/ soþely summe of þe scribis answerynge: seyden/ may-
 ter þou hast wel seyde/ and þei durften no more are hym any
 þing// ¶ forsoþe he seyde to hem/ how seyn men crist for to be
 þe sone of dauid · & dauid hym self seiþ in þe booc of psalmes ·
 þe lorde seyde to my lorde · sitte þou on my rizthalse · til þat
 I putte þei enemyes a stool of þi feet/ þerfore dauid clepith
 hym lorde: and how is he his sone/ soþely al þe puple her-
 ynge: he seyde to his disciplis/ be zee war of scribis þat wolen
 wandre in stooles & louen salutaciōs in þe chepyng · & þe
 firste chapers in sinagogis · & þe firste sittynge places in feestis/
 þat deuouren þe hous of widowis: seynynge longe preyynge/
 þei schulen take more dampnaciōn//



Forsoþe he biholdynge siþe hem · þat senten here C^m 21^m
 ziftis in to þe tresorie riche men/ forsoþe he siþe &
 sum litil pore widowe sendynge two mynutis (or
 ferþingis): and he seyde/ treuely I seye to zou · for
 þis pore widowe: sente more þan alle men/ for whi alle þes
 of þe aboundaunce or plenteuouse to hem: senten into þe ziftis
 of god/ forsoþe þis widowe · of þat þing þat sayliþ to hir:
 sente al hir lyuelode þat sche hadde// ¶ And summan seinge
 of þe temple þat it was ournyde wij good stoones & ziftis: he
 seyde/ þo þingis þat zee seen · dayes schulen come in þe whiche
 a stoon schal not be leste on a stoon: þe whiche schal not be
 distrupede/ soþely þei ariden hym seynge/ comaundour ·
 whanne schulen þes þingis be: and what token whan þei
 schulen bigynne for to be done/ þe whiche seyde/ se zee þat zee
 be not decepuede/ soþely many schulen come in my name ·
 seynge for I am · & þe tyme schal neze/ þerfore nyl zee go
 affir

Luke

astir hem/ forsoþe whanne zee schulen here bataplis & sedu-
 conis (or stryues) wiþinne forþ: nyl zee be aserde/ it bihouep
 firste þes þingis for to be done: but not zit anone an ende/
 þanne he seyde to hem/ solc schal rise azenes solc · & retorne
 azenes retorne · & greet mouyngis of erþe schulen be bi places ·
 & pestilences · & hungriis · & dredis from heuene & grete tokenes
 schulen be/ but bifore alle þes þingis þei schulen putte here
 bondis to zou · & schulen pursue · bitakynge into synagogis &
 kepyngis · drawyng to kyngis & mayres (or iustices) for my
 name/ forsoþe it schal falle to zou into witnesþyng/ herfore
 putte zee in zoure hertes · not to þenke bifore: how zee schulen
 answer/ forsoþe I schal ȝyue to zou moup & wysdom: to
 whiche alle zoure aduersaries schulen not mowe azenstonde
 & azen sepe/ soþely zee schulen be bitrayede (or taken) of fa-
 dir & modir & breþeren & cosyns & frendis: & by deþ þei schulen
 turmente of zou/ and zee schulen be in hate to alle men for
 my name/ and an heer of zoure heed: schal not perische/ in
 zoure pacience zee schulen welde (or haue in quyet) zoure
 soulis/ forsoþe whanne zee schulen se irlm enuyrounyde of an
 ooste of batayle: þanne wite zee for þe desolacoñ (or discour-
 forþ) of it schal neyze/ þanne þei þat ben in Jude flee to þe
 mounteyns/ & þei þat in þe myddil of it: go aweye/ & þei þat
 in þe cuntrees: entre not into it/ for þes ben dayes of ven-
 geaunce · þat alle þingis þat ben writen: be fulfild/ forsoþe
 wo to (wymmen) wiþ childe & norischyng in þo dayes/ for-
 soþe a greet pressure (or ouerleyng) schal be on þe erþe · &
 wrappe to his puple/ and þei schulen falle in þe moup of swerde:
 & þei schulen be ledde captife (or prisoners) into alle folkis/ &
 irlm schulen be defoulide (or to troden) of heþene men: til þe
 tyme of naciouns be fulfild// ¶ And tokenes schulen be in
 sunne & mone & sterres: & in erþe ouerleyng of folkis for con-
 fusion of sounne of þe see & watwis · men waringe drie for drede
 & abidyng þat schulen come to al þe worlde/ for whi vertues
 of heuene schulen be mouede/ and þanne þei schulen se mannes
 sone

Lukē

sone comynge in a cloude: wip greet power & maicste/ sopely
 hes þingis biggynnyng for to be made: biholde zee & reple zee
 zoure hedis · for zoure redempcon (or byinge azen) neyzer/
 & he seyde to hem a lickenesse/ se zee þe fige tree & alle trees ·
 whanne þei bryngen forth nowe of hem fructe: zee witen for
 somer is nyz/ so & zee whanne zee schulen se hes þingis for to
 bedone: wite zee for ze kyngdom is nyz/ treuely I sepe to zou ·
 for þis generacon schal not passe: til alle þingis ben done/
 heuene & erþe schulen passe: sopely my wordis schulen not
 passe// ¶ Forsoþe persepue zee (or take zee heede) to zou self:
 lest parauenture zoure hertis ben greuede wip glotonie &
 drunkenesse & by synnes of þis lijf: & þe ilke day come sodeyn-
 ly upon zou/ forsoþe as a gnare (or snare) it schal come upon
 þe face of al erþe/ and so walke zee in eche tyme · preyinge
 þat zee be hadde worþi for to flee alle hes þingis þat ben to
 come · & for to stonde bifore mannes sone/ forsoþe in dayes
 he was techynge in þe temple: sopely in nyztis he goinge oute ·
 dwelte in þe mounte þat is clepide of olyuete/ and al þe puple
 hastide (or came erly) for to come to hym · in þe temple for
 to here hym//

F

 orsoþe þe haly day of þerfe looues · þat is seyde C^m 22^m
 pask came nyz: and þe prynces of pristis & þe scribis
 souzten hou þei schulden flee ihū/ forsoþe þei dred-
 den þe pore puple/ sopely sathanas entride into Ju-
 das þat was clepide of scarioth · one of þe twelue: & he wente
 & spac wip þe princes of pristis & maiestratis · howe he schulde
 bitraye hym to hem/ and þei loyzeden & maden couenaunt:
 for to ȝyue hym money: & bihizte/ & he souzte couenablete:
 þat he schulde bitraye hym wip oute cumpanyes/ sopely þe
 day of þerfe looues came: in þe whiche it was nede pask (þat
 is sacrifice of pask) for to be slayne/ and he sente petre & Ion
 seyinge/ zee goinge make reedy to vs pask: þat we ete/ and
 þei seyden/ wher wolte þou we make reedy? and he seyde to
 hem/

Luke

hem/ lo zou entrynge into þe cytee • summan berynge a vessel of water schal come azenes zou/ sue zee hym into þe hous • into whiche he entriþ; and zee schulen seye to þe housbonde man of þe hous/ þe mayster seiþ to þee/ where is þe herbergerie; where I schal ete paske wiþ my disciplis; and he schal schewe to zou a greet souppnge place • strewide; & þere make zee reedy/ soþely þei goinge • founden as he seyde to hem; and þei maden reedy paske/ and whanne þe houre was made; he sate to þe mete • & twelue apostlis wiþ hym/ and he seiþ to hem/ wiþ desire I haue desirede • for to ete wiþ zou þis paske; bifore I suffre/ forsoþe I seye to zou for fro þis tyme I schal not ete it; til it be fulfild in þe rewme of god/ and þe cuppe taken; he dide graces & seyde/ take zee & departe zee amonge zou/ soþely I seye to zou • I schal not drynke of þe generacon of þis vyne; til þe rewme of god come/ and þe breed taken he dide graces (or þankynge) & brake & zawe to hem seyinge/ þis is my body þat for zou schal be zouen/ do zee þis þing into my comemoracō (or into mynde) of me/ also & þe chalice • aftir þat he had soupyde; seyinge/ þis cuppe is þe newe testament in my blood • þat schal be schedde for zou/ neþeles lo þe hande of a man bitrayinge me; is wiþ me in þe boorde/ and soþely mannes sone goiþ; aftir þat is dyspynde (or determynede)/ neþeles wo to þat man; by whom he schal be bitrayede/ & þei bigunnen for to seke amonge hem • who it was of hem; þat was to do þis þing// ¶ And strif is made amonge hem • whiche of hem schulde be teen for to be more/ soþely he seyde to hem/ kyngis of folkis ben lordis (or lordeschipen) of hem/ & þei þat haue power vpon hem; ben clepide gode doers (or gode zpuers)/ forsoþe zee not so/ but he þat is more in zou; be made as zonger/ and he þat is bifore goer; as a seruaut/ for whi who is more; he þat restiþ or he þat mynystriþ; wher not he þat restiþ; forsoþe I am in þe mydle of zou; as he þat mynystriþ/ soþely zee ben þat haue dwelide wiþ me in my temptacon; & I dispoze to zou • as & my fadir haþ dispoide to

Luke

to me a retome: þat zee ete & drynke on my boorde in my
retome • & fitte on trones demynge þe twelue kynredis of isrl/
forsoþe þe lorde seyde to Symount/ Symount lo sathanas hab
aride zou þat he schulde reble as whete/ soþely I haue preyede
for þee: þat hi seiþ sayle not/ and þou sumtyme conuertide:
conferme þi breperen/ þe whiche seyde to hym/ lorde I am
reedy wiþ þee for to go into prisoun & into deþ/ and he seyde/
I seye to þee petre • þe cocke schal not crowe to day: til þou
pries forsake • for to haue knowen me/ and he seyde to hem/
whanne I sente zou wiþ ouden sachel & scrippe & schoon: wher
any þing saylide to zou? and þei seyden/ no þing/ þerfore he
seyde to hem/ but now he þat hab a sachel: take also & a
scrippe/ & he þat hab not: selle his coot & bie a swerde/ soþely
I seye to zou/ for zit it bihoueh þat þat þing þat is writen •
for to be fulfild in me/ and wiþ wickide men he is putte (or
demyde)/ forsoþe þo þingis þat ben of me: haue ende/ & þei
seyden/ lorde lo two swerdis heere/ & he seyde to hem/ it is
pnowz/ and he gone oute: wente astir custum into þe hil of
olpyes/ soþely & disciplis sueden hym/ and whanne he came
to þe place: he seyde to hem/ preye zee • leste zee fallen into
temptacioun/ and he is taken awey fro hem: how myche a
stones caste/ & þe knees putte: he preyede seyinge/ fadir zit
þou wolte: turne ouer þis cuppe fro me/ neþeles not my wille
be done: but þin/ forsoþe an aungel apperide to hym fro he-
uene: confortynge hym/ and he made in agonye (or strif):
preyede lenger/ and his swote is made as dropis of blode
rennyng doune into þe erþe/ and whanne he hadde risen fro
preyer • & had comen to his disciplis: he sonde hem slepyng
for heynesse/ and he seiþ to hem/ what slepen? rise zee • &
preye zee • þat zee falle not into temptacon// ¶ Zit hym spek-
ynge: lo a cumpanye • & he þat was clepide Judas one of þe
twelue: wente bifore hem/ and he came nyȝ to ihū: þat he
schulde kyſse hym/ soþely ihc seyde to hym/ Judas wiþ a cosse
þou bitrayest mannes sone/ soþely þei þat weren aboute hym:
seinge

Luke

seinge þat þat was to come/ seyden to hym/ lorde zif we
smyten in swerde/ and one of hem smote þe seruaunt of þe
prynce of pristis/ and kitte of his litil ryzt ere/ forsoþe ihc
answerynge seih/ suffre zee til hidir/ and whanne he hadde
touchide his litil ere/ he helide hym/ forsoþe ihc seyde to hem
þat camen to hym · þe prynces of pristis & magistratis (or
mayres) of þe temple & eldre men/ as to a þeef zee hane gon
oute wih swerdis & slaues/ whanne I was eche day wih zou
in þe temple/ zee streizten not oute handis into me/ but þis is
zoure houre · & þe power of dirkenessis/ soþely þei takynge
hym/ ledden to þe hous of þe prynce of pristis/ petre forsoþe
suede hym afer/ soþely a sijr kyndelide in þe mydle floor (or
greet hous) and hem sittynge aboute/ petre was in þe mydle
of hem/ whom whanne sum hande mayden had seen sittynge
at þe lizte & had biholden hym/ sche seyde/ and þis was wih
hym/ and he dengeþe hym seyinge/ womman I knetwe not
hym/ & astir a litil anoper man seinge hym seyde/ and þou
art of hem/ petre forsoþe seih/ o man I am not/ and a space
made as of one houre · soþely anoper affermyde/ seyinge/
treuely & þis was wih hym/ for whi & he was of galilee/ and
petre seih/ man I noot what þou seist/ and anone zif hym spek-
ynge/ a cocke crowe/ and þe lorde turnede azen/ bihelde petre/
and petre hadde mynde on þe worde of ihu as he had seyde ·
for bifore þe cocke crowe/ þries þou schalt denye me/ & petre
gon forþ/ wepte bittirly/ and þe men þat helden hym · scorne-
den hym smytnge (or beetyng) hym/ and þei beyliden (or
hidden) hym · & smyten his face · & ariden hym seyinge/ pro-
phecie þou · who is it þat smote þee/ also many oþer þingis
þei blasfemynge/ seyden azenes hym/ and as þe day was made/
þe eldre men of þe puple & prynces of pristis & þe scribis camen
to gedit & ledden hym into þe counseyl seyinge/ zif þou art
crift seye to us/ & he seih to hem/ zif I schal seye to zou/ zee
schulen not bileue to me/ soþely & zif I schal are/ zee schulen
not answere to me · neþer zee schulen leue/ forsoþe astir þis
tyme/

Lukē

tyme: mannes sone schal be sittynge on þe rȳt halfe of þe
vertue of god/ herfore alle seȳden/ herfore þou art þe sone of
god/ þe whiche seiþ/ zee seȳn: for I am/ and þei seȳden what
zīt desire we witnesȳnge/ forsoþe we oure self hane herde of
his mounþ//

And al þe multitude of hem risynge: ledde hym to C^m 23^m
pilate/ forsoþe þei bigunnen for to accuse hym ·
seȳnge/ we haue founden þis turnynge vpsodoune
oure folc: and forbedyng tributē for to be zouen
to cesar · & seȳnge hym self for to be cō kyngē/ forsoþe pilate
aride hym seȳnge/ art þou kyng of iewis/ and he answerynge
seiþ/ þou seiðt/ forsoþe pilate seiþ to þe prynces of prissy: & to
þe cumpānyes of puple/ I fynde no þing of cause in þis man/
and þei weren strengere seȳnge/ he moueþ togedir þe puple
techyngē þoruz al Jude: bigynnyng fro galilee til bidir/ pilate
forsoþe herynge galilee: aride zif he were a man of galilee/ &
as he knewe þat he was of þe power of heroude: he sente hym
azen to heroude · þe whiche & he was at ierlēm þes dāyes/ for-
soþe hym seen: heroude iogede ful myche/ for he was of myche
ryme coueptyngē for to here hym · for þat he herde manȳ
þingis of hym: and he hopide for to se sum tokēn for to be
made of hym/ soþely he aride hym in many wordis/ and he
no þing answeride to hym// ¶ forsoþe þe prynces of prissy
& scribis stoden stidestāly accusyng hym/ soþely heroude for-
soke (or dispiside) hym wiþ his ooste · & scornȳde hym · cloþide
wiþ a white cloþ · & sente azen to pilate/ and heroude & pi-
late ben made frendis in þe ilke dāy/ for whi bifore þei weren
enemyes togedir/ pilate soþely þe prynces of prissy & magēs-
tratis of þe puple clepide to gedir seȳde to hem/ zee hane
offride to me þis man · as turnynge atweye þe puple: & lo I
aringe bifore zou · fynde no cause in þis man of þes þingis in
whiche zee accusen hym · but neþer heroude/ for whi I azen
sente zou to hym: & lo no þing worþi þe deþ is done in hym/
I schal

Luke

I schal leese hym amendide (or delyueride) hym chastide/
 forsope he hadde nede for to dysmytte (or delyuer) to hem one
 by þe seest day/ soþely al þe cumpange criede to gedir: seyinge/
 do hym awei: and delyuer to hym barrabas/ þe whiche was
 sente into prysonne for sum seducōn (or distourblynge) made
 in þe cytee: & for mansleinge/ forsope estefone pilate spac to
 hem wyllynge for to delyuer ihū/ & þei vndir crieden seyinge/
 crucifie crucifie hym/ soþely þe þridde tyme he seyde to hem/
 soþely what of euyl þing haþ þis done? **I** fynde no cause of
 deþ in hym/ þerfore **I** schal chastise hym: & delyuer/ and þei
 conteynedden wiþ greet voyces aringe: þat he schulde be cru-
 cifiede/ and þe voyces of hem waren stronge/ and pilate de-
 myde here aringe for to be done/ Soþely he delyueride to hem
 hym þat for mansleinge & seducōn was sente into prisounne:
 whom þei axiden: soþely he bitoke ihū to here wille/ and
 whanne þei ledden hym þei tooken summan Symount of
 cirenne compynge fro þe tounne: & þei puttiden to hym a crosse
 for to bere after **I**hū/ soþely þer suede hym myche cumpange
 of puple: & of wymmen þat wepliden & mourneden hym/
 soþely ihc turnede to hem: seyde/ douztris of irlm nyl zee
 wepe vpon me: but wepe zee on zou self & on zoure sones/ for
 lo dayes schulen come: in whiche it schal be seyde/ blesside be
 bareyne wymmen: & þe wombis þat haue not gendride: & þe
 tetis þat haue not zouen souke/ þanne þei schulen bygynne
 for to sepe to mounteyns falle zee doune on vs: and to smale
 hilles couer zee vs/ for zif in a greene tree þei done þis þing:
 what schal be done in a drie? Soþely and oþer two wickide
 men weren ledde wiþ hym: þat þei schulden be slayne/ and
 astir þat þei camen into a place: þat is clepide of caluarie:
 here þei crucifieden hym/ and þe þeefes: one on þe rizthalse:
 & þe toþer on þe listehalse/ forsope **I**hc seyde/ sadir forzyue
 to hem: for þei witen not what þei done/ forsope þei depart-
 ynge his clothes: senten lottis/ & þe puple stood abidyng: & þe
 prynces scorneden hym wiþ hem seyinge/ oþer men he made
saaf:

Luke

saaf: make he hym self saaf/ zif his be crist þe chosen of god/
 forsoþe & knyztis scorneden hym comynge nyȝ · & ofreden
 bynegre to hym · seyinge/ zif þou art kyng of ietwis: make
 þee saaf/ forsoþe & þe superscripcōn was writen on hym wiþ
 greec lettris · of latyn & of ebreu/ þis is ihc kyng of ietwis/
 forsoþe one of þe þeefes þat hangiden: blasfemyde hym sey-
 inge/ zif þou art cū: make þi self saaf & vs/ soþely þe oþer
 answerynge: blamyde hym seyinge/ neþer þou dredest god:
 þat þou art in þe same dampnacōn/ and treuely we iustly/ for
 whi we haue recepuede worþi þingis to dedis: soþely þe þis
 no þing of eupl/ and he seyde to Ihū/ lorde haue mynde of
 me: whan þou schalt come into þi kyngdom/ and Ihc seyde
 to hym/ treuely I seye to þee: þis day þou schalt be wiþ me in
 paradise/ soþely it was almost þe sūte houre (or vndrun)/ and
 dirkeness ben made in al þe worlde: til þe nyȝte houre (or
 none)/ and þe sunne is made dirke: & þe beple of þe temple is
 kitte in þe mydle/ and ihc cryinge wiþ greet voyce: seih/ fadir
 into þin handis · I bitake mys spirit/ and he seyinge þes þingis:
 sente oute þe spirit (or diede)/ and centurio seyinge þat þing
 þat was done: glorifiede god seyinge/ verreyly þis man was
 iuste/ and al þe cumpange of hem þat weren þere to gedir at
 þis spectacle · & sizen þo þingis þat weren done: smytynge here
 brestis turneden azen/ forsoþe alle his knowe stoden aser: and
 wymmnen þat sueden hym fro galilee · seinge þes þingis/ and
 lo a man Ioseph by name · þat was a decurioune (or haupnge
 ten vndre hym) · a good man & iuste/ and þis man consentide
 not to þe counseyl & dedis of hem of armathie a cytee of Iudee:
 þe whiche & he abode þe kyngdom of god/ þis came nyȝe to
 pilate: and aride þe body of Ihū/ and wlappe it done doune
 in a linnen cloop · & puttide hym in a graue betwen · þe
 whiche not zit any man was putte/ and þe day was para-
 ceues · (þat is euen of þe holy day) · and þe saboth bigan to
 schyne/ soþely þe wymmnen surnge þat camen wiþ hym fro
 galilee: sizen þe graue · & how his body was putte/ and þei
 turnynge

Luke

turnynge azen/ maden redy swete spices & oynementis/ and
sopely in þe saboth þei restiden astir þe maundement//



Forsoþe in one of þe wijs ful erly þei camen to þe
graue · bryngynge swete spices · þat þei hadden
made reedy/ and þei founden þe soon turnyde
awey fro þe graue/ and þei gon in founden not þe
body of Ihu/ and it is done þe while þei in þouzte weren
astounded of his þing/ lo two men stoden biþides hem in schyn-
nyng clooth/ sopely whanne þei dredden · & bowiden here sem-
blaunt into þe erþe/ þei seyden to hem/ what seeken zee þe
turnyng wip deade/ he is not here/ but haf risen/ haue zee
mynde how he spak to zou · whan he was zit in galilee · sey-
ing for it bihouep mannes sone to be bitaken into þe handis
of synful men & to be crucifiede · & þe þridde day for to rise
azen/ and þei biþouzten on his wordis/ and þei gone azen fro
þe graue/ tolden alle þes þingis to þe elleuene & to alle oþer/
forsoþe þer was mary maudeleyn & Joon & mary of James &
oþer wymmen þat weren wip hem · þat seyde to apostlis þes
þingis/ and þes wordis ben seen bifore hem as madnells/
and þei bileueden not to hem// ¶ Forsoþe petre rysynge ran
to þe graue · & he bowynge doune sice þe linnen cloþes (or
schetis) putte al one/ and he wente by hym self wondrynge
þat þat was done// ¶ And lo two of hem wenten in þat day
into a castel þat was fro ierlm in þe space of sixty furlongis ·
by name emaus · & þei spaken to gedir of alle þes þingis þat
hadden bifalle/ and it is done þe while þei talkeden (or sabel-
den) & by hem self souzten/ & ihc hym self neyzinge wente wip
hem/ sopely here yzen weren holde · lest þei knewen/ and he
seip to hem/ what ben þes wordis þat zee speken togedir wan-
drynge · & zee ben sorowful/ and one to whom þe name was
cleophas answerynge/ seyde/ þou al one art a pilgrym in
ierlm · & hast þou not knowen what þingis ben done in it in
þes dayes/ to whom he seyde what/ and þei seyden to hym/

of



Luke

of Ihu of nazareth hat was a man prophet mystry in worde & werke · biforn god & al þe puple/ & how þe higest pryncis & oure prynces bitoken hym into dampnacioun of deþ · and crucifieden hym/ forsoþe we hopedn he was to bie azen isrl/ and now vpon alle þes þingis þe þridde day is to day þat þes þingis ben done/ but & summe wpmmen of oures maden vs aserde · þe whiche bifore þe lizte weren at þe graue/ and his body not founden: þei camen seyinge hem also for to haue seen a lizte of aungels · þe whiche seyn hym for to lyue/ and summen of oures wenten to þe graue · & so þei founden as þe wpmmen seyden: but hym þei founden not/ & he seyde to hem/ o foolis & slowe of herte for to bileue in alle þingis þat þe prophetis haue spoken/ wheþer it bihoſte not crist for to suffre · & so to entre into his glorie/ and he bygynnyng at moyses & alle þe prophetis/ interpretide (or declaride) to hem in alle scriptures þat weren of hym/ and þei camen nyz to þe castel whider þei wenten/ and he made countenaunce hym for to go forþir/ and þei constreyneden hym seyinge/ dwelle wiþ vs · for it drawiþ to nyzt: & þe day is nowe bowide doune/ & he entride in wiþ hem/ and it is done þe while he reside wiþ hem at mete: he took brede & bleſſide & brake & dreſſide to hem/ and þe pzen of hem ben openyde: and þei knewen hym & he vangsichide fro here pzen/ and þei seyden to gedir/ wher oure herte was not brennyng in vs · þe while he spac in þe weye · & openyde to vs scriptures/ and þei rpyng in þe same houre: wenten azen to irln̄ & founden elleuene gederide to gedir · & hem þat weren wiþ hem seyinge/ for þe lorde rose verreyly & apperide to Symount/ and þei tolden what þingis weren done in þe weye · & how þei knewen hym in brekyng of brede/ forsoþe þe while þei spaken þes þingis · Ihu stood in þe mydle of hem: and seyde to hem/ pees to zou/ I am nyl zee drede/ toþely þei disourblide & agast: geſſide hem for to se a spirit/ and he seyde to hem/ what ben zee turblide: & þouztis stepzen vp into zoure hertis: se zee myn handis & my feet:

for

Luke

for I my self am/ feele zee & se zee. for a spirit haþ not
fleysche & boones: as zee seen me for to haue/ and whanne he
had seide his þing: he schetwode handis & feet/ forsoþe zit hem
not bileupnge & wondrynge for ioye: he seide/ haue zee here
any þing þat schal be eten/ and þei offreden to hym a parte
of fische rostide: and a combe of honye/ and whanne he had
eten bifore hem: he takyng þe relyfes. zæue to hem/ and he
seide to hem/ þes ben þe wordis þat I spak to zou whan I
was zit wiþ zou/ for it is nede alle þingis to be fulfild. þat
ben writen in þe lawe of moyse. & in prophetis & in psalmes
of me/ þanne he openyde to hem witte: þat þei schulden vn-
derstonde scriptures/ & he seide to hem/ for þus it is writen. &
þus it bihoſte cō for to suffre. & rise azen fro deade þe þridde
day. & penaunce & remysſiō of synnes for to be prechide in
his name into alle folkis. men bigynnynge fro ierlām/ forsoþe
zee ben witneſſis of þes þingis/ and I schal sende þe biþizte
þing of my fadir into zou/ soþely sitte zee in þe cytee: til þat
zee be cloþide wiþ vertue from an hize/ forsoþe he ledde hem
forþe into bethanye. & his bondis liste vp: he bleſſide hem/ and
it is done þe while he bleſſide hem: he departide fro hem &
was borne into heuene/ and þei worschipynge. wenten azen
into ierlām wiþ greet ioye: and weren euermore in þe temple
herþinge & bleſſynge god//

Luke

sone comynge in a cloude: wif greet power & maieſte/ ſophely
 þes þingis bigynnyng for to be made: biholde zee & repte zee
 zoure hedis · for zoure redempcon (or bynge azen) neyzeþ/
 & he ſeyde to hem a lickenesse/ ſe zee þe fige tree & alle trees ·
 whanne þei bryngen forþ nowe of hem fructe: zee witen for
 ſomer is nyȝ/ ſo & zee whanne zee ſchulen ſe þes þingis for to
 be done: wite zee for þe kyngdom is nyȝ/ treuely I ſeye to zou
 for þis generacon ſchal not paſſe: til alle þingis ben done/
 heuene & erþe ſchulen paſſe: ſophely my wordis ſchulen not
 paſſe// ¶ Forſoþe perſeyue zee (or take zee heede) to zou ſelf:
 leſte parauenture zoure hertis ben greuede wif glotonie &
 drunkenesse & by ſynnes of þis liſt: & þe ilke day come ſodeyn-
 ly vpon zou/ forſoþe as a gnare (or snare) it ſchal come vpon
 þe face of al erþe/ and ſo walke zee in eche tyme · preyng
 þat zee be hadde worþi for to ſee alle þes þingis þat ben to
 come · & for to ſtonde bifore mannes ſone/ forſoþe in dayes
 he was techynge in þe temple: ſophely in nyȝtis he goinge oute
 dwelte in þe mounte þat is clepide of olyuete/ and al þe puple
 haſtide (or came erly) for to come to hym · in þe temple for
 to here hym//



Forsoþe þe haly day of þerſe looues · þat is ſeyde C^m 22^m
 paſk came nyȝ: and þe prynces of priſtis & þe ſcribis
 ſouȝten hou þei ſchulden ſlee ihū/ forſoþe þei dred-
 den þe pore puple/ ſophely ſathanas entride into Ju-
 das þat was clepide of ſcarioth · one of þe twelue: & he wente
 & ſpac wif þe princes of priſtis & maiſtratis · how he ſchulde
 bitraye hym to hem/ and þei ioyzeden & maden couenaunt:
 for to ȝyue hym money: & bihiȝte/ & he ſouȝte couenablete:
 þat he ſchulde bitraye hym wif oute cumpanyes/ ſophely þe
 day of þerſe looues came: in þe whiche it was nede paſk (þat
 is ſacrifice of paſk) for to be ſlayne/ and he ſente petre & Jon
 ſeyng/ zee goinge make reedy to vs paſk: þat we ete/ and
 þei ſeyden/ wher wolte þou we make reedy? and he ſeyde to
 hem/

Luke

hem/ lo zou entrynge into þe cytee · summan berynge a ves-
 sel of water schal come azenes zou/ sue zee hym into þe hous ·
 into whiche he entriþ · and zee schulen seye to þe housbonde
 man of þe hous/ þe mayster seiþ to þee/ where is þe herber-
 gerie · where I schal ete paske wiþ my disciplis/ and he schal
 schewe to zou a greet soupyng place · firewide · & þere make
 zee reedy/ soþely þei goinge · founden as he seyde to hem · and
 þei maden reedy paske/ and whanne þe houre was made · he
 sate to þe mete · & twelue apostlis wiþ hym/ and he seiþ to
 hem/ wiþ desire I haue desiride · for to ete wiþ zou þis paske ·
 bifore I suffre/ forsoþe I seye to zou for fro þis tyme I schal
 not ete it · til it be fulfild in þe rewme of god/ and þe cuppe
 taken · he diide graces & seyde/ take zee & departe zee amonge
 zou/ soþely I seye to zou · I schal not drynke of þe generacon
 of þis vyne · til þe rewme of god come/ and þe breed taken he
 diide graces (or hankyngis) & brake & zawe to hem seyinge/
 þis is my body þat for zou schal be zouen/ do zee þis þing into
 my comemoracōn (or into mynde) of me/ also & þe chalice ·
 astir þat he had soupyde · seyinge/ þis cuppe is þe newe testa-
 ment in my blood · þat schal be scheddē for zou/ neþeles lo þe
 hande of a man bitrayinge me · is wiþ me in þe boorde/ and
 soþely mannes sone goiþ · astir þat is diffynede (or determyn-
 yde)/ neþeles wo to þat man · by whom he schal be bitrayede/
 & þei bigunnen for to seke amonge hem · who it was of hem ·
 þat was to do þis þing// ¶ And strif is made amonge hem ·
 whiche of hem schulde be seen for to be more/ soþely he seyde
 to hem/ kyngis of folkis ben lordis (or lordeschipen) of hem/
 & þei þat haue power vpon hem · ben clepide gode doers (or
 gode zyuers)/ forsoþe zee not so/ but he þat is more in zou ·
 he made as zonger/ and he þat is bifore goer · as a seruaut/
 for whi who is more · he þat restiþ or he þat mynystriþ/ wher
 not he þat restiþ/ forsoþe I am in þe mydle of zou · as he þat
 mynystriþ/ soþely zee ben þat haue dwellide wiþ me in my
 temptaconis/ & I dispoise to zou · as & my fadir haþ dispoise
 to

Luke

to me a retome: þat zee ete & drynke on my boorde in my
retome · & sitte on trones demynge þe twelue kynredis of isrl/
forsoþe þe lorde seyde to Symount/ Symount lo sathanas hab
aride zou þat he schulde redle as whete/ soþely I haue preyede
for þee: þat þi seiþ sayle not/ and þou sumtyme conuertide:
conferme þi breþeren/ þe whiche seyde to hym/ lorde I am
reedy wiþ þee for to go into prisoun & into deþ/ and he seyde/
I seye to þee petre · þe cocke schal not crowe to day: til þou
þries forsake · for to haue knowen me/ and he seyde to hem/
whanne I sente zou wiþ outhen sachel & scrippe & schoon · wher
any þing saylide to zou? and þei seyden/ no þing/ þerfore he
seyde to hem/ but now he þat hab a sachel: take also & a
scrippe/ & he þat hab not: selle his coot & bie a swerde/ soþely
I seye to zou/ for zit it bihoueh þat þat þing þat is writen ·
for to be fulfild in me/ and wiþ wickide men he is putte (or
demyde)/ forsoþe þo þingis þat ben of me: haue ende/ & þei
seyden/ lorde lo two swerdis beere/ & he seyde to hem/ it is
ynowz/ and he gone outh: wente astir custum into þe hil of
olpues/ soþely & disciplis sueden hym/ and whanne he came
to þe place: he seyde to hem/ preye zee · lest zee fallen into
temptacioun/ and he is taken awey fro hem: how myche a
stones casse/ & þe knees putte: he preyede seyinge/ fadir zif
þou wolte: turne ouer þis cuppe fro me/ neþeles not my wille
be done: but þin/ forsoþe an aungel apperide to hym fro be-
uene: confortynge hym/ and he made in agonye (or strif):
preyede lenger/ and his swote is made as dropis of blode
rennyng doune into þe erþe/ and whanne he hadde risen fro
preyer · & had comen to his disciplis: he sonde hem slepyng
for heuynesse/ and he seiþ to hem/ what slepen? rise zee · &
preye zee · þat zee falle not into temptaçon// ¶ Zit hym spek-
ynge: lo a cumpane · & he þat was clepide Judas one of þe
twelue: wente bifore hem/ and he came nyz to ihū: þat he
schulde kyse hym/ soþely ihc seyde to hym/ Judas wiþ a cosse
þou bitrayest mannes sone/ soþely þei þat weren aboute hym:
seinge

Joon

ietwis: takyng eche two or þre mesures/ Jh̄c seih to hem/ fille
 zee þe pottis wiþ water/ and þei filliden hem vnto þe hizeſt
 parte/ & ih̄c ſeyde to hem/ draw zee now & berih to architric-
 lyn (þat is prynce of þe hous of þre ſtagis)/ and þei tooken/
 and as architriclyn taſtide þe water made wijn · & he wiſte not
 wher of it was · ſohely þe mynyſtres wiſſen þat drowen þe
 water: architriclyn clepiþ þe ſpouſe & ſeiþ to hym/ eche man
 puttih firſte good wijn · and whanne men ſchulen be fulſilde:
 þan þat þat is worſe/ ſohely þou haſt kepte good wyn vnto
 now/ Jh̄c dide þis bigynnyng of ſignes in þe chane of gali-
 lee · & ſchewide hiſ glorie: & hiſ diſciplis bileueden into hym/
 aftir þes þingis he came doune to capharnaum · & hiſ modir &
 hiſ breþeren & hiſ diſciplis: & þei dwelten here not manye
 dayes/ and þe paſke of ietwis was nyȝ: and ih̄c wente vp to
 ierl̄m/ & he ſonde in þe temple men ſellynge ſcheep & oren &
 culueris & money chaungers ſittyng/ and whanne he hadde
 made of ſmale coordis as a ſcourge: he caſte oute alle of þe
 temple · & ſcheep & oren/ and he ſchedde oute money of chaun-
 gers: and turnede vpsidoun þe boordis/ and he ſeyde to hem
 þat ſolden culuers/ takih away þens þes þingis · & nyl zee
 make þe hous of my ſadir: an hous of marchaundise/ forſoþe
 hiſ diſciplis hadden mynde: for it is writen/ þe zeele (or fer-
 uoure of loue) of þin hous haþ eten me/ þerfore þe ietwes an-
 ſweriden & ſeyden to hym/ what ſigne (or token) ſchewiſt þou
 to vs · for þou doiſt þis þingis/ Jh̄c anſweride & ſeyde to hem/
 vndo zee þis temple · & in þre dayes I ſchal reple it azen/ þer-
 fore þe ietwis ſeyden/ in fourty & ſixe zeer þis temple is bil-
 dide: and þou in þre dayes ſchalt azen / forſoþe
 he ſeyde of þe temple of hiſ body · (þat wiþ outen compari-
 ſoune was more)/ þerfore whanne he had riſen fro deade
 (men): hiſ diſciplis hadden mynde · for he ſeyde þis þing/ and
 þei bileueden to þe ſcripture: and to þe worde þat ih̄c ſeyde//
 ¶ forſoþe whanne ih̄c was at ierl̄m in paſke in þe feſt day ·
 many bileueden in hiſ name · ſeinge þe ſignes of hym þat he
 dide/

Luke

tyme: mannes sone schal be sittynge on þe ryzt halfe of þe
vertue of god/ þerfore alle seyn/ þerfore þou art þe sone of
god/ þe whiche seih/ zee seyn/ for I am/ and þei seyn what
zit desire we witnessynge/ forsoþe we oure self hane herde of
his moup//



And al þe multitude of hem risynge: ledde hym to C^m 23^m
pilate/ forsoþe þei bigunnen for to accuse hym ·
seyinge/ we haue founden þis turnynge vpsodoune
oure folc: and forbedynge tribute for to be zouen
to cesar · & seynge hym self for to be cū kyng/ forsoþe pilate
aride hym seynge/ art þou kyng of ietwis/ and he answerynge
seih/ þou seist/ forsoþe pilate seih to þe prynces of prissis: & to
þe cumpanyes of puple/ I fynde no þing of cause in þis man/
and þei weren strengere seynge/ he moueþ togedir þe puple
techyng þoruþ al Jude: bigynnynge fro galilee til bidir/ pilate
forsoþe herynge galilee: aride zif he were a man of galilee/ &
as he knewe þat he was of þe power of heroude: he sente hym
azen to heroude · þe whiche & he was at ierlm þes dayes/ for-
soþe hym seen: heroude ioyede ful myche/ for he was of myche
tyme coueytynge for to here hym · for þat he herde manye
þingis of hym: and he hopide for to se sum token for to be
made of hym/ soþely he aride hym in many wordis/ and he
no þing answeride to hym// ¶ forsoþe þe prynces of prissis
& scribis stoden sidedefakly accusyng hym/ soþely heroude for-
soke (or dispyside) hym wiþ his ooste · & scornede hym · cloþide
wiþ a white cloþ · & sente azen to pilate/ and heroude & pi-
late ben made frendis in þe ilke day/ for whi bifore þei weren
enempes togedir/ pilate soþely þe prynces of prissis & mages-
tratis of þe puple clepide to gedir seyde to hem/ zee hane
offride to me þis man · as turnynge aweiþe þe puple: & lo I
axinge bifore zou · fynde no cause in þis man of þes þingis in
whiche zee accusen hym · but neþer heroude/ for whi I azen
sente zou to hym: & lo no þing worþi þe deþ is done in hym/

p

I schal

Luke

I schal leese hym amendide (or delpueride) hym chastide/
 forsope he hadde nede for to dismytte (or delpuer) to hem one
 by þe seest day/ soþely al þe cumpanye criede to gedir: seyinge/
 do hym away: and delpuer to hym barrabas/ þe whiche was
 sente into prysoun for sum seducōn (or distourblynge) made
 in þe cytee: & for mansleinge/ forsope estefone pilate spac to
 hem willynge for to delpuer ihū/ & þei vnder crieden seyinge/
 crucifie crucifie hym/ soþely þe þridde tyme he seyde to hem/
 soþely what of euyl þing haþ þis done? I fynde no cause of
 deþ in hym/ þerfore I schal chastise hym: & delpuer/ and þei
 conteyneden wif greet voyces aringe: þat he schulde be cru-
 cifiede/ and þe voyces of hem waren stronge/ and pilate de-
 myde here aringe for to be done/ Soþely he delpueride to hem
 hym þat for mansleinge & seducōn was sente into prisoun:
 whom þei axiden: soþely he bitoke ihū to here wille/ and
 whanne þei ledde hym þei tooken summan Symount of
 cirenen comynge fro þe toun: & þei puttiden to hym a crosse
 for to bere after Ihū/ soþely þer suede hym myche cumpanye
 of puple: & of wymmen þat wepliden & mourneden hym/
 soþely ihc turnede to hem: seyde/ douztris of iherlm nyl zee
 wepe vpon me: but wepe zee on zou self & on zoure sones/ for
 lo dayes schulen come: in whiche it schal be seyde/ blesside be
 bareyne wymmen: & þe wombis þat haue not gendride: & þe
 tetis þat haue not zouen souke/ þanne þei schulen bygynne
 for to sepe to mounteyns falle zee doune on vs: and to smale
 hilles couer zee vs/ for zif in a greene tree þei done þis þing:
 what schal be done in a drie? Soþely and oþer two wickide
 men weren ledde wif hym: þat þei schulden be slayne/ and
 aftir þat þei camen into a place: þat is clepide of caluarie:
 þere þei crucifieden hym/ and þe þeefes: one on þe rizthalse:
 & þe toþer on þe listehalse/ forsope Ihc seyde/ sadir forzyue
 to hem: for þei witen not what þei done/ forsope þei depart-
 ynge his clothes: senten lottis/ & þe puple stood abidyng: & þe
 prynces scorneden hym wif hem seyinge/ oþer men he made
 saaf:

Luke

saaf: make he hym self saaf/ zif his be crist he chosen of god/
 forsope & knyztis scorneden hym comynge nyz · & offreden
 bynegre to hym · seyinge/ zif thou art kyng of iewis: make
 pee saaf/ forsope & he superscripcōn was writen on hym wip
 greec lettris · of latyn & of ebreu/ his is ihc kyng of iewis/
 forsope one of he heefes hat hangiden: blasfemyde hym sey-
 inge/ zif thou art cō: make pi self saaf & vs/ sohely pe oher
 answerynge: blamyde hym seyinge/ neher thou dredist god:
 hat thou art in he same dampnacōn/ and treuely we iustly/ for
 whi we haue receyuede worpi pingis to dedis: sohely he his
 no ping of euyl/ and he seyde to Ihu/ lorde haue mynde of
 me: whan thou schalt come into pi kyngdom/ and Ihu seyde
 to hym/ treuely I seye to pee: his day thou schalt be wip me in
 paradise/ sohely it was almost he sirte houre (or vndrun)/ and
 dirkeness ben made in al he worlde: til he nynte houre (or
 none)/ and he sunne is made dirke: & he peple of he temple is
 kitte in he mydle/ and ihc crynge wip greet voyce: seih/ fadir
 into pin handis: I bitake mys spirit/ and he seyinge pes pingis:
 sente oute he spirit (or diede)/ and centurio seyinge hat ping
 hat was done: glorifiede god seyinge/ verreyly his man was
 iuste/ and al he cumpanye of hem hat weren here to gedir at
 his spectacle · & sizen þo pingis hat weren done: smyting here
 brestis turneden azen/ forsope alle his knowe stoden afer: and
 wymmnen hat sueden hym fro galilee · seinge pes pingis/ and
 lo a man Ioseph by name · hat was a decurioune (or haupnge
 ten vndre hym) · a good man & iuste/ and his man consentide
 not to he counseyl & dedis of hem of armathie a cytee of Judee:
 he whiche & he abode he kyngdom of god/ his came nyze to
 pilate: and axide he body of Ihu/ and wlaппide it done doune
 in a lynnē cloob · & puttide hym in a graue betwen · he
 whiche not zit any man was putte/ and he day was para-
 ceues · (hat is euen of he holy day) · and he saboth bigan to
 schyne/ sohely he wymmnen suyngē hat camen wip hym fro
 galilee: sizen he graue · & how his body was putte/ and hei
 turnynge

Luke

turnynge azen/ maden reddy swete spices & oynementis/ and
sophely in þe sabboth þei residen astir þe maundement//

C^m 24^m



Orsope in one of þe wisk ful erly þei camen to þe
graue · bryngynge swete spices · þat þei hadden
made reddy/ and þei founden þe soon turnyde
awey fro þe graue/ and þei gon in founden not þe
body of Ihu/ and it is done þe while þei in houszte weren
astonyede of his þing/ lo two men stoden biþides hem in schyn-
nyng clooth/ sophely whanne þei dredden · & bowiden here sem-
blaunt into þe erþe/ þei seyden to hem/ what seeken zee þe
lyuynge wiþ deade/ he is not here/ but haþ risen/ haue zee
mynde how he spak to zou · whan he was zit in galilee · sey-
inge/ for it bihoueh mannes sone to be bitaken into þe handis
of synful men & to be crucifiede · & þe þridde day for to rise
azen/ and þei bihouzten on his wordis/ and þei gone azen fro
þe graue/ tolden alle þes þingis to þe elleuene & to alle oþer/
forsoþe þer was mary maudeleyn & Joon & mary of James &
oþer wymmen þat weren wiþ hem · þat seyde to apostlis þes
þingis/ and þes wordis ben seen bifore hem as madnessis/
and þei bileueden not to hem// ¶ Forsoþe petre rystynge ran
to þe graue · & he botwynge doune size þe linnen cloþes (or
schetis) putte al one/ and he wente by hym self wondrynge
þat þat was done// ¶ And lo two of hem wenten in þat day
into a castel þat was fro ierlm in þe space of sixty furlongis ·
by name emaus · & þei spaken to gedir of alle þes þingis þat
hadden bifalle/ and it is done þe while þei talkeden (or fable-
den) & by hem self souzten/ & ihc hym self neyzinge wente wiþ
hem/ sophely here yzen weren holde · lest þei knetwen/ and he
seih to hem/ what ben þes wordis þat zee speken togedir wan-
drynge · & zee ben sorowful/ and one to whom þe name was
cleophas answerynge/ seyde/ þou al one art a pilgrym in
ierlm · & hast þou not knowen what þingis ben done in it in
þes dages/ to whom he seyde what/ and þei seyden to hym/
of

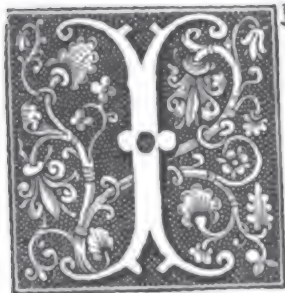
Luke

of Ihu of nazareth þat was a man prophet myzty in worde & werke · bifore god & al þe puple/ & how þe hizeſt priſtis & oure prynces bitoken hym into dampnacioune of deþ · and crucifieden hym/ forſoþe we hopeden he was to bie azen iſrl/ and now vpon alle þes þingis þe þridde day is to day þat þes þingis ben done/ but & ſumme wymmnen of oures maden vs aſerde · þe whiche bifore þe lizte weren at þe graue/ and his body not founden: þei camen ſeyinge hem alſo for to haue ſeen a ſizte of aungels · þe whiche ſeyn hym for to lyue/ and ſummen of oures wenten to þe graue · & ſo þei founden as þe wymmnen ſeyden: but hym þei founden not/ & he ſeyde to hem/ o fooliſ & ſlowe of herte for to bileue in alle þingis þat þe prophetis haue ſpoken/ wheþer it bihoſte not criſt for to ſuffre · & ſo to entre into his glorie/ and he bygynnyng at moſes & alle þe prophetis/ interpretide (or declaride) to hem in alle ſcriptures þat weren of hym/ and þei camen nyz to þe caſtel whider þei wenten/ and he made countenaunce hym for to go forþir/ and þei conſtreyneden hym ſeyinge/ dwelle wiþ vs · for it drawiþ to nyzt: & þe day is nowe howide doune/ & he entride in wiþ hem/ and it is done þe while he reſtide wiþ hem at mete: he took brede & bleſſide & brake & dreſſide to hem/ and þe pzen of hem ben openyde: and þei knewen hym & he vanpiſchide fro here pzen/ and þei ſeyden to gedir/ wher oure herte was not brennyng in vs · þe while he ſpac in þe weye · & openyde to vs ſcriptures/ and þei rſpyng in þe ſame houre: wenten azen to iſrlm & founden elleuene gederide to gedir · & hem þat weren wiþ hem ſeyinge/ for þe lorde roſe verreþly & apperide to Symount/ and þei tolden what þingis weren done in þe weye · & how þei knewen hym in brekynge of brede/ forſoþe þe while þei ſpaken þes þingis · Ihu ſtood in þe mydle of hem: and ſeyde to hem/ pees to zou/ I am nyl zee drede/ ſopely þei diſcourblide & agaſt: geſſide hem for to ſe a ſpirit/ and he ſeyde to hem/ what ben zee turblide · & pouztis ſteyzen vp into zoure hertis: ſe zee myn handis & my feet: for

Luke

for I my self am/ feele zee & se zee · for a spirit haþ not slepſche & boones · as zee ſeen me for to haue/ and whanne he had ſeyde þis þing/ he ſchewide handiſ & feet/ forſoþe zit hem not bileuynge · & wondrynge for ioþe · he ſeyde/ haue zee here any þing þat ſchal be eten/ and þei offreden to hym a parte of fiſche roſtide · and a combe of honye/ and whanne he had eten bifore hem/ he takynge þe relþes · ȝaue to hem/ and he ſeyde to hem/ þes ben þe wordiſ þat I ſpac to ȝou whan I was zit wiþ ȝou/ for it iſ nede alle þingiſ to be fulfild · þat ben wriþen in þe lawe of moyſe · & in prophetiſ & in pſalmes of me/ þanne he openyde to hem witte · þat þei ſchulden vnderſtonde ſcriptures/ & he ſeyde to hem/ for þuſ it iſ wriþen · & þuſ it bihoſte eſt for to ſuffre · & riſe azen fro deade þe þridde day · & penaunce & rempſſiõ of ſynnes for to be prechide in hiſ name into alle ſolkis · men bigynnynge fro ierlām/ forſoþe zee ben witneſſiſ of þeſ þingiſ/ and I ſchal ſende þe biþiȝte þing of my fadir into ȝou/ ſoþely ſitte zee in þe cytee · til þat zee be cloþide wiþ vertue from an hiȝe/ forſoþe he ledde hem forþe into bethanye · & hiſ hond iſ liſte vp · he bleſſide hem/ and it iſ done þe while he bleſſide hem · he departide fro hem & waſ borne into heuene/ and þei worſchippynge · wenten azen into ierlām wiþ greet ioþe · and weren euermore in þe temple herþynge & bleſſynge god//

ye euuangelie of Ioon



In þe bygynnyng was þe worde (þat is C^m 1^m
goddis sone)/ and þe worde was at
god · & god was þe worde/ þis was in
þe bygynnyng at god/ alle þingis ben
made by hym/ and wip outhen hym is
made nouzt/ þat þing þat is made/ in
hym was lijt/ and þe lijt was þe lizte of
men/ and þe lizte schynep in dirkenessis
& dirkenessis comprehendē (or taken) not it/ a man was sente
fro god/ to whom þe name was Ioon/ þis man came into wit-
nessyng · þat he schulde bere witnessyng of þe lizt · þat alle
men schulde bileue by hym/ he was not þe lizt/ but þat he
schulde bere witnessyng of þe lizt · it was verrey lizte þe
whiche liztenep eche man comyng into þis worlde/ he was
in þe worlde · & þe worlde was made by hym/ and þe worlde
knewe hym not/ he came into his owne þingis/ and hes re-
cepueden hym not/ forsoþe how manye euer recepueden hym/
he ȝaue to hem power for to be made þe sones of god/ to hem
þat bileueden in his name/ þe whiche not of bloodis · neþer of
wille of fleysche · neþer of wille of man/ but ben borne of god/
and þe worde (þat is goddis sone)/ is made fleysche (or man) ·
& hap dwellide in vs/ and we hane seen þe glorie of hym/ þe
glorie as of þe one bigoten of þe fadir/ þe sone ful of grace &
treuþe// ¶ Ioon berip witnessyng of hym/ and criep sepyng/
þis it was of whom I sepyde/ he þat is to come astir me · is
made bifore me · for he was þe former þan I/ and of þe plenty
of hym/ we alle hane taken & grace for grace/ for þe lawe is
ȝouen by moyses/ forsoþe grace & treuþe is made by ihū crist/
no man euer sice god · no but þe one bigoten sone þat is in þe
bosum of þe fadir/ he hap tolde oute/ and þis is þe witnessyng
of

Joon

of Joon • whanne Jewis senten fro iherlīm pristiſ & dekenes to hym: þat þei ſchulden are hym/ who art þou/ and he knowe-
 lechide & denȝede not/ and he knowelechide: for I am not
 criſt/ and þei ariden hym/ what þerfore art þou helie? and he
 ſeyde I am not/ art þou a prophete? and he anſweride/ nay/
 þerfore þei ſeyden to hym/ who art þou: þat we ȝue anſwere
 to þes þat ſenten vs/ what ſeiſt þou of þi ſelf? he ſeiþ/ I (am)
 a boyce of (a man) cryng in deſerte: dreſſe ȝee þe weye of þe
 lorde • as yſaie þe prophete ſeyde/ and þei þat weren ſente:
 weren of þe phariſees/ and þei ariden hym & ſeyden to hym/
 what þerfore baptiſt þou • ȝif þou art not criſt • neþer helie •
 neþer a prophete? Joon anſweride to hem ſeyng/ I baptiſe
 in water • ſohely þe myȝil (man) of ȝou ſtood whom ȝee
 knewen not/ he it is þat aſtir me is to come • þat is made
 biſore me • of whom I am not worþi þat I unbynde þe þwonge
 of his ſchoo/ þes þingis ben done in bethanȝe ouer iordan:
 where Joon was baptiſyng/ anoper day Joon ſiȝe ihū
 comyng to hym: and he ſeiþ/ lo þe lombe of god: lo þat doiþ
 awei þe ſynnes of þe worlde/ þis is he of whom I ſeyde/ aſtir
 me comen a man þat is made biſore me • for he was þe former
 þan I/ I knewe hym not/ but þat he be ſchewide in iſt þer-
 fore I came baptiſyng in water/ and Joon bare witneſſyng:
 ſeyng/ for I ſiȝe þe ſpirit comyng as a culuer from heuene •
 & dwellyng vpon hym • & I knewe hym not/ but he þat ſente
 me for to baptiſe in water: ſeyde to me/ vpon whom þou
 ſchalt ſe þe ſpirit comyng doune • & dwellyng vpon hym •
 þis is it þat baptiſþ in þe holy gooſt/ and I ſiȝe & bare wit-
 neſſyng • for þis is þe ſone of god// ¶ Anoper day Joon
 ſtoode & two of his diſciplis/ and he biholdyng ihū walkyng:
 ſeiþ/ lo þe lombe of god/ and two diſciplis herden hym ſpek-
 yng: and folowiden ihū/ ſohely ihū conuertide (or turnyde
 aȝen) • & ſeiȝe hem ſuyng hym: ſeiþ to hem/ what ſeeken
 ȝee? þe whiche ſeyden to hym/ raby þat is interpretide maſt-
 ter • where dwelleſt þou? he ſeiþ to hem/ come ȝee & ſe ȝee/
 þei

Joon

pei camen & sizen where he dwellide: and dwelten at hym in
 þat day/ soþely þe houre was at þe tenþe/ forsoþe andrew
 broþer of Symount petre was one of þe two þat herden of
 Joon: and hadden sueþe hym/ þis sonde firste his broþer sy-
 mount: and he seiþ/ we haue founden messias · þat is inter-
 pretide crist/ and he ledde hym to Jhū/ soþely biholdynge hym:
 seyde/ þou art symount þe sone of Johanna · þou schalt be cle-
 pide cephas · þat is interpretide petre/ forsoþe on þe morowe
 he wolde gon oute into galilee: and he sonde philip/ and Jhē
 seiþ to hym sue þou me/ philip was of berthsayda þe cytee of
 andrew & petre/ Philip sonde nathanael: and he seiþ to hym/
 we haue founden Jhū þe sone of Joseph of nazareth · whom
 moyses wrote in þe lawe & prophetis/ and nathanael seyde to
 hym/ of nazareth may sum þing of good be/ Philip seiþ to
 hym/ come & se/ and Jhē sise nathanael compnge to hym: and
 seiþ to hym/ lo verrepley a man of isrl · in whom is no gile/
 nathanael seiþ to hym/ wher of hast þou knowen me/ Jhē an-
 sweride & seiþ to hym/ bifore þat philip clepide þee · whanne
 þou were vndre þe fyge tree: I sise þee/ nathanael answeride
 to hym: & seiþ raby · þou art þe sone of god: þou art kyng of
 isrl/ Jhē answeride & seyde to hym/ for I seyde to þee · I sise
 þee vndre þe fyge tree: þou bileuest/ þou schalt se more þan
 þes þingis/ and he seyde to hem/ treuely I seye to zou · zee
 schulen se heuene openyde · & þe aungels of god steyþynge vp
 & compnge doune vpon mannes sone//



And þe þridde day weddyngis ben made in þe chane C^a 2^m
 of cuntre of galilee: and þe modir of ihū was þere/
 soþely Jhē is clepide & his disciplis to þe wed-
 dyngis/ and wijn saylunge: þe modir of ihū seyde
 to hym/ þei haue not wijn/ and Jhē seiþ to hire/ what to me &
 to þee womman? myn houre came not zit/ þe modir of hym
 seiþ to þe mynystres/ what euer þing I schal seye to zou: do zee/
 forsoþe þere weren putte six stonen pottis astir þe clensing of

Joon

ietwis: takyng eche two or þre mesures/ Jh̄c seih to hem/ fille
 zee þe pottis wiþ water/ and þei filliden hem unto þe bizel
 parte/ & ih̄c seyde to hem/ draw zee now & berih to architric-
 lyn (þat is prynce of þe hous of þre sagis)/ and þei tooken/
 and as architriclyn tastide þe water made wijn · & he wiste not
 wher of it was · soþely þe mynystris wisten þat drowen þe
 water: architriclyn clepiþ þe spouse & seih to hym/ eche man
 puttih firste good wijn · and whanne men schulen be fulfildes:
 þan þat þat is worse/ soþely þou hast kepte good wyn unto
 now/ Jh̄c dide þis bigynnyng of signes in þe chane of gali-
 lee · & schewide his glorie: & his disciplis bileueden into hym/
 affir þes þingis he came doune to capharnaum · & his modir &
 his breþeren & his disciplis: & þei dwelten þere not manye
 dages/ and þe paske of ietwis was nyȝ: and ih̄c wente vp to
 ierl̄m/ & he sonde in þe temple men sellynge scheep & oren &
 culueris & money chaungers sittynge/ and whanne he hadde
 made of smale coordis as a scourge: he caste oute alle of þe
 temple · & scheep & oren/ and he schedde oute money of chaun-
 gers: and turnede vpsodoune þe boordis/ and he seyde to hem
 þat solden culuers/ takih away hens þes þingis · & nyl zee
 make þe hous of my fadir: an hous of marchaundise/ forsoþe
 his disciplis hadden mynde: for it is writen/ þe zeele (or fer-
 uoure of loue) of þin hous haþ eten me/ þerfore þe ietwes an-
 sweriden & seyden to hym/ what signe (or token) schewist þou
 to vs · for þou doist þis þingis/ Jh̄c answeride & seyde to hem/
 vndo zee þis temple · & in þre dages I schal reyle it azen/ þer-
 fore þe ietwis seyden/ in fourty & sixe zeer þis temple is bil-
 dide: and þou in þre dages schalt azen / forsoþe
 he seyde of þe temple of his body · (þat wiþ outen compari-
 soun was more)/ þerfore whanne he had risen fro deade
 (men): his disciplis hadden mynde · for he seyde þis þing/ and
 þei bileueden to þe scripture: and to þe worde þat ih̄c seyde//
 ¶ Forsoþe whanne ih̄c was at ierl̄m in paske in þe seest day ·
 many bileueden in his name · seinge þe signes of hym þat he
 dide/

Joon

dide/ soþely ihc̃ hym self · bileefede not hym self to hem · for
 þat he knewe alle men · & for it was not neede to hym · þat
 any man schulde bere witnessynge of man/ soþely he wiste
 what was in man//

Eorsoþe þer was a man of þe pharisees nychodeme C^m 3^m
 by name; a prynce of ietwis/ he came to Jhū in þe
 nyȝt; and seyde to hym/ raby we witen · for of god
 þou hast comen mayster/ Soþely no man may do
 þes signes þat þou doist; but zif god were wip hym/ Jhē an-
 sweride & seyde to hym/ treuly treuly I seye to þee · but zif a
 man schal be borne azen; he may not se þe kyngdom of god/
 nychodeme seyde to hym/ how may a man be borne whanne
 he olde; wher he may entre azen into his modir wombe · & be
 borne azen; Jhē answeride/ treuly treuly I seye to þee · but
 zif a man schal be borne azen of water · & þe holy goſt; he may
 not entre into þe kyngdom of god/ þat þat is borne of flesche;
 is flesche/ and þat þat is borne of þe spirit; is spirit/ wondre
 þou not for I seyde to þee it bihoueh̃ þou for to be borne azen/
 þe spirit breþeh̃ (or quykeneh̃) where it wole; and þou herest
 his voyce; but þou wost not fro whens he comeh̃ · or whidit
 it goiþ/ so is eche man þat is borne of þe spirit/ nychodeme
 answeride; and seyde to hym/ how motone þes þingis be
 done; Jhē answeride & seyde to hym/ art þou a mayster in
 isrl · & knowest not þes þingis; treuely treuly I seye to þee ·
 for þat þat we witen we speken · & þat þat we haue seen · we
 witnessen; & zee taken not oure witnessyng/ zif I haue seyde
 to þou erþely þingis · & zee bileuen not; how zif I schal seye
 to þou heuenely þingis schulen zee bileue; & no man stepþeh̃
 vp into heuene; but he þat came doune fro heuene · mannes
 sone þat is in heuene/ and as moyſes reride vp a serpent in
 deserte; so it bihoues mannes sone for to be reyside vp/ þat
 eche man þat bileueh̃ into hym perishe not; but haue euer-
 lastyngē liif// ¶ Forsoþe god louede so þe worlde · þat he gaue
 his

Joon

his one bigotten sone • þat eche man þat bileueþ into hym •
perische not: but haue euerlastynge lijt/ soþely god sente not
his sone into þe worlde þat he iuge þe worlde: but þat þe
worlde be sauede by hym/ he þat bileueþ into hym: is not
demyde (or dampnyde)/ forsoþe he þat bileueþ not • is now
demyde: for he bileueþ not in þe name of þe one bigotten sone
of god/ soþely þis is þe doom/ for lizte came into þe worlde:
and men loueden more dirkenessis þan lizte/ forsoþe here
werkis weren euyl/ soþely eche man þat doiþ euyl: hatih lizt/
and comeþ not to lizt: þat his werke be not reþroude (or vn-
dirnomen)/ soþely he þat doiþ treuþe • comeþ to lizt • þat his
werkis be schewide: for þei ben in god/ astir þes þingis Jhē
came & his disciplis into þe lande of Jude: and here he dwel-
lide wiþ hem & baptizide/ soþeli Joon was baptisynge in
ennon biþdis salym • for manye watris weren here: and þei
camen • & weren baptiside/ soþely Joon was not zit sente into
prisoun/ soþely a question (or aringe) is made of Joes dis-
ciplis wiþ þe ietwis of þe purificacōn (or clensynge)/ and þei
camen to Joon: and seyden to hym/ raby (or mayster) • he þat
was wiþ þee ouer Jorðan to whom þou hast borne wit-
nessynge: lo he baptisih • and alle men comen to hym/ Joon
answeride & seyde/ a man may not take any þing: but zif it
be zouen to hym/ from heuene/ zee zoure self beren wit-
nessynge to me þat I seyde I am not cū: but for I am sente
bifore hym/ he þat hath a spouse (or wiif): is þe spouse (or
housbonde)/ forsoþe a frende of þe spouse þat stondih & herih
hym ioyeh in ioye • for þe voyce of þe spouse/ herfore in þis
þing: my ioye is fulfild/ it bihoueh hym for to ware: forsoþe
me for to be munyschide (or made lasse)/ he þat came from
aboue: is vpon alle/ he þat is of þe erþe: spekih of þe erþe/ he
þat comeþ fro heuene: is aboue alle/ and þis þing þat he siþe
& herde • he witnessih: & no man takih his witnessynge/ forsoþe
he þat hath taken his witnessynge: hath markide þat god is
soþefast/ forsoþe he whom god sente: spekih þe wordis of god/
forsoþe

Joon

forsope not to mesure · god zyueþ þe spirit/ þe sadir loueþ þe sone · & he haþ zouen alle þingis in his hande/ he þat bileueþ into þe sone · haþ euerlastyng life/ forsope he þat is vnbeleueful to þe sone · schal not se euerlastyng life · but þe wraþþe of god dwelliþ on hym/



Therefore as Ihu knewe þat pharisees herden þat C^m 4^m
 Ihu makith mo disciplis & baptisþ þan Jon · þouȝ
 ihc baptiside not but his disciplis · he leste Jude &
 wente aȝen into galilee/ soþely it bihouede hym to
 passe by samarie/ þerfore Ihc came by a cytee of samarie ·
 þat is seyde sicar · biſidis þe maner (or ſeelde) þat Iacob ȝaue
 to Ioseph his sone/ forsope þe welle of Iacob was þere/ soþely
 ihc made wery (or ſaynte) of þe iourney · ſatte þus at þe
 welle/ soþely þe houre was as þe ſirte (or vndrun)/ a wom-
 man came of samarie for to drawe water/ Ihc seiþ to hire/
 zyue me for to drynke/ forsope his disciplis hadden gon into
 þe cytee · þat þei schulden bye metis/ þerfore þe ilke womman
 of samarie · seiþ to hym/ how þou wanne þou art a ietwe ariſt
 of me for to drynke · þat am a womman of samarie/ forsope
 ietwis vſen not to comoune wiþ ſamaritans/ Ihc anſweride &
 ſeyde to hire/ ȝif þou wiſtiſt þe ȝifte of god · & who it is þat
 seiþ to þee · zyue to me for to drynke · parauenture þou
 ſchuldiſt haue aȝide of hym · & he ſchulde haue zyue to þee
 quykke water/ þe womman seiþ to hym/ Sire neþer þou haſt
 in what þing þou ſchalt drawe · & þe pitte is deep/ þerfore
 wher of haſt þou quykke water/ wher þou art more þan oure
 ſadir Iacob þat ȝaue to vs þe pitte · & he dranke þerof · & his
 ſones & his beeffis/ Ihc anſweride & ſeyde to hir/ eche man
 þat drynkiþ of þis water · ſchal þirſte eſteſones/ forsope he
 þat ſchal drynke of þe water þat I ſchal zyue to hym · ſchal
 not þirſte into wiþ outen ende/ but þe water þat I ſchal zyue to
 hym · ſchal be made to hym a welle of ſpryngyng vp water ·
 into euerlaſtyng life/ þe womman seiþ to hym/ ſire zyue to me
 þis

Luke

turnynge azen/ maden redy swete spices & oynementis/ and
sopely in þe saboth þei restiden astir þe maundement//

C^m 24^m



Orsope in one of þe wiȝk ful erly þei camen to þe
graue · bryngynge swete spices · þat þei hadden
made reedy/ and þei founden þe soon turnyde
awey fro þe graue/ and þei gon in founden not þe
body of Ihu/ and it is done þe while þei in houszte weren
astongede of þis ping/ lo two men stoden biȝdes hem in schyn-
nyng clooth/ sopely whanne þei dredden · & bowiden here sem-
blaunt into þe erþe/ þei seyden to hem/ what seeken zee þe
lyuynge wiȝ deade/ he is not here/ but haȝ risen/ haue zee
mynde how he spak to zou · whan he was zit in galilee · sey-
inge/ for it bihoueȝ mannes sone to be bitaken into þe handis
of synful men & to be crucifiede · & þe þridde day for to rise
azen/ and þei bihouzten on his wordis/ and þei gone azen fro
þe graue/ tolden alle þes þingis to þe elleuene & to alle oper/
forsope þer was mary maudeleyn & Joon & mary of James &
oper wymmen þat weren wiȝ hem · þat seyde to apostlis þes
þingis/ and þes wordis ben seen bifore hem as madnesis/ and
þei bileueden not to hem// ¶ Forsope petre rysynge ran
to þe graue · & he bowynge doune siȝe þe lynnen clothes (or
schetis) putte al one/ and he wente by hym self wondrynge
þat þat was done// ¶ And lo two of hem wenten in þat day
into a castel þat was fro ierlm̄ in þe space of sixty furlongis ·
by name emaus · & þei spaken to gedir of alle þes þingis þat
hadden bifalle/ and it is done þe while þei talkeden (or fable-
den) & by hem self souzten/ & ihc̄ hym self neȝzinge wente wiȝ
hem/ sopely here pzen weren holde · lestie þei knetwen/ and he
seiȝ to hem/ what ben þes wordis þat zee speken togedir wan-
drynge · & zee ben sorowful/ and one to whom þe name was
cleophas answerynge/ seyde/ þou al one art a pilgrym in
ierlm̄ · & haȝ þou not knowen what þingis ben done in it in
þes dayes/ to whom he seyde what/ and þei seyden to hym/
of

Luke

of Ihu of nazareth hat was a man prophet myzty in worde & werke · bifore god & al þe puple/ & how þe hizeſt priſtis & oure prynces bitoken hym into dampnacioune of deþ · and crucifieden hym/ forſoþe we hopeden he was to bie azen iſrl/ and now vpon alle þes þingis þe þridde day is to day þat þes þingis ben done/ but & ſumme wymmen of oures maden vs aſerde · þe whiche bifore þe lizte weren at þe graue/ and his body not founden: þei camen ſeyinge hem alſo for to haue ſeen a ſizte of aungels · þe whiche ſeyn hym for to lyue/ and ſummen of oures wenten to þe graue · & ſo þei founden as þe wymmen ſeyden: but hym þei founden not/ & he ſeyde to hem/ o fooliſ & ſlowe of herte for to bileue in alle þingis þat þe prophetis haue ſpoken/ wheþer it bihoſte not criſt for to ſuffre · & ſo to entre into his glorie/ and he bygynnyng at moyſes & alle þe prophetis/ interpretide (or declaride) to hem in alle ſcriptures þat weren of hym/ and þei camen nyȝ to þe caſtel whider þei wenten/ and he made countenaunce hym for to go forþir/ and þei conſteyneden hym ſeyinge/ dwelle wiþ vs · for it drawiþ to nyȝt: & þe day is nowwe botwide doune/ & he entride in wiþ hem/ and it is done þe while he reſtide wiþ hem at mete: he took brede & bleſſide & brake & dreſſide to hem/ and þe pȝen of hem ben openyde: and þei knewen hym & he vanyſchide fro here pȝen/ and þei ſeyden to gedir/ wher oure herte was not brennyng in vs · þe while he ſpac in þe weye · & openyde to vs ſcriptures/ and þei rȝſyng in þe ſame houre: wenten azen to iſrlm & founden elleuene gederide to gedir · & hem þat weren wiþ hem ſeyinge/ for þe lorde roſe verreyly & apperide to Symount/ and þei tolden what þingis weren done in þe weye · & how þei knewen hym in brekynge of breede/ forſoþe þe while þei ſpaken þes þingis · Ihu ſtood in þe mydle of hem: and ſeyde to hem/ pees to zou/ I am nyl zee drede/ ſohelp þei diſcourblide & agaſt: geſſide hem for to ſe a ſpirit/ and he ſeyde to hem/ what ben zee turblide · & pouȝtis ſteȝzen vp into zoure hertis: ſe zee myn handis & my feet: for

Joon

was in whiche Jh̄c seyde to hym þi sone lyueþ/ and he bi-
leuede & al his hous/ Jh̄c diide este þis secounde token:
whanne he came fro Jude into galilee//

C^m 5^m



Aftir þis þing was a feest day of iewis: and ih̄c
wente into ierlm̄/ forsoþe in ierlm̄ is a stonþynge
water of beestis · þat in ebrewe is nampde bethsay-
da · haupng fyue litil zatis/ in þis lay a greet mul-
titude of langewischþynge men · blynde & crokide · drie · aby-
dunge þe styrynge of þe water/ forsoþe þe aungel of þe lorde
astir tyme came doune into þe stonþynge water: and þe water
was mouede/ and he þat first came doune in þe cesterne · astir
þe mounge of þe water: was made hool · of what sekenesse
he was holden// ¶ Forsoþe summan was þere haupinge &
þritty zeeris in his sekenesse/ whanne Jh̄c hadde seen hym lig-
gyng · & had knowen · for nowe he hadde myche tyme: he
seip to hym/ wolte þou be made hool? þe sijk man answeride
to hym/ lorde I haue not a man þat whanne þe water is
turblide · he sende me into þe cesterne/ forsoþe þe while I
come: anoper goiþ doune bifore me/ Jh̄c seip to hym/ rise vp
take þi bed & wandre/ and anone þe man is made hool: &
took vp his bed & wandride/ and saboth was in þat day/ þer-
fore þe iewis seyden to hym þat was made hool/ it is saboth
it is not leueful to þee: for to take þi bed/ he answeride to
hem/ he þat made me saaf: seyde to me/ take þi bed & wan-
dre/ þerfore þei axiden hym/ who is þat man þat seyde to þee?
take þi bed & wandre/ soþely he þat was made hool: wiste
not who it was/ forsoþe Jh̄c bomide fro þe cumpange ordey-
nyde (or sette) in þe place/ astirwarde Jh̄c sonde hym in þe
temple: and seyde to hym/ lo þou art made hool · now nyl
þou synne · lestie any þing bifalle to þee/ þe ilke man wente
& tolde to þe iewis · for it was Jh̄u þat made hym hool/ þer-
fore þe iewis pursueden Jh̄u: for he diide þis þing in þe saboth/
forsoþe Jh̄c answeride to hem/ my fadir worchip til now:

¶

pe euuangelie of Ioon



In pe bygynnyng was pe worde (pat is C^m 1^m
goddis sone)/ and pe worde was at
god · & god was pe worde/ his was in
pe bigynnyng at god/ alle þingis ben
made by hym: and wiþ outen hym is
made nouzt/ þat þing þat is made: in
hym was liif/ and pe liif was pe lizte of
men/ and pe lizte schyneþ in dirkenessis

& dirkenessis comprehendē (or taken) not it/ a man was sente
fro god: to whom pe name was ioon/ his man came into wit-
nessyngē · þat he schulde bere witnessyngē of pe lizt · þat alle
men schulde bileue by hym/ he was not pe lizt: but þat he
schulde bere witnessyngē of pe lizt · it was verrey lizte pe
whiche liztenē eche man comyngē into his worlde/ he was
in pe worlde · & pe worlde was made by hym: and pe worlde
knewe hym not/ he came into his owne þingis: and hes re-
ceyueden hym not/ forsoþe how manye euer receyueden hym:
he zawe to hem power for to be made pe sones of god: to hem
þat bileueden in his name/ pe whiche not of bloodis · neþer of
wille of fleysche · neþer of wille of man: but ben borne of god/
and pe worde (pat is goddis sone): is made fleysche (or man) ·
& haþ dwelide in vs/ and we hane seen pe glorie of hym: pe
glorie as of pe one bigoten of pe fadir/ pe sone ful of grace &
treuþe// ¶ Ioon berih witnessyngē of hym: and crieh seyngē/
his it was of whom I seyde/ he þat is to come astir me · is
made bifore me · for he was pe former þan I/ and of pe plenty
of hym: we alle hane taken & grace for grace/ for pe lawe is
zouen by moyses: forsoþe grace & treuþe is made by ihū crist/
no man euer lize god · no but pe one bigoten sone þat is in pe
bosum of pe fadir: he haþ tolde oute/ and þis is pe witnessyngē
of

Joon

den glade at an houre in his lizte/ soþely I haue more lizt
 þan Joon/ forsoþe þe werkis þat my fadir zaue to me þat I
 parfoume hem/ þe ilke werkis þat I do beren witnessynge of
 me/ for þe fadir sente me/ and þe fadir þat sente me/ he bare
 witnessynge of me/ neþer zee herden euer his voyce/ neþer
 sizen his likenesse (or fourme)/ and zee hane not his worde
 dwellynge in zou/ for zee bileuen not to hym whom he sente/
 seeke zee scriptures in whiche zee wenen for to haue euerlast-
 ynge lijf/ & þo it ben þat beren witnessynge of me/ and zee
 wolen not come to me/ þat zee haue lijf// ¶ I take not clere-
 nesse of men/ but I haue knowen zou/ for zee haue not þe
 loue of god in zou/ I came in þe name of my fadir/ and zee
 tooken not me/ zif anoper schal come in his owne name/ zee
 schulen receyue hym/ how mowne zee bileue þat receyuen
 glorie eche of oþer/ & zee seeken not þe glorie þat is of god al
 one/ nyl zee gesse þat I came to accuse zou anentis þe fadir/
 it is moyses þat accusith zou in whom zee hopen/ forsoþe zif
 zee bileueden to moyses/ parauenture zee schulden bileue & to
 me/ soþely he wrote of me/ soþely zif zee bileuen not to his
 lettris/ how schulen zee bileue to my wordis/

C^m 6^m



Atir þes þingis Jh̄c wente ouer þe see of galilee
 þat is tiberiadis/ & a greet multitude suede hym/
 for þei sizen þe tokenes þat he dide on hem þat
 weren sijk/ þerfore Jh̄c wente into an hil/ & satte
 þere wip his disciplis/ forsoþe pass was ful nyȝt/ a feest day of
 þe ietwis/ þerfore whanne Jh̄c hadde liste vp þe pȝen & had
 seen for a greet multitude came to hym/ he seih to philip/
 wherof schulen we bie loues/ þat þes men ete/ soþely he seyde
 þis þing temptynge hym/ forsoþe he wiste what was to do/
 philip answeride to hym/ he looues of two hundride pens suf-
 ficen not to hem/ þat eche man take a litil what/ one of his
 disciplis andrew þe broþer of symount petre seih to hym/
 one childe is here þat hap syue barly looues & two fischis/ but
 what

Joon

what ben þes þingis amonge so many men/ þerfore Jh̄c seip/
 make zee men for to sitte at þe mete/ for þere was myche hay
 in þe place/ þerfore men saten at þe mete in nowmber of fyue
 þousandis/ þerfore Jh̄c took þe fyue looues/ & whanne he had
 done þankyngis/ he departide to men sittynge at þe mete/
 also & of þe fischis/ as myche as þei wolden/ forsoþe as þei
 ben fulfildē/ he seyde to his disciplis/ gadir zee þe relifes þat
 ben leste/ þat þei perische not/ þerfore þei gederiden & fillide
 twelue cofyns of relifes/ of þe fyue barley loues & two fischis
 þat lesten to hem þat hadden eten/ þerfore þo men whanne
 þei hadden seen þe token (or myracle) þat he had done/ seyden/
 for þis is verrepley a prophete þat is come into þe worlde/
 forsoþe whanne Jh̄u had knowen þat þei weren to come þat
 þei schulden rauysche hym & make hym kyng/ he al one
 slepze eyzt into an hyl/ soþely as euen was made/ his disciplis
 wenten doune to þe see/ and whanne þei hadden slepzedē vp
 into þe boot/ þei camen ouer þe see into capharnaum/ and
 dirkenessis weren now made/ and ih̄c had not now comen to
 hem/ forsoþe a greet wynde blowynge/ þe see roos vp/ þer-
 fore whanne þei hadden rowide as fyue & twenty furlongis or
 pritty/ þei sizen Jh̄u walkynge on þe see & to be made nerte
 to þe boot & þei dredden/ soþely he seyde to hem/ I am/ nyl
 zee drede/ þerfore þei wolden take hym into þe boot/ & anone
 þe boot was at þe lande to whiche þei wenten// ¶ On þe toþer
 day þe cumpanye þat stode ouer þe see/ sizen for þer was none
 oper boot þere/ no but one/ & for ih̄c entride not wip disciplis
 into þe boot/ but his disciplis weren al one/ forsoþe oper
 bootis camen fro tiberiadis/ biwidis þe place where þei eten
 brede/ doinge þankyngis to god/ þerfore whanne þe cum-
 panye had seen for Jh̄u was not þere neþer his disciplis/ þei
 slepzedē into bootis/ & camen into capharnaum/ seekyng
 Jh̄u/ and whanne þei hadden founden hym ouer þe see/ þei
 seyden to hym/ rabby how hast þou comen hidir/ Jh̄c antwerde
 to hem & seyde/ treuely treuely I seye to zou/ zee seeken me
not



Joon

not for zee azen þe tokenes (or myracles): but for zee eten of looues & ben fulfildē/ wirche zee not mete þat perischē: but þat dwelliþ into euerlastyngē lijf · þe whiche mete mannes sone zyueþ to zou/ forsoþe god þe sadir bitokenyde (or markē: ide) hym/ þerfore þei seyden to hym/ what schulen we do · þat we wirche þe werkis of god? Jh̄c answeride & seyde to hem/ þis is þe werke of god · þat zee bileue into hym · whom he sente/ þerfore þei seyden to hym/ þerfore what token dost þou · þat we se · & bileue to þee? what wirchist þou? oure faderis eten manna in deserte: as it is writen/ he zaue to hem brede fro heuene for to ete/ þerfore Jh̄c seih to hem/ treuely treuely I seye to zou · not moyses zaue to zou verrey breed fro heuene: but my sadir zyueþ to zou verrey breed fro heuene/ soþely it is verrey breed þat comēþ doune fro heuene · & zyueþ lijf to þe worlde/ þerfore þei seyden/ lorde euermore zyue to vs þis breed/ soþely Jh̄c seyde to hem/ I am breed of lijf/ he þat comēþ to me: schal not hungre/ & he þat bileueþ in me: schal neuer þirste/ but I seye to zou · for & zee haue seen me: and zee bileueden not/ al þing þat þe sadir zyueþ to me: schal come to me/ & I schal not caste oute hym þat comēþ to me/ for I came doune fro heuene · not þat I do my wille: but þe wille of hym þat sente me/ forsoþe þis is wille of hym þat sente me þe sadir: þat alle þing þat þe sadir zaue to me · I leeste nouzt of it but azen reyle it in þe laste dāye/ soþely þis þe wille of my sadir þat sente me · þat eche man þat seeh þe sone & bileueþ into hym: haue euerlastyngē lijf: & I schal azen reyle hym: in þe laste dāy/ þerfore ietwis grucchiden of hym: for he had seyde · I am breed þat camen doune from heuene · & þei seyden/ wher þis is not · Jh̄c þe sone of Joseph: whos sadir & modir we haue knowen? þerfore how seih he þis · for I came doune from heuene/ þerfore Jh̄c answeride & seyde to hem/ nyl zee grucche togedir/ no man may come to me: no but þe sadir þat sente me schal drawe hym/ and I schal azen reyle hym in þe laste dāye/ it is writen in prophetis ·

Joon

& alle men schulen be able for to be tauzte of god/ sche man
pat haþ herde of þe fadir & lernyde/ comen to me/ not for
any man siþe þe fadir · no but þis þat is of god/ þis siþe
þe fadir/ soþely soþely I seye to zou · he þat bileuen in me/
haþ euerlastynge lijf/ I am breed of lijf/ zoure faderis eten
manna in deserte/ and ben deade/ þis is breed comyng doune
from heuene · þat zif any man schal ete þerof/ he dieþ not/ I
am quyeke breed þat came doune fro heuene/ zif any man
schal ete of þis breed/ he schal lyue wiþouten ende/ & þe breed
þat I schal gyue/ is my fleysche · for lijf of þe worlde/ þerfore
þe ietwis chidden togeder seyinge/ how may þe þis gyue to us
his fleysche for to ete/ þerfore Ihc seih to hem/ treuely treuely
I seye to zou · no but zee schulen ete þe fleysche of mannes
sone · & drynke his blood/ zee schulen not haue lijf in zou/ he
þat etih my fleysche & drynkih my blood/ haþ euerlastynge
lyfe/ & I schal azen reyse hym in þe laste day/ forsoþe my
fleysche is verreyly mete/ & my blood is verreyly drynke/ he
þat etih my fleysche & drynkih my blood/ dwellih in me & I in
hym/ as my fadir lyuynge haþ sente me/ & I lyue for þe fadir/
and he þat etih me/ & he schal lyue for me/ þis is breede þat
came doune fro heuene/ not as zoure faderis eten manna &
ben deade/ he þat etih þis breed · schal lyue wiþouten ende/
he seyde þes þingis in þe sinagoge/ techynge in capharnaum/
þerfore mange of his disciplis herynge/ seyden/ þis worde is
harde & who may here hym/ soþely Ihc witynge at hym self ·
for his disciplis grucchiden of þis þing/ seyde to hem/ þis þing
sclaunderih zou/ þerfore zif zee schulen se mannes sone sey-
zing vp where he was bifore/ it is þe spirit þat quyeneth · þe
fleysche profiteþ no þing/ þe wordis þat I haue spoken to zou/·
ben spirit & lijf/ but þere ben summe of zou þat bileuen not/
soþely Ihc wiste at þe bigynnyng · whiche weren bileuynge/·
& who was to bitraye hym/ and he seyde/ þerfore I seye to
zou · þat no man may come to me/ no but it were zouen to
hym of my fadir/ fro þis tyme mange of his disciplis wenten
abak/

Joon

abak: and nowe wenten not wiþ hym/ þerfore Jh̄c seide to þe
 twelue/ wher & zee wolē go aweye/ þerfore Symon petre
 answereide to hym/ lorde to whom schulen we gon/ þou haſt
 wordis of euerlaſtyngē lijf/ and we hane bileuede & knowen/
 for þou art criſt þe ſone of god/ þerfore Jh̄c anſwereide to hem/
 wher I chees not zou twelue: and one of zou is a ſende/ for-
 ſoþe he ſeide of Judas of Symount ſcarioth/ forſoþe he þis
 was to bittre hym: whanne he was one of þe twelue//

C^m 7^m



Forsoþe attir þes þingis Jh̄c walkide into galilee/
 for he wolde not walke into Judee: for Jewis
 souzten for to ſlee hym/ ſoþely þer was in þe nexte
 a feest day of Jewis ſenophogia · (þat is a feest of
 tabernaclis) forsoþe his breþeren ſeyden to hym/ paſſe fro
 hens & go into Jude · þat & þi discipulis ſe þe werkis þat þou
 doſt/ forsoþe no man doſþ any þing in hide place (or pryueþ):
 & he ſeekþ for to be into oppn/ zif þou doſt þis þing: ſchewe
 þi ſelf to þe worlde/ forsoþe neþer his breþeren bileueden into
 hym/ þerfore Jh̄c ſeiþ to hem/ my tyme came not zit but
 zoure tyme is euermore reedy/ þe worlde may not haue
 hatide/ [] ſoþely it hatip me: for I bere witneſſyngē
 þerof · for þe werkis of it ben euyl/ ſtepye zee vp at þis feest
 day · but I ſchal not ſtepye vp at þis feest day · for my tyme is
 not zit fulfildē/ whanne he had ſeyde þes þingis he dwelte
 in galilee/ forsoþe as his breþeren ſtepyeden vp at þe feest
 day: þanne & he ſtepyede vp · not oppnly but as in pryueþ/
 þerfore þe iewis ſouzten hym in þe feest day & ſeyden/ where
 is he/ and myche grucchyngē was of hym: in þe cumpanye
 of puple/ forsoþe ſumme ſeyden for he is gode · forsoþe oþer
 ſeyden naye: but he decepyeþ þe cumpanyes/ neþeles no
 man ſpac oppnly of hym: for dreede of Jewis/ forsoþe nowē
 þe feest day medelyngē (or goinge bitwire): Jh̄c wente vp
 into þe temple · & tauzte/ and þe iewis wondriden ſeyinge/
 how can þis (man) lettris · ſþen he haþ not lernede/ Jh̄c
 anſwereide

Joan

forsope not to mesure · god zyueþ þe spirit/ þe sadir loueþ þe sone · & he haþ zouen alle þingis in his bande/ he þat bileueþ into þe sone: haþ euerlastyng e liif/ forsope he þat is vnbeleueful to þe sone: schal not se euerlastyng e liif · but þe wrappe of god dwelliþ on hym/



Therefore as Ihu knewe þat pharisees herden þat C^m 4^m
 Ihu makith mo disciplis & baptisith þan Ion: þouȝ
 ihc baptiside not but his disciplis: he leste Jude &
 wente azen into galilee/ soþely it bihouede hym to
 passe by samarie/ þerfore Ihc came by a cytee of samarie ·
 þat is seyde sicar · biȝdis þe maner (or feelde) þat Jacob ȝaue
 to Ioseph his sone/ forsope þe welle of Jacob was þere/ soþely
 ihc made wery (or saynte) of þe iourney: satte þus at þe
 welle/ soþely þe houre was as þe sirte (or vndrun)/ a wom-
 man came of samarie for to drawe water/ Ihc seiþ to hire/
 zyue me for to drynke/ forsope his disciplis hadden gon into
 þe cytee: þat þei schulden bye metis/ þerfore þe ilke womman
 of samarie · seiþ to hym/ how þou whanne þou art a iewe arisist
 of me for to dryncke: þat am a womman of samarie/ forsope
 ietwis vsen not to comoune wiþ samaritans/ Ihc answeride &
 seyde to hire/ zif þou wiltist þe zifte of god · & who it is þat
 seiþ to þee · zyue to me for to drynke: parauenture þou
 schuldist haue aride of hym · & he schulde haue zyue to þee
 quykke water/ þe womman seiþ to hym/ Sire neþer þou hast
 in what þing þou schalt drawe: & þe pitte is deep/ þerfore
 wher of hast þou quykke water? wher þou art more þan oure
 sadir Jacob þat ȝaue to vs þe pitte · & he dranke þerof · & his
 sones & his beestis/ Ihc answeride & seyde to hir/ eche man
 þat drynkip of þis water: schal þirste estetones/ forsope he
 þat schal dryncke of þe water þat I schal zyue to hym: schal
 not þriste into wiþ outen ende/ but þe water þat I schal zyue to
 hym: schal be made to hym a welle of spryngyng vp water:
 into euerlastyng liif/ þe womman seiþ to hym/ sire zyue to me
 þis

Joon

seyden to hem self/ whidir is he þis to go: for we schulen not
 synde hym/ wher he is to go into scaterynge (or distraynynge)
 of heben men/ and is to techynge heben men/ what is þis
 worde þe whiche he seyde: zee schulen seeke me · & zee schulen
 not synde/ & where I am zee may not come// forsoþe in þe
 laste day of þe greet feste: Jh̄c stode & criede seyinge/ zif any
 man þristip: come he to me & drynke he/ he þat bileueþ into
 me as þe scripture seip: flosis of quicke water schulen flowe of
 his wombe/ soþely he seyde þis þing of þe holy gost · whom
 men bileuynge into hym · weren to take/ forsoþe þe spirit was
 not zit zouen: for ih̄c was not zit glorifiede/ þerfore of þat
 cumpange whan þei hadden herde þes wordis of hym þei sey-
 den/ þis is verreyly a prophete/ oþer seyden · þis is crist/ for-
 soþe summe seyden · wher crist comeþ fro galilee: wher þe
 scripture seip not þat of þe seed of dauid · & of þe castel of beth-
 lem where dauid was crist comeþ/ and so discencon is made
 in þe cumpange for hym/ forsoþe summe of hem wolden haue
 taken hym: but no man sente to handis vpon hym/ þerfore
 þe mynystris camen to þe bischopes & to þe pharisees: and
 þei seyden to hem/ whi brouzten zee not hym/ þe mynystris
 answeriden/ neuer man spac so: as þis spekþ/ þerfore þe
 pharisees answeriden to hem/ wher & zee ben deceyuede/
 wher any of þe prynces bileueden into hym · or of þe phari-
 sees/ but þis cumpange of puple þat knewe not þe lawe: ben
 curside/ nychodeme seip to hem · he þat came to hym by nyzt:
 þat was one of hem/ wher oure lawe demeth a man · no but
 firste it haue herde of hym: and knowe what he doþ/ þei an-
 sweriden & seyden to hym/ wher & þou art a man of galilee/
 seeke þou scriptures & se: for a prophete risþ not of galilee/
 and þei turneden azen eche into his owne hous//

Forsoþe

Joon

ripe corne/ and he þat reepiþ takiþ hiȝre (or meede): and he þat gediȝiþ frupte into euerlaſtynghe liȝf/ þat & he þat ſowiþ haue ioȝe to gediȝ & he þat reepiþ/ in þis þing ſoþely is þe worde trefwe · for anoþer is þat ſowiþ: & anoþer þat reepiþ/ I ſente zou for to reepe þat þat zee traueyliden not/ oþer men traueyliden: and zee entriden into here traueylis/ forſoþe of þat cytee manye ſamaritang bileueden into hym: for þe worde of þe womman berynge witneſſynghe · for he ſeyde to me alle þingis what euer þingis I wille/ þerfore whanne ſamaritang camen to hym: þei preyeden hym þat he ſchulde dwelle þere/ and he dwelide þere two dayes/ and many mo bileueden for his worde · & ſeyden to þe womman/ for now not for þi ſpeche we bileuen/ forſoþe we hane herde & we witen: for þis is verreyly þe ſaueour of þe worlde// ¶ Forſoþe aſtir two dayes he wente þens · & wente into galilee/ Soþely he bare witneſſynghe · for a prophete in his owne cuntre · haþ not honoure (or worſchip)/ þerfore whanne he came into galilee: men of galilee receyueden hym · whanne þei hadden ſeen alle þingis þat he hadde done in ieruſalm in þe feſt day (or halyday)/ and ſoþely þei hadden comen to þe feſt day/ þerfore he came eſteſone into þe chane of galilee · wher he made þe water wyn/ and ſum litil kyng was: whos ſone was ſik at capharnaum/ whanne he þis had herde · þat Ihu ſchulde come fro Jude into galilee: he wente to hym & preyede hym · þat he ſchulde come doune & heele his ſone/ forſoþe he bigan for to dye/ þerfore Ihu ſeyde to hym/ no but zee ſchulen ſe tokenes & grete wonderis: zee bileuen not/ þe litil kyng ſeiþ to hym/ lorde come doune biſore my ſone dye/ Ihu ſeiþ to hym/ go þi ſone lyueþ/ þe man bileuede to þe worde þat Ihu ſeyde to hym: and he wente/ ſoþely now hym comynge doune: þe ſeruauntis camen azenes hym · & tolden hym ſeyinge for his ſone lyuede/ þerfore he aȝide of hem þe houre in whiche he hadde hym better/ & þei ſeyden to hym/ for zifirday in þe ſeueneþ houre · þe ſeuer leſte hym/ þerfore þe ſadir knewe þat þe ilke houre it was

Joan

was in whiche Jh̄c seyde to hym pi sone lyueh/ and he bi-
leuede & al his hous/ Jh̄c dide este pis secounde token:/
whanne he came fro Jude into galilee//

C^m 5^m



Astir his ping was a feest day of ietwis/ and ih̄c
wente into irlm/ forsope in irlm is a stondynge
water of beestis • pat in ebrewe is namyde bethsay-
da • haupng spue lital zatis/ in pis lay a greet mul-
titude of langewischynge men • blynde & crokide • drie • aby-
dynge þe sprynge of þe water/ forsope þe aungel of þe lorde
astir tyme came doune into þe stondynge water/ and þe water
was mouede/ and he þat first came doune in þe cesterne • astir
þe mounge of þe water/ was made hool • of what tekenesse
he was holden// ¶ Forsope summan was here haupinge &
pritty zeeris in his tekenesse/ whanne Jh̄c hadde seen hym lig-
gynge • & had knowen • for nowe he hadde myche tyme/ he
seih to hym/ wolte þou be made hool/ þe siik man answeride
to hym/ lorde I haue not a man þat whanne þe water is
turblide • he sende me into þe cesterne/ forsope þe while I
come/ anoper goih doune bifore me/ Jh̄c seih to hym/ rise vp
take pi bed & wandre/ and anone þe man is made hool/ &
took vp his bed & wandride/ and saboth was in þat day/ þer-
fore þe ietwis seyden to hym þat was made hool/ it is saboth
it is not leueful to þee/ for to take pi bed/ he answeride to
hem/ he þat made me saaf/ seyde to me/ take pi bed & wan-
dre/ þerfore þei ariden hym/ who is þat man þat seyde to þee/
take pi bed & wandre/ soþely he þat was made hool/ wiste
not who it was/ forsope Jh̄c homide fro þe cumpange ordey-
nyde (or sette) in þe place/ astirwarde Jh̄c sonde hym in þe
temple/ and seyde to hym/ lo þou art made hool • now nyl
þou synne • lestte any ping bifalle to þee/ þe ilke man wente
& tolde to þe ietwis • for it was Jh̄u þat made hym hool/ þer-
fore þe ietwis pursueden Jh̄u/ for he dide pis ping in þe saboth/
forsope Jh̄c answeride to hem/ my sadir worchih til now:

¶

Joon

& I wirche/ perfore panne he ietwis souzten more to flee hym/
 for not onely he brake he saboth · but & he seyde his fadir
 god · makynge hym euen to god/ and so Jh̄c answeride & seyde
 to hem/ treuely treuely I seye to zou · he sone maye not of
 hym self do any þing: no but þat þing þat he schal se he fadir
 doyngē/ what euer þingis soþely he doīþ: þes þingis also & he
 sone doīþ/ forsoþe he fadir loueþ he sone: & schewīþ to hym
 alle þingis þat he doīþ/ and he schal schewe to hym more
 werkis þan þes þat zee wondre/ forsoþe as he fadir reysiþ
 deade men & quykenīþ so & he sone quykenīþ whom he wole/
 soþely neþer he fadir iugīþ any man: but haþ zyeue al he dome
 to he sone · þat alle men honoure he sone · as þei honouren
 he fadir/ he þat honoureþ not he sone: honoureþ not he fadir
 þat sente hym/ treuely treuely I seye to zou · for he þat herīþ
 my worde · & bileueþ to hym þat sente me: haþ euerlastynge
 lijf · & comeþ not into doom: but passiþ fro deþ into lijf/ treue-
 ly treuely I seye to zou · for he houre comeþ & now it is ·
 whanne deade men schulen here he voyce of goddis sone: &
 þei þat heren schulen lyue// ¶ Soþely as he fadir haþ lijf in
 hym self: so he zaue & to the sone · for to haue lijf in hym
 self/ and he zaue hym power for to make doom: for he is
 mannes sone/ nyl zee wondre þis þing · for he houre comeþ
 in whiche alle men þat ben in buriels schulen here he voyce of
 goddis sone/ and þei þat haue done good þingis: schulen come
 forþ into ryſynge azen of lijf/ forsoþe þei þat haue done euyl
 þingis into riſynge azen of doom/ I may not of my self do
 any þing: but as I here I iuge & my doom is iuste for I seek
 not my wille: but he wille of he fadir þat sente me/ zif I bere
 witnessynge of my self: my witnessynge is not trewe/ anoter
 is þat berīþ witnessynge of me: and I woot for his witnessynge
 is trewe þat he berīþ of me/ zee senten to Joon: and he bare
 witnessynge to he treuwe/ soþely I take not witnessynge of
 man: but I seye þes þingis þat zee be saaf/ he was a lanterne
 brennyngē · & schynnyngē (or zyuyngē) lizte/ forsoþe zee wol-

Joon

den glade at an houre in his lizte/ soþely I haue more lizt
 þan Joon/ forsoþe þe werkis þat my fadir ȝaue to me þat I
 parfoume hem/ þe ilke werkis þat I do beren witnessynge of
 me/ for þe fadir sente me/ and þe fadir þat sente me/ he bare
 witnessynge of me/ neþer ȝee herden euer his voyce/ neþer
 sizen his likenesse (or fourme)/ and ȝee haue not his worde
 dwellynge in ȝou/ for ȝee bileuen not to hym whom he sente/
 seeke ȝee scriptures in whiche ȝee wenen for to haue euerlast-
 ynge lijf/ & þo it ben þat beren witnessynge of me/ and ȝee
 wolen not come to me/ þat ȝee haue lijf// ¶ I take not clere-
 nesse of men/ but I haue knowen ȝou/ for ȝee haue not þe
 loue of god in ȝou/ I came in þe name of my fadir/ and ȝee
 tooken not me/ ȝif anoper schal come in his owne name/ ȝee
 schulen receyue hym/ how motwe ȝee bileue þat receyuen
 glorie ethe of oþer/ & ȝee seeken not þe glorie þat is of god al
 one/ nyl ȝee gesse þat I came to accuse ȝou anentis þe fadir/
 it is moyses þat accusiþ ȝou in whom ȝee hopen/ forsoþe ȝif
 ȝee bileueden to moyses/ parauenture ȝee schulden bileue & to
 me/ soþely he wrote of me/ soþely ȝif ȝee bileuen not to his
 lettris/ how schulen ȝee bileue to my wordis?

C^m 6^m



¶ Itir þes þingis Jh̄c wente ouer þe see of galilee ·
 þat is tiberiadis · & a greet multitude suede hym ·
 for þei sizen þe tokenes þat he dide on hem þat
 weren sijk/ þerfore Jh̄c wente into an hil · & satte
 þere wiþ his disciplis/ forsoþe þat was ful nyȝt/ a feest day of
 þe ietwis/ þerfore whanne Jh̄c hadde lifte vp þe yȝen & had
 seen for a greet multitude came to hym/ he seiþ to philip/
 wherof schulen we bie loues/ þat þes men ete/ soþely he seiþe
 þis þing temptynge hym/ forsoþe he wiste what was to do/
 philip answeride to hym/ þe looues of two hundride pens suf-
 ficen not to hem · þat ethe man take a litil what/ one of his
 disciplis andrew þe broþer of symount petre seiþ to hym/
 one childe is here þat haþ ȝue barly looues & two fischis/ but
 what

Joon

what ben þes þingis amonge so many men/ þerfore Jh̄c seih/
 make zee men for to sitte at þe mete/ for here was myche hay
 in þe place/ þerfore men saten at þe mete in nowmbre of fyue
 þousandis/ þerfore Jh̄c took þe fyue looues/ & whanne he had
 done þankyngis/ he departide to men sittynge at þe mete/
 also & of þe fischis/ as myche as þei wolden/ forsoþe as þei
 ben fulfildes/ he seyde to his disciplis/ gadir zee þe relifes þat
 ben leste/ þat þei perische not/ þerfore þei gederiden & fillide
 twelue cospys of relifes/ of þe fyue barly loues & two fischis
 þat lesten to hem þat hadden eten/ þerfore þo men whanne
 þei hadden seen þe token (or myracle) þat he had done/ seyden/
 for þis is vercepley a prophete þat is come into þe worlde/
 forsoþe whanne Jh̄u had knowen þat þei weren to come þat
 þei schulden raupsche hym & make hym kyng/ he al one
 slepze eyzt into an hyl/ soþely as euen was made/ his disciplis
 wenten doune to þe see/ and whanne þei hadden slepzed vñ
 into þe boot/ þei camen ouer þe see into capharnaum/ and
 dirkenessis weren now made/ and ih̄c had not now comen to
 hem/ forsoþe a greet wynde blowynge/ þe see roos vp/ þer-
 fore whanne þei hadden rowide as fyue & twenty furlongis or
 þritty/ þei sizen Jh̄u walkynge on þe see & to be made nerte
 to þe boot & þei dredden/ soþely he seyde to hem/ I am/ nyl
 zee drede/ þerfore þei wolden take hym into þe boot/ & anone
 þe boot was at þe lande to whiche þei wenten// ¶ On þe toþer
 day þe cumpanye þat stode ouer þe see/ sizen for þer was none
 oþer boot here/ no but one/ & for ih̄c entride not wip disciplis
 into þe boot/ but his disciplis weren al one/ forsoþe oþer
 bootis camen fro tiberiadis/ biwidis þe place where þei eten
 brede/ doinge þankyngis to god/ þerfore whanne þe cum-
 panye had seen for Jh̄u was not here neþer his disciplis/ þei
 slepzeden into bootis/ & camen into capharnaum/ seekynge
 Jh̄u/ and whanne þei hadden founden hym ouer þe see/ þei
 seyden to hym/ rabby how hast þou comen hidir/ Jh̄c answerde
 to hem & seyde/ treuely treuely I seye to zou/ zee seeken me
not

Joon

not for zee sizen þe tokenes (or myraclis): but for zee eten of looues & ben fulfildē/ wirche zee not mete þat perischip: but þat dwelliþ into euerlastynge lijf. þe whiche mete mannes sone ȝyueþ to zou/ forsoþe god þe sadir bitokenyde (or markide) hym/ þerfore þei seyden to hym/ what schulen we do. þat we wirche þe werkis of god? Jh̄c answeride & seyde to hem/ þis is þe werke of god. þat zee bileue into hym. whom he sente/ þerfore þei seyden to hym/ þerfore what token dost thou. þat we se. & bileue to þee? what wirchist thou? oure faderis eten manna in deserte: as it is writen/ he ȝaue to hem brede fro heuene for to ete/ þerfore Jh̄c seiþ to hem/ treuely treuely I seye to zou. not moyses ȝaue to zou verrey breed fro heuene: but my sadir ȝyueþ to zou verrey breed fro heuene/ soþely it is verrey breed þat cometh doune fro heuene. & ȝyueþ lijf to þe worlde/ þerfore þei seyden/ lorde euermore ȝyue to vs þis breed/ soþely Jh̄c seyde to hem/ I am breed of lijf/ he þat cometh to me: schal not hungre/ & he þat bileueþ in me: schal neuer þirste/ but I seye to zou. for & zee haue seen me: and zee bileueden not/ al þing þat þe sadir ȝyueþ to me: schal come to me/ & I schal not caste oute hym þat cometh to me/ for I came doune fro heuene. not þat I do my wille: but þe wille of hym þat sente me/ forsoþe þis is wille of hym þat sente me þe sadir: þat alle þing þat þe sadir ȝaue to me. I leese nouzt of it but azen reyse it in þe laste dage/ soþely þis þe wille of my sadir þat sente me. þat eche man þat seeth þe sone & bileueþ into hym: haue euerlastynge lijf: & I schal azen reyse hym: in þe laste day/ þerfore ietwis grucchiden of hym: for he had seyde. I am breed þat camen doune from heuene. & þei seyden/ wher þis is not. Jh̄c þe sone of Ioseph: whos sadir & modir we haue knowen? þerfore how seiþ he þis. for I came doune from heuene/ þerfore Jh̄c answeride & seyde to hem/ nyl zee grucche togedir/ no man may come to me: no but þe sadir þat sente me schal dratwe hym/ and I schal azen reyse hym in þe laste dage/ it is writen in prophetis.

¶

Joan

& alle men schulen be able for to be tauzte of god/ sche man
hat hab herde of þe fadir & lernyde/ comen to me/ not for
any man sise þe fadir · no but þis þat is of god/ þis sise
þe fadir/ toþely toþely I sepe to zou · be þat bileuen in me/
hab euerlastyng e lif/ I am breed of lif/ zoure faderis eten
manna in deserte/ and ben deade/ þis is breed comyng doune
from heuene · þat zif any man schal ete þerof/ he dieþ not/ I
am quyeke breed þat came doune fro heuene/ zif any man
schal ete of þis breed/ he schal lyue wipouten ende/ & þe breed
þat I schal ȝyue/ is my flesche/ for lif of þe worlde/ þerfore
þe ietwis chidden togeder seyinge/ how may þe þis ȝyue to us
his flesche for to ete/ þerfore Ihc seih to hem/ treuely treuely
I sepe to zou · no but zee schulen ete þe flesche of mannes
sone · & drynke his blood/ zee schulen not haue lif in zou/ he
þat etih my flesche & drynkih my blood/ hab euerlastyng
lyfe/ & I schal azen reyle hym in þe laste day/ forsoþe my
flesche is verreyly mete/ & my blood is verreyly drynke/ he
þat etih my flesche & drynkih my blood/ dwellih in me & I in
hym/ as my fadir lyuyng hab sente me/ & I lyue for þe fadir/
and he þat etih me/ & he schal lyue for me/ þis is breede þat
came doune fro heuene/ not as zoure faderis eten manna &
ben deade/ he þat etih þis breed · schal lyue wipouten ende/
he seyde þes þingis in þe sinagoge/ techyng in capharnaum/
þerfore mange of his disciplis heryng/ seyden/ þis worde is
harde & who may here hym/ toþely Ihc wityng at hym self ·
for his disciplis grucchiden of þis þing/ seyde to hem/ þis þing
sclaunderih zou/ þerfore zif zee schulen se mannes sone sey-
zing bp where he was bifore/ it is þe spirit þat quykeneþ · þe
flesche profiteþ no þing/ þe wordis þat I haue spoken to zou/
ben spirit & lif/ but þere ben summe of zou þat bileuen not/
toþely Ihc wiste at þe bigynnyng · whiche weren bileuyng/ &
who was to bitraye hym/ and he seyde/ þerfore I sepe to
zou · þat no man may come to me/ no but it were zouen to
hym of my fadir/ fro þis tyme mange of his disciplis wenten
abak/

Joon

abak. and nowe wenten not wiþ hym/ þerfore Jh̄c seide to þe
twelue/ wher & zee wolen go aweye/ þerfore Symon petre
answeride to hym/ lorde to whom schulen we gon/ þou hast
wordis of euerlastynghe lijf/ and we hane bileuede & knowen/
for þou art crist þe sone of god/ þerfore Jh̄c answeride to hem/
wher I chees not zou twelue. and one of zou is a sende/ for-
soþe he seide of Judas of Symount scarioth/ forsoþe he þis
was to bitraye hym. whanne he was one of þe twelue//

C^m 7^m



Forsoþe astir þes þingis Jh̄c walkide into galilee/
for he wolde not walke into Judee. for Jewis
souzten for to slee hym/ soþely þer was in þe nexte
a feest day of Jewis senophogia. (þat is a feest of
tabernaculis) forsoþe his breþeren seiden to hym/ passe fro
hens & go into Jude. þat & þi disciplis se þe werkis þat þou
doist/ forsoþe no man doþ any þing in hide place (or pryueþ).
& he seekiþ for to be into oppn/ zif þou doist þis þing. schewe
þi self to þe worlde/ forsoþe neþer his breþeren bileueden into
hym/ þerfore Jh̄c seþ to hem/ my tyme came not zit but
zoure tyme is euermore reedy/ þe worlde may not haue
batide/ [] soþely it hatiþ me. for I bere witnessynghe
herof. for þe werkis of it ben euyl/ slepze zee vp at þis feest
day. but I schal not slepze vp at þis feest day. for my tyme is
not zit fulfild/ whanne he had seide þes þingis he dwelte
in galilee/ forsoþe as his breþeren slepzeden vp at þe feest
day. þanne & he slepzedede vp. not oppnly but as in pryueþ/
þerfore þe iewis souzten hym in þe feest day & seiden/ where
is he/ and myche grucchynghe was of hym. in þe cumpanye
of puple/ forsoþe summe seiden for he is gode. forsoþe oþer
seiden naye. but he deceyueþ þe cumpanyes/ neþeles no
man spac oppnly of hym. for dreede of Jewis/ forsoþe nowe
þe feest day medelynghe (or goynghe bitwire). Jh̄c wente vp
into þe temple. & tauzte/ and þe iewis wondriden seyinge/
how can þis (man) lettris. siþen he haþ not lernede/ Jh̄c
answeride

Joon

antweride hem and seyde my doctryne is not myn: but
his þat sente me/ zif any man wole do his wille: he schal
knowe of þe techyng: wher he be of god: or I speke of myself/
he þat spekith of hymself: seekith his owne glorie/ forsoþe þat
seekith þe glorie of hym þat sente hym: þis is soþefast & vn-
rizztwesnelle is not in hym/ wher moyses zawe not a lawe:
and no man of zou doith þe lawe: what seeken zee for to see
me? þe cumpange antweride & seyde/ þou hast a deuyt/ who
seekith for to see þee? Ihc antweride & seyde to hem/ I haue
done one werke: & alle zee wondren/ þerfore moyses zawe to
zou circumcisiōn: not for it is of moyses: but of faderis/ & in
þe saboth zee circumciden a man/ zif a man take circumcisiōn
in þe saboth: þat þe lawe of moyses be not broken: haue zee
indignaciō or wrapþe to me: for I made al þe man hool in
þe saboth? nyl zee deme after þe face but deme zee a rizzful
doom/ þerfore summen of irīm seyden/ wher þis is not whom
þe ietwis seeken for to see/ and lo he spekith openly: & þei seyn
no þing to hym/ wher þe prynces knewen verreþly: for þis is
crist? but we witen þis man of whens he is/ forsoþe whanne
crist schal come: no man woot of whens he is/ þerfore Ihc
criede in þe temple techyng & seyinge/ and zee witen me of
whens I am/ and I came not of my self: but he is trewe þat
sente me: whom zee knowen not/ I woot hym: & zif I schal
seye for I woot hym not: I schal be lijk to zou a liet/ and I
woot hym: for of hym I am: & he sente me/ þerfore þei
souzten for to take hym: and no man sente into hym handis:
for his houre came not zit/ soþely many of þe cumpange bi-
leueden into hym: & seyden/ whanne cñt schal come: wher he
schal do mo tokenes þan þis doith? pharisees herden þe cum-
pange of puple grucchyng of hym þes þingis/ and þe prynces
of pharisees senten mynystris: þat þei schulden take hym/
þerfore ihc seyde to hem/ zit a litil tyme I am wih zou: & I
go þe sadir þat sente me/ zee schulen seeke me & zee schulen
not fynde: & where I am: zee may not come/ þerfor ietwis
seyden

Joan

seyden to hem self/ whidit is he þis to go: for we schulen not
synde hym/ wher he is to go into scaterynge (or distraynge)
of heþen men/ and is to techynge heþen men/ what is þis
worde þe whiche he seyde: zee schulen seeke me & zee schulen
not synde/ & where I am zee may not come// forsoþe in þe
laste day of þe greet feste: Jh̄c stode & criede seyinge/ zif any
man þristiþ: come he to me & drynke he/ he þat bileueþ into
me as þe scripture seiþ: flobis of quykke water schulen flowe of
his wombe/ soþely he seyde þis þing of þe holy gost: whom
men bileuynge into hym: weren to take/ forsoþe þe spirit was
not zit zouen: for ih̄c was not zit glorifiede/ þerfore of þat
cumpange whan þei hadden herde þes wordis of hym þei sey-
den/ þis is verreyly a prophete/ oþer seyden: þis is crist/ for-
soþe summe seyden: wher crist comeþ fro galilee: wher þe
scripture seiþ not þat of þe seed of dauid & of þe castel of beth-
lem wher dauid was crist comeþ/ and so discencon is made
in þe cumpange for hym/ forsoþe summe of hem wolden haue
taken hym: but no man sente to handis vpon hym/ þerfore
þe mynystris camen to þe bischopes & to þe pharisees: and
þei seyden to hem/ whi brouzten zee not hym/ þe mynystris
answeriden/ neuer man spac so: as þis spekith/ þerfore þe
pharisees answeriden to hem/ wher & zee ben deceyuede/
wher any of þe prynces bileueden into hym: or of þe phari-
sees/ but þis cumpange of puple þat knewe not þe lawe: ben
curside/ nychodeme seiþ to hem: he þat came to hym by nyzt:
þat was one of hem/ wher oure lawe demeth a man: no but
fiste it haue herde of hym: and knowe what he doith/ þei an-
sweriden & seyden to hym/ wher & þou art a man of galilee/
seeke þou scriptures & se: for a prophete risith not of galilee/
and þei turneden azen eche into his owne hous//

Forsoþe

Joan

pei houzten for to flee hym// ¶ herfore Ihc walkide not nowte oppnly at pe iewes: but he wente into a region (or cuntre) biſidis deſerte: into a cyte þat is ſeyde eſſraym · and here he dwellide wiþ his diſciplis/ forſoþe þe paſke of Jewes was nerte: and many of þe cuntre ſtepyeden vy to ierlm: and þe day biſore paſk · for to halowe hem ſelf/ herfore þei ſouzten Ihū: and ſpaken to gedir · ſtondyng in þe temple/ what geſſen zee for he cometh not to þe ſeest day/ forſoþe þe biſchopis & phariſees hadden zouen a maundement · þat 3if any man knewe where he is · he ſchewe · þat þei take hym//

Therfore Ihc biſore ſixe dayes of paſke came to be- C^m 12^m
 change where lazarus was deade · whom Ihc re-
 ſide/ forſoþe þei maden to hym a ſoper here: and
 martha mynyſtre to hym/ lazarus forſoþe was
 one of þe men ſittynge at þe mete wiþ hym/ herfore mary toke
 a pounde of oynement precious ſpykenarde · & anoyntide þe
 feet of Ihū wiþ hire heris/ and þe hous is fulſilde of þe ſauour
 of þe oynement/ herfore Judas ſcarioth one of his diſciplis þat
 was to bitrape hym: ſeyde/ why is þis oynement not ſolde for
 þre hundred pens & is zouen to nedye men? forſoþe he ſeyde
 þis þing · not for it parteynede to hym of nedye men: but for
 he was a þeeſ · & he hauynge purſes · bare þo þingis þat weren
 ſente/ herfore Ihū ſeyde/ ſuffre zee hire · þat into þe day of
 my birynge ſche kepe þat/ forſoþe zee ſchulen euermore haue
 pore men wiþ zou: ſohely zee ſchulen not euermore haue me/
 herfore myche cumpanye of iewis knewen þat Ihc was here/
 and þei camen not oppnly for Ihū: but for to ſe lazarus whom
 he reſide fro deade/ ¶ forſoþe þe prynces of priſtis houzten
 for to flee lazarus · for manye of þe iewis for hym wenten
 away & bileueden into Ihū/ forſoþe þe morow a myche cum-
 panye þat came to gedir at þe ſeest day · whanne þei hadden
 herde whanne Ihū cometh to Ierlm · taken braunchis of
 palmes · & camen forþe azens hym & crieden/ oſanna bleſſide
 is

Joon

witen my fadir/ zif zee wisten me: paraventure & zee schul-
den wite my fadir/ Jh̄c spac hes wordis in he treforie: tech-
ynge in he temple/ and no man took hym: for his houre came
not zit// ¶ perfore este Jh̄c seyde to hem/ lo I go & zee schul-
en seeke me: and zee schulen die in zoure synne/ whidit I go:
zee motwone not come/ perfore he ietwis seyden/ wher he schal
see hym self: for he seih whidit I go zee motwone not come/ &
he seyde to hem/ zee ben of bynepe: I am of aboue/ zee ben
of his worlde: I am not of his worlde/ perfore I seyde to zou:
for zee schulen die in zoure synnes/ forsope zif zee schulen not
bileue for I am: zee schulen dye in zoure synnes/ forsope hei
seyden to hym/ who art hou/ Jh̄c seyde to hem/ he bygynnyng
(or he firste of alle hing) · he whiche I speke to zou/ I haue
many hingis for to speke of to deme of zou: but he pat sente
me is sohesaste/ & I speke in he worlde hes hingis pat I herde
of hym/ and hei knewen not for he seyde his fadir god/ perfore
Jh̄c seih to hem/ whanne zee haue repside mannes soner:
hanne zee schulen knowe for I am/ and of my self I do no
hing: but as my fadir tauzte me · I speke hes hingis/ and he
pat sente me is wiþ me · & leste me not al one: for I do euer-
more ho hingis pat ben plesant to hym// ¶ Hym spekyng
his hingis: manye bileueden into hym/ perfore Jh̄c seyde to
hem he ietwis pat bileueden into hym/ zif zee schulen dwelle
in my worde: verreyly zee schulen be my disciplis/ and zee
schulen knowe he trewpe: and treuþe schal delpuer zou/ per-
fore he Jetwis answerden to hym/ we ben he seed of abra-
ham: and to no man we euer serueden/ how seyst hou · for
zee schulen be fre: Jh̄c answerde to hem treuly treuly I seye
to zou: for eche man pat doih synne: is seruauant of synne/
soheli he seruauant dwelliþ not in he hous into wiþ outen ende/
perfore zif he sone schal delpuer zou: verreyly zee schulen be
free/ I wote for zee ben abrahams sonen · but zee seeken for
to see me · for my worde takih not in zou/ and I speek ho
hingis pat I siþe at my fadir: & zee done ho hingis pat zee
siþen

Joon

lizen at zoure fadir/ hei anſweriden & ſeyden to hym/ abra-
 ham is oure fadir/ Jh̄c ſetp to hem/ zif zee ben he ſones of
 abraham. do zee he werkis of abraham/ ſohely now zee
 ſeeken for to ſlee me . a man þat haue ſpoken to zou he treuþe
 þat I herde of god/ abraham dide not his þing/ zee done he
 werkis of zoure fadir/ and ſo hei ſeyden to hym/ we ben not
 borne of fornicacōn. we haue one fadir god/ þerfore Jh̄c ſeyde
 to hem zif god were zoure fadir. ſohely zee ſchulden loue mee/
 forſoþe I procedide (or came forþ of god. and came/ neþer
 ſohely I came of my ſelf. but he ſente me/ whi knowen zee
 not my ſpeche . for zee motwne not here my word/ zee ben of
 he fadir he deuyl. and zee wolen do he deſires of zoure fadir/
 he was a man ſleer fro he bigynnyng. and in treuþe he ſtood
 not . for treuþe is not in hym/ whanne he ſpekþ leſynge. he
 ſpekþ of his owne þingis . for he is a lier . & fadir of it/ ſohely
 zif I ſeye treuþe. zee bileuen not to me/ who of zou ſchal re-
 proue me of ſynne. zif I ſeye treuþe. whi bileuen zee not to
 me. he þat is of god herþ he wordis of god/ þerfore zee heren
 not. for zee ben not of god/ þerfore he iewis anſweriden &
 ſeyden/ wher we ſeyn not wel . for þou art a ſamaritan . &
 haſt a deuyl. Jh̄c anſweride & ſeyde/ I haue not a deuyl . but
 I honoure my fadir . & zee haue vnhonouride me/ forſoþe I
 ſeek not my glorie. þer is þat ſeekþ & demeh/ treuely treuely
 I ſeye to zou . zif any man ſchal kepe my worde. he ſchal not
 ſe deþ into wiþ ouden ende/ þerfore he iewis ſeyden/ now we
 haue known . for þou haſt a deuyl/ abraham is deade & he
 prophetis . & þou ſeiſt zif any ſchal kepe þi worde . he ſchal not
 taſte deþ into wiþ ouden ende/ wher þou art more þan oure
 fadir abraham þat is deade . & he prophetis ben deade/ whom
 makift þou þi ſelf. Jh̄c anſweride/ zif I gloriſie my ſelf. my
 glorie is nouzte/ my fadir is þat gloriſieþ me . whom zee ſeyn
 for he is zoure god . & zee haue not known hym/ forſoþe I
 haue known hym/ & zif I ſeye for I woot hym not. I ſchal
 be a lier lijk to zou/ but I woot hym. and I kepe his worde/
abraham



Orsope bifore þe feest day of pass. · Jh̄c witynge for
his houre comē · þat he passe of his worlde to þe
sadir · whan he had louede his þat weren in þe
worlde · into þe ende he louede hem/ and þe soper
made whanne þe deupl had sente nowē into þe herte of Judas ·
þat Judas of symount scarioth schulde bittape hym/ he wi-
tynge for þe sadir zaue alle þingis to hym into his handis · &
þat he wente oute fro god · and goþ to god · risiþ fro þe soper
& puttīþ his cloyes/ & whanne he had taken a lynnē cloop ·
he bifore girde hym/ aftirwarde he sente water into a basyn ·
and bigan for to wasche his disciplis feet · & to wiþ wiþ lyn-
nē clope · wiþ whiche he was bifore girde/ þerfore he came
to Symount petre · & petre seiþ to hym/ lorde what þou wasch-
ist to me þe feet? Jh̄c answeride & seyde to hym/ what þingis
I do þou woost not nowē · forsoþe þou schalt wite aftirwarde/
petre seiþ to hym/ þou schalt not wasche to me þe feet · into
wiþ outen ende/ Jh̄c answeride to hym/ zif I schal not wasche
þee · þou schalt not haue parte wiþ me/ Symount petre seiþ
to hym/ lorde not onely my feet · but & þe handis & þe heede/
Jh̄c seyde to hym/ he þat is wasche haþ no nede · no but þat
he wasche þe feet · but he is clene al/ and zee ben clene · but
not alle/ for he wiste wel · who schulde bittape hym/ þerfore
he seyde · zee ben not clene alle/ þerfore aftir warde þat he
waschide þe feet of hem · he toke his cloyes/ and whanne he
had restide azen · este he seyde to hem/ zee witen what I haue
done to zou/ zee clepen me mayster & lorde · & zee seyn wel/
forsoþe I am/ þerfore zif I lorde & mayster haue waschen
zoure feet · & zee schulen wasche anoper þe tohers feet/ for I
haue zouen ensauple to zou · þat as I haue done to zou · so
& zee do/ ¶ Trewely trewely I seye to zou · þe seruauñt is
not more þan his lorde/ neþer apostle is more · þan he þat
sente hym/ zif zee witen þes þingis · zee schulen be bleside ·
zif zee schulen do hem/ I seye not of zou alle/ I wote þe whiche
I haue

Boon

his man is not of god: for he kepith not þe saboth/ oþer men
seyden/ how may a man synner do þes signes (or myracles)?
and dyspulsion was amonge hem/ þerfore þei seyn estesone to
þe blynde man/ what seyst þou of hym þat openyde þin yzen?
sophely he seyde: for he is a prophete/ þerfore iewis bileueden
not of him for he was blynde & had seen: til þei clepiden his
sadir & modir þat had seen/ and þei ariden hem: seinge/ þis
is zoure sone: whom zee seyn for he is borne blynde: how þer-
fore seest he now? his sadir & modir answereden to hem we
witen for þis is oure sone: & he is borne blynde/ sophely how
he seest now we witen not: or who openyde his yzen we witen
neuer/ are zee hym/ he haþ age: speke he of hym self/ his sadir
& modir seyden þes þingis: for þei dredde þe iewes/ forsoþe
nowe þe iewes hadden conspirit: þat zif any man knowelech-
ide hym crist: he schulde be done oute of þe synagoge/ þerfore
his sadir & modir seyden/ for he haþ age: are zee hym/ þerfore
estesone þei clepiden þe man þat was blynde: and seyden to
hym/ zye þou glorie to god/ we witen for þis man is a syn-
ner/ þerfore he seyde/ zif he is a synner I woot nere/ one þing
I woot: for whanne I was blynde nowe I se/ þerfore þei
seyden to hym/ what didest thou to þee: howe openyde he þin
yzen? he answeride to hem/ I seyde to þou now: & zee herden:
what wolen zee estesone? wher & zee wolen be made his dis-
ciple? þerfore þei cursiden hym & seyden/ be þou his disciple:
we ben þe discipulis of moyses/ we witen for god spak to moy-
ses: forsoþe we witen not þis of whens he is/ þe ilke man
answeride & seyde to hem/ forsoþe in þis þing is wondreful
þat zee witen not of whens he is: & he haþ openyde myn
yzen/ sophely we witen: for god hereþ not synners/ but zif any
man is worschipper of god & doith his wille: hym he herith/ fro
þe worlde it is not herde þat any man openith þe yzen of
blynde borne men/ no but þis were of god: he myzt not do
any þing/ þei answereden & seyden to hym/ þou art al borne
in synnes: & þou techist vs? and þei castiden hym oute/ Jhesu
herde

Doon

(pat is my lijf:) for hee/ *Ih̄c* antweride/ hou schalt putte hi soule (pat is hi lijf) for me/ treuly treuly *I* seye to hee · he cocke schal not crowe til hou schalt denye me pries/ & he seip to his disciplis//

C^m 14^m



Be not zoure herte distourblide: ne drede it/ zee bileuen into god: & bileue zee into me/ in þe hous of my fadir: ben many dwellyngis/ zif any lesse: *I* schulde haue seyd to zou · for *I* go for to make reddy to zou a place/ & zif *I* schal go aweye & schal make reddy to zou aplace: erstefone *I* come · & schal take zou to my self/ þat where *I* am: & zee be/ and whidir *I* go zee witen: & zee wite þe weye/ thomas seip to hym/ lorde we witen not whidir þou goest/ and how motwe we wite þe weye/ *Ih̄c* seip to hym/ *I* am weye treuþe & lijf/ no man cometh to þe fadir: no but by me/ zif zee hadden knowe me: soþely zee hadden knowen & my fadir/ & astirwarde zee schulen knowe hym: and zee haue seen hym/ philip seip to hym/ lorde schewe to vs þe fadir: and it sufficeth to vs/ *Ih̄c* seip to hym/ so myche tyme *I* am wip zou · & haue zee not knowen me/ philip he þat seep me · seep & þe fadir/ how seyste þou schewe to vs þe fadir/ bileuest þou not · for *I* in þe fadir & þe fadir is in me/ *I* speke not of myself: þe wordis þat *I* speke to zou/ soþely þe fadir dwellynge in me: he doþ þe werkis/ bileue zee not for *I* in þe fadir: & þe fadir is in me/ ellis bileue zee for þe ilke werkis/ treuly treuly *I* seye to zou · he þat bileueþ into me: and he schal do þe werkis þat *I* do/ & he schal do more werkis þan þes · for *I* go to þe fadir/ and what euer þing zee schulen are þe fadir in my name: *I* schal do þis þing · þat þe fadir be glorified in þe sone/ zif zee schulen are any þing in my name: *I* schal do þis þing · þat þe fadir be glorified in þe sone/ zif zee schulen are any þing in my name: *I* schal do it/ zif zee louen me: kepe zee my comaundementis/ & *I* schal prepe þe fadir: and he schal gife to zou anoper confortoure · þat he dwelle wip

Joon

wiſh you into wiſh outen ende · þe ſpirit of treuþe/ whiche
 (ſpirit) þe worlde may not take: for it ſeeþ not hym neþer
 woot hym/ forſoþe zee ſchulen knowe hym: for he ſchal dwelle
 at you · & he ſchal be in you/ I ſchal not leeue you ſadirles: I
 ſchal come to you/ zit a litil & þe worlde ſeeþ not me now/
 forſoþe zee ſchulen ſe me: for I lyue: and zee ſchulen lyue/ in
 þat day zee ſchulen knowe: for I am in my ſadir: & zee in me ·
 & I in you/ he þat haþ my comaundementis & kepith hem: he
 it is þat loueþ me/ forſoþe he þat loueþ me ſchal be louede of
 my ſadir/ & I ſchal loue hym: & I ſchal ſchewe to hym my ſelf/
 Judas ſeiþ to hym · not he of ſcarioth/ lorde what is done: for
 þou art to ſchewe to vs þi ſelf · & not to þe worlde/ Jh̄c an-
 ſweride & ſeyde to hym/ zif any man loueþ me: he ſchal kepe
 my worde/ and my ſadir ſchal loue hym · & we ſchulen come
 to hym · & we ſchulen make dwellynge at hym/ he þat loueþ
 not me: kepith not my wordis/ and þe worde whiche zee haue
 herde is not myn: but his þat ſente me þe ſaderis/ þes þingis
 I haue ſpoken to you: dwellynge at you/ forſoþe þe holy goſt
 comfourtoure whom þe ſadir ſchal ſende in my name: he ſchal
 teche you al þingis/ and ſchal ſchewe to you all þingis: what
 euer I ſchal ſey to you/ pees I leeue to you: my pees I zþue
 to you/ not as þe worlde zþueþ: I zþue to you: he not zoure
 herte diſtourblide: ne drede it/ zee haue herde for I ſeyde to
 you: I go & come to you: zif zee loueden me: forſoþe zee ſchu-
 len ioye · for I go to þe ſadir · for þe ſadir is more þan I/ and
 now I haue ſeyde to you biſore it be done: þat whanne it
 ſchal be done: zee bileue/ now I ſchal not ſpeke many þingis
 to you/ forſoþe þe prynce of þis worlde cometh: and he haþ not
 in me any þing/ but þat þe worlde knowe: for I loue þe ſadir/
 and as þe ſadir zaue to me comaundement: to I do/ riſe zee:
 go we þens//



Am a verrey vyne: and my fadir is an erbe tilier/
 eche spon (or braunche) not berynge fruyte in me:
 he schal do it atweye/ & eche þat berih fruyte: he
 schal purge it • þat it more bere fruyte/ nowe zee
 ben clene: for þe worde þat I haue spoken to zou/ dwelle
 zee in me: & I in zou/ as a sioune (or braunche) may not make
 fruyte of it self: no but it schal dwelle in þe vyne tree: so
 neþer zee no but zif zee schulen dwelle in me/ I am a vyn-
 tree: zee þe siouns (or braunchis)/ who þat dwellih in me &
 I in hym: his berih myche fruyte/ for wiþ outen me: zee
 mounne no þing do/ zif any man schal not dwelle in me: so he
 schal be sente oute as a scioune • & schal ware drie/ and þei
 schulen gedit hym • & þei schulen sende hym into þe fire • & he
 brenneh/ zif zee schulen dwelle in me • & my wordis dwelle in
 zou: what euer þing zee schulen wille • zee schulen are • & it
 schal be done to zou/ in þis þing my fadir is clarifiede: þat zee
 brynge moste fruyte • & zee be made my disciplis/ as my fadir
 louede me: & I louede zou/ dwelle zee in my loue/ zif zee schu-
 len kepe my maundementis: zee schulen dwelle in my loue •
 as I haue kepte þe maundementis of my fadir/ and I dwelle
 in his loue/ þes þingis I spac to zou þat my ioye be in zou:
 and zoure ioye be fulfild// ¶ þis is þe comaundement • þat
 zee loue togedir as I louede zou/ no man hap more loue þan
 þis: þat any putte his soule for his frendis/ zee ben my frendis:
 zif zee schulen do þes þingis þat I comaunde zou/ nowe I
 schal not seye zou seruauntis: for þe seruaunt woot not what
 his lorde schal do/ forsoþe I haue seyde zou frendis: for alle
 þingis what euer I herde of my fadir: I haue made knowen
 to zou/ zee haue not chosen me/ but I chees zou • & putte zou
 þat zee go & brynge fruyte: and zoure fruyte dwelle/ þat what
 euer þing zee schulen are þe fadir in my name: he ȝyue to
 zou/ þes þingis I comaunde to zou þat zee loue togedir/ zif
 þe worlde hate zou: wite zee for it hadde me in haate firste
 þan

Joon

ih̄: but I go for to reyse hym fro sleep/ perfore his disciplis
 seyden/ lorde zif he slep̄: he schal be saaf/ forsope Ih̄c had
 seyde of his deþ/ but hei gessiden þat he seyde of slepyng of
 sleep/ þanne perfore Ih̄c seyde oppnly/ lazarus is deade: and
 I enioye for zou þat zee bileue for I was not here/ but go we
 to hym/ perfore thomas þat is seyde didymus: seyde to euen
 disciplis/ and go we: þat we die wiþ hym/ and so Ih̄c came · &
 sonde hym haupnge nowē soute dages in þe graue/ sopely be-
 change was bisidis irīm as siftenē furlonges/ forsope many of
 Ietwis camen to mary & marthe · for to coumforte hem of
 here broþer/ perfore as martha herde for Ih̄u came: sche ren-
 nep to hym/ mary forsope sette at home/ perfore martha seyde
 to Ih̄u/ lorde zif þou haddist ben here: my broþer had not ben
 deade/ but & nowē I woot · þat whateuer þingis þou schalt
 are of god: god schal ȝpue to þee/ Ih̄c seih to hire/ þi broþer
 schal rise azen/ martha seih to hym/ I woot for he schal rise
 azen in þe azen r̄syng in þe laste day/ Ih̄c seih to hire/ I am
 azen r̄syng & lijf/ he þat bileueþ into me: zhe zif he schal
 be deade: schal lyue/ and eche þat lyueþ & bileueþ into me:
 schal not die into wiþ outen ende/ bileuest þou þis þing? sche
 seih to hym/ forsope (or zhe) lorde/ I haue bileuede for þou
 art crist · þe sone of qūcke · [] þat haste comen into þis
 worlde/ and whanne sche had seyde þis þing: sche wente & cle-
 pide mary hire suster in silence or (stillenēsse) seyinge/ þe mayf-
 ter comē & clepiþ þee/ sche as sche herde roos anone: and
 came to hym/ sopely Ih̄c came not zit into þe castel: but he
 was zit in þat place · where martha had comen azenes hym/
 perfore he ietwis þat weren wiþ hire in þe hous & comfōrtiden
 hire · whanne hei sizen mary · for soone sche roos & wente
 oute: sieden hire seyinge/ for sche goiþ to þe graue: for to
 wepe here/ forsope mary whanne sche hadde seyn where Ih̄c
 was: seinge hym selde to his feet · & seyde to hym/ lorde zif
 þou haddist ben: my broþer had not ben deade/ perfore as Ih̄c
 siȝe hire wepyng & þe ietwis þat weren wiþ hire wepyng: he
made

Joon

come: he schal reprove he worlde of synne & of ríztwefnesse &
 of doom/ forsope of synne for zee haue not bileuede into me/
 fopely of ríztwefnesse: for I go to he fadir: & now zee schulen
 not se me/ forsope of doom: for he prynce of þis worlde is now
 demyde// ¶ zit I haue many þingis for to feye to zou: but
 zee motwne not here now/ fopely whanne þe ilke spirit of treuþe
 schal come: he schal teche zou al treuþe/ fopely he schal not
 speke of hym self: but what euer þingis he schal here: he schal
 speke/ & he schal telle zou: þes þingis þat ben to come/ he
 schal clarieste me: for of myn he schal take: & schal telle to zou/
 alle þingis what kyn þingis he fadir haþ: ben myne/ þerfore
 I feyde to zou: for of myn he schal take & telle to zou/ ¶ A
 litil & now zee schulen not se me: & esteone a litil: & zee
 schulen se me: for I go to he fadir/ þerfore somme of his dis-
 cipulis feyden to gedir/ what is þis þing þat he seþ to vs: a
 litil & zee schulen not se me: for I go to he fadir/ þerfore þei
 feyden what is þis þat he seþ to vs a litil/ we witen not what
 he spekiþ/ forsope I þē knewe for þei wolden are: and he feyde
 to hem/ of þis þing zee seeken amonge zou: for I feyde/ a litil
 & zee schulen not se me: & esteone a litil & zee schulen se me/
 treuely treuely I feye to zou: for zee schulen mourne & wepe:
 forsope þe worlde schal enioye/ for zee schulen be sorowful:
 but zoure sorowe (or heupnesse): schal turne into ioye/ fopely
 a womman whanne sche bereþ childer: haþ sorowe for hire
 houre comen/ forsope whanne sche haþ borne a sone: now
 sche þenkiþ not of þe pressure (or peyne) for ioye: for a man
 is borne into þe worlde/ & þerfore zee haue now sorowe/
 fopely esteone I schal se zou: and zoure herte schal enioye/
 and no man schal take fro zou zoure ioye/ & in þat day zee
 schulen not are me any þing/ treuely treuely I feye to zou: zit zee
 schulen are þe fadir any þing in my name: he schal ȝue it to
 zou/ til now zee ariden not any þing in my name/ are zee:
 and zee schulen take þat zoure ioye be ful/ I haue spoken to
 zou þes þingis in prouerbis (or dirke saumples)/ þe houre
 comen.

Joon

comeþ · whanne nowe I schal not speke to zou in prouerbis/ but oppnly of my fadir I schal telle to zou/ in þat day zee schul are in my name/ & nowe I sepe to zou · for I schal prepe þe fadir of zou/ forsoþe he þe fadir loueh zou/ for zee haue louede me · & haue bileuede for I wente oute fro god/ I wente oute fro þe fadir/ and I came into þe worlde/ estesone I leue þe worlde/ & I go to þe fadir/ his disciplis seyden/ lo nowe þou spekest oppnly/ and þou seist no prouerbe/ nowe we witen for þou wiste alle þingis/ & it is no nede to þee · þat any man are þee/ in þis þing we bileuen/ for þou wentist oute fro god/ Ihc answeride to hem/ now zee bileuen/ lo þe houre comeþ · & nowe it comeþ/ þat zee be disparplide (or scateride) · eche into his owne þingis/ and leue me al one/ and I am not al one/ for þe fadir is wip me/ þes þingis I haue spoken to zou/ þat zee haue pees in me/ in þe worlde zee schulen haue pressynge (or ouerleynghe)/ but triste zee I haue ouercomen þe worlde//



Thes þingis Ihc spac · & þe yzen lifte vp into heuene/ he seyde/ fadir þe houre comeþ · clarifie þi sone · þat þi sone clarifie þee/ as þou hast zouen to hym power of eche flesche (or man) þat alle þing þat þou hast zouen to hym/ he gyue to hem euerlastynge lif/ forsoþe þis is euerlastynge lif/ þat þei knowe þee al one verrey god · & whom þou sentist Ihū crist/ I haue clarifiede þee on erþe/ I haue endide þe werke þat þou hast zouen to me þat I do/ and nowe fadir clarifie þou me at þi telf · wip clerenesse þat I had at þee/ bifore þe worlde was made/ I haue schewide þi name to þe men whom þou hast zouen to me of þe worlde/ þei weren þin · & þou hast zouen hem to me/ & þei haue kepte þi worde/ and nowe þei haue knowen · for alle þingis þat þou hast zouen to me/ ben of þee/ for þe wordis þat þou hast zouen to me/ I zawe to hem/ & þei haue taken & haue knowen verreyly/ for I wente oute fro þee · & þei bileueden · for þou sentist me/ I prepe for hem · not for þe worlde/ but for hem þat þou

C^m 17^m

Joon

hou hast zouen to me/ for hei ben pin & hi þingis ben myne
and I am clarifiede in hem/ and now I am not in þe worlde
& þes ben in þe worlde & I come to þee/ holy fadir kepe hen
in þi name/ whom þou zauest to me/ þat þei ben one as & we
whanne I was wif hem/ I kepte hem in þi name/ whom þou
zauest to me I kepte/ & no man of hem perischide/ no but þe
sone of perdicōn (or dampnacōn) / þat þe scripture be fulfild/
forsoþe now I come to þee/ & þes þingis I speek in þe worlde/
þat þei haue my ioye fulfild in hem self/ I zawe to hem þi
worde/ & þe worlde had hem in hate/ for þei ben not of þe
worlde/ as I am not of þe worlde/ I preye not þat þou take
hem aweye of þe worlde/ but þat þou kepe hem fro euyl/ þei
ben not of þe worlde/ as I am not of þe worlde/ halowe þou hem
in treuþe/ þi worde is treuþe/ as þou sentist me into þe worlde/
& I sente hem into þe worlde/ & I halowe myself for hem/ þat
& þei ben halowide in treuþe/ soþely I preye not onely for hem/
but & for hem þat ben to bileue into me/ bi þe worde of hem/
þat alle ben one/ as þou fadir in me/ & I in þee/ þat & þei in
vs ben one/ þat þe worlde bileue for þou hast sente me/ and
I haue zouen to hem þe clerenesse þat þou hast zouen to me/
þat þei ben one/ as we ben one/ I in hem & þou in me/ þat
þei ben endide into one/ & þat þe worlde knowe þat þou sent-
ist me & hast louede hem/ as & þou hast louede me/ fadir I wole
þat & þei whom þou zauest to me/ be wif me where I am/ þat
þei se my clerenesse whiche þou hast zouen to me/ for þou loued-
ist me bifore þe makynge of þe worlde/ fadir Iust (or ryzful) /
þe worlde knewe þee not/ forsoþe I knewe þee/ & þes knewen
for þou sentist me/ and I haue made þi name knowen to hem/
& schal make knowen/ þat þe loue by whiche þou hast louede
me/ be in hem/ & I in hem//

Whanne

Joon

signyfyinge by what deþ he was to die/ þe cumpanye answer-
 ide to hym/ we haue herde of þe lawe/ for crist dwelliþ into
 wiþ outen ende/ how seiþ þou it bihoueþ mannes sone for to
 be aretide/ who is þis mannes sone/ þerfore Jh̄c seiþ to hem/
 zit a litil lizt is in zou/ walke zee þe while zee haue lizt/ þat
 dirkenessis cacche zou not/ and he wandriþ in dirkenessis/
 woot nere whidir he goiþ/ þe while zee haue lizte/ bileue zee
 into lizt / þat zee be þe sones of lizte/ Jh̄c spac þes þingis/ and
 wente & hidde hym fro hem/ ¶ Soþely whanne he hadde done
 so mange signes bifore hem/ þei bileueden not in hym/ þat
 þe worde of ysaiæ þe prophete schulde be fufilde / whiche he
 seyde/ lorde who bileuede to oure herynge / & to whom is þe
 arme of god schewide/ þerfore þei myzten not bileue / for este-
 sone ysaiæ seyde/ he haþ blyndide here yzen / & he haþ endur-
 ide (or made harde) þe herte of hem / þat þei se not wiþ yzen
 & vnderstande wiþ herte / & þat þei be conuertide (or al turn-
 yde) / & I hele hem/ ysaiæ seyde þes þingis / whanne he siþe þe
 glorie of hym / & spac of hym/ neþeles & of þe prynces ma-
 nge bileueden into hym/ but for þe pharisees þei knowele-
 chiden not / þat þei schulden not be caste oute of þe synagoge/
 forsoþe þei loueden þe glorie of men/ more þan þe glorie of
 god/ forsoþe Jh̄c criede & seyde / he þat bileueþ into me / bile-
 ueth not into me/ but into hym þat sente me/ he þat seþ me/
 seþ hym þat sente me/ I lizte came into þe worlde / þat eche
 man þat bileueþ into me / dwelle not in dirkenesses/ and any
 man schal here my wordis & schal not kepe / I deme hym not/
 forsoþe I came not þat I deme þe worlde/ but þat I make þe
 worlde saaf/ he þat dispisiþ me & takiþ not my wordis/ haþ
 hym þat schal iuge hym/ þe worde þat I haue spoken/ þat
 schal deme hym in þe laste dage/ for I haue not spoken of my
 self / but þe fadir þat sente me / he zæue to me a maundement /
 what I schal seye & what I schal speek/ and I woot for his
 maundement/ is euerlastynge liif/ þerfore þo þingis þat I
 speek / as þe fadir seyde to me/ so I speek//

Forsoþe



Forsope bifore þe feest day of pass · Jhc witynge for
his houre comen · þat he passe of his worlde to þe
fadir · whan he had louede his þat weren in þe
worlde · into þe ende he louede hem/ and he soper
made whanne þe deuyl had sente now into þe herte of Judas ·
þat Judas of symount scarioth schulde bitraye hym/ he wi-
tynge for þe fadir zaue alle þingis to hym into his handis · &
þat he wente oute fro god · and goþ to god/ risþ fro þe soper
& puttþ his cloþes/ & whanne he had taken a linnen cloþ/·
he bifore girde hym/ astirwarde he sente water into a basyn/·
and bigan for to wasche his disciplis feet · & to wip wip lyn-
nen cloþe · wip whiche he was bifore girde/ þerfore he came
to Symount petre · & petre seip to hym/ lorde what þou wasch-
ist to me þe feet · Jhc answeride & seyde to hym/ what þingis
I do þou woost not now/ forsope þou schalt wite astirwarde/
petre seip to hym/ þou schalt not wasche to me þe feet/ into
wip outen ende/ Jhc answeride to hym/ zif I schal not wasche
þee/ þou schalt not haue parte wip me/ Symount petre seip
to hym/ lorde not onely my feet/ but & þe handis & þe heede/
Jhc seyde to hym/ he þat is wasche haþ no nede/ no but þat
he wasche þe feet · but he is clene al/ and zee ben clene/ but
not alle/ for he wiste wel · who schulde bitraye hym/ þerfore
he seyde/ zee ben not clene alle/ þerfore astir warde þat he
waschide þe feet of hem/ he toke his cloþes/ and whanne he
had restide azen/ este he seyde to hem/ zee witen what I haue
done to zou/ zee clepen me mayster & lorde/ & zee seyn wel/
forsope I am/ þerfore zif I lorde & mayster haue waschen
zoure feet/ & zee schulen wasche anoper þe toþers feet/ for I
haue zouen ensauple to zou · þat as I haue done to zou/ so
& zee do/ ¶ Crewely trewely I seye to zou/ þe seruaunt is
not more þan his lorde/ neþer apostle is more/ þan he þat
sente hym/ zif zee witen þes þingis/ zee schulen be bleside ·
zif zee schulen do hem/ I seye not of zou alle/ I wote þe whiche
I haue

Joon

me/ what hast thou done? Jh̄c answeride/ my kyngdom is not of his worlde/ zif my kyngdom were of his worlde: soþely my mynystris schulden stryue · þat I schulde not be bitaken to þe ietwis/ nowē forsoþe my kyngdom is not of hens (or of his place/) and so pilate seyde to hym/ þerfore þou art kyng? Jh̄c answeride/ þou seist for I am a kyng/ I in his þing am borne · & to þis I came into þe worlde: þat I here witnessynge to treuþe/ eche man þat is of treuþe: heriþ my voyce/ pilate seiþ to hym/ what is treuþe/ and whanne he had seyde þis þing: estefone he wente oute to þe ietwis: & seyde to hem/ I fynde no cause azenes hym/ forsoþe it is a custom to zou · þat I leue (or delyuer) one to zou in pass/ þerfore wole zee I schal dismaynte to zou þe kyng of ietwes? þerfore þei crieden estefone alle seyinge/ not þis: but barrabas/ forsoþe barrabas was a þeeft//



þerfore pilate took Jhū & scourgide/ & knyztis foldyng a crowne of þornes: puttiden to his heede/ & dyden aboute hym a cloþe of purpur: and camen to hym & seyden to hym[]

C^m 19^m

buffetis/ estefone pilate wente oute: and seyde to hem/ lo I leede hym to zou wiþ oute forþe · þat zee knowe: for I fynde no cause in hym/ þerfore Jh̄c wente oute berynge a crowne of þornes: and a cloþe of purpur/ & he seiþ to hem/ lo þe man/ þerfore whanne þe bischopis & mynystris hadden seen hym þei crieden seyinge crucifie crucifie hym/ pilate seiþ to hem/ take zee hym: and crucifie zee/ soþely I fynde no cause in hym/ þe ietwis answeriden to hym/ we haue a lawe · & astir þe lawe he schal die: for he made hym goddis sone/ þerfore whanne pilate had herde þis worde: he dredde more/ & he wente into þe moot halle: estefone he seyde to Jhū/ of whens art þou? and Jh̄c zawe not answeere to hym/ and pilate seiþ to hym/ spekist þou not to me? wost þou not for I haue power for to crucifie þee: and I haue power for to delyuer þee? Jh̄c answeride/

Ⓔ Ⓔ

þou

Joon

pou schuldift not haue any power azenes me: no but it were
 zouen to hee from aboue/ herfore he þat bittapede me to hee:
 haþ þe more synne/ herof (or fro þens): pilate souzte for to
 delouer hym/ forsoþe þe ietwis crieden seyinge/ zif þou leuest
 hym þus þou art not frende of cesar/ for eche man þat makith
 hymself kyng: azen seiþ cesar/ herfore pilate whan he had
 herde þes wordis: ledde Ihus forþ · & satte for domesman · in
 a place þat is licostratos · in ebreu forsoþe galgatha · in eng-
 lische place of caluarie/ forsoþe it was þe euentide of paske ·
 as þe sirte houre (or haly day)/ and he seiþ to þe ietwis/ lo
 zoure kyng/ forsoþe þei crieden seyinge/ do awey do awey: cru-
 cifye hym/ pilate seiþ to hem/ schal I crucifie zoure kyng/ þe
 bischopis antweriden/ we haue not a kyng: no but cesar/ her-
 fore þanne pilate bitoke hym to hem: þat he schulde be cru-
 cifiede/ forsoþe þei token Ihus & ledden oute/ & he berynge
 to hym self a crosse · wente oute into þat place þat is seyde of
 caluarie · in ebreu galgatha · where þei crucifieden hym/ and
 oþer two wiþ hym · on his side & on þat side: herfore Ihesus
 mydle/ forsoþe & pilate wrote a title: & putte on þe crosse/
 soþely it was writen/ Ihus nazareth kyng of Jewes/ herfore
 many of þe Jewis redded his title: for þe place where Ihus is
 crucifiede was nyȝ þe cytee/ & it was writen in ebreu greek &
 latyn/ herfore þe bischopis of Jewes seyden to pilate/ nyl þou
 write kyng of Jewes: but for he seyde I am kyng of ietwes/
 pilate antweride/ þat þat I haue writen · I haue writen/ her-
 fore þe knyztis whanne þei hadden crucifiede hym: token hys
 cloþes & maden four parties · to eche knyzt a parte/ and a
 coot/ forsoþe þe coote was wiþouten seem: and aboue wouen
 by al/ herfore þei seyden to gedir/ kitte we not it: but laȝe we
 lotte whos it is/ þat þe scripture be fulfild: seyinge þei part-
 iden my cloþes to hem: & into my clooth þei senten lotte/ and
 soþely knyztis diden þes þingis/ ¶ Forsoþe bifidis þe crosse of
 Ihus stoden his modir · & þe suster of his modir · mary cleophe &
 mary maudeleyn/ herfore whanne Ihesus hadde seen þe modir ·
 & þe

Joan

wiþ you into wiþ outen ende • þe spirit of treuþe/ whiche
(spirit) þe worlde may not take: for it seþ not hym neþer
woot hym/ forsoþe zee schulen knowe hym: for þe schal dwelle
at you • & he schal be in you/ I schal not leue you sadirles: I
schal come to you/ zit a litil & þe worlde seþ not me now/
forsoþe zee schulen se me: for I lyue: and zee schulen lyue/ in
þat day zee schulen knowe: for I am in my fadir: & zee in me •
& I in you/ he þat haþ my comaundementis & kepith hem: he
it is þat loueþ me/ forsoþe he þat loueþ me schal be louede of
my fadir/ & I schal loue hym: & I schal schewe to hym my self/
Judas seiþ to hym • not þe of scarioth/ lorde what is done: for
þou art to schewe to vs þi self • & not to þe worlde/ Jh̄c an-
sweride & seyde to hym/ zit any man loueþ me: he schal kepe
my worde/ and my fadir schal loue hym • & we schulen come
to hym • & we schulen make dwellynge at hym/ he þat loueþ
not me: kepith not my wordis/ and þe worde whiche zee haue
herde is not myn: but his þat sente me þe faderis/ þes þingis
I haue spoken to you: dwellynge at you/ forsoþe þe holy gost
comfortoure whom þe fadir schal sende in my name: he schal
teche you al þingis/ and schal schewe to you all þingis: what
euer I schal seye to you/ pees I leue to you: my pees I zyeue
to you/ not as þe worlde zyeueþ: I zyeue to you: be not youre
berte distourblide: ne drede it/ zee haue herde for I seyde to
you: I go & come to you: zit zee loueden me: forsoþe zee schu-
len ioye • for I go to þe fadir • for þe fadir is more þan I/ and
nowe I haue seyde to you bifore it be done: þat whanne it
schal be done: zee bileue/ now I schal not speke many þingis
to you/ forsoþe þe prynce of þis worlde comeþ: and he haþ not
in me any þing/ but þat þe worlde knowe: for I loue þe fadir/
and as þe fadir zæue to me comaundement: so I do/ rise zee:
go we þens//



Am a verrey vyne: and my fadir is an erbe tilier/
 eche spon (or braunche) not berynge fruyte in me:
 he schal do it aweye/ & eche pat berih fruyte: he
 schal purge it • pat it more bere fruyte/ nowe zee
 ben clene: for he worde pat I haue spoken to zou/ dwelle
 zee in me: & I in zou/ as a sioune (or braunche) may not make
 fruyte of it self: no but it schal dwelle in he vyne tree: so
 neper zee no but zif zee schulen dwelle in me/ I am a vyn-
 tree: zee he siouns (or braunchis)/ who pat dwellih in me &
 I in hym: his berih myche fruyte/ for wiþ outen me: zee
 mounne no þing do/ zif any man schal not dwelle in me: lo he
 schal be sente oute as a scioune • & schal ware drie/ and hei
 schulen gedir hym • & hei schulen sende hym into he fire • & he
 brennep/ zif zee schulen dwelle in me • & my wordis dwelle in
 zou: what euer þing zee schulen wille • zee schulen are • & it
 schal be done to zou/ in þis þing my fadir is clarifiede: pat zee
 brynge moſte fruyte • & zee be made my disciplis/ as my fadir
 louede me: & I louede zou/ dwelle zee in my loue/ zif zee schu-
 len kepe my maundementis: zee schulen dwelle in my loue •
 as I haue kepte he maundementis of my fadir/ and I dwelle
 in his loue/ þes þingis I ſpac to zou pat my ioye be in zou:
 and zoure ioye be fulfild// ¶ þis is he comaundement • pat
 zee loue togedir as I louede zou/ no man haþ more loue þan
 þis: pat any putte his ſoule for his frendis/ zee ben my frendis:
 zif zee schulen do þes þingis pat I comaunde zou/ nowe I
 schal not ſeþe zou ſeruauntis: for he ſeruaunt woot not what
 his lorde schal do/ forſoþe I haue ſeyde zou frendis: for alle
 þingis what euer I herde of my fadir: I haue made knowen
 to zou/ zee haue not choſen me/ but I chees zou • & putte zou
 pat zee go & brynge fruyte: and zoure fruyte dwelle/ pat what
 euer þing zee schulen are he fadir in my name: he ȝyue to
 zou/ þes þingis I comaunde to zou pat zee loue togedir/ zif
 he worlde hate zou: wite zee for it hadde me in haate firſte
 þan

Joon

han zou/ zif zee hadden ben of þe worlde: þe worlde schulde
loue þat þing þat was his/ but for zee ben not of þe worlde.
but I chees zou fro þe worlde: þerfore þe worlde hatif zou.
haue zee mynde of my worde. þe whiche I seide to zou: þe
seruaunt is not more han his lorde/ zif þei haue pursuede me:
& þei schulen pursue zou/ zif þei haue kepte my worde: and
þei schulen kepe zoure/ but þei schulen do to zou alle þes
þingis for my name: for þei witen not hym þat sente me/ zif
I had not comen & hadde not spoken to hem þei schulden not
haue synne/ forsoþe now þei haue not excusacō of here synne/
þe þat hatif me: hatif & my fadir/ zif I hadde not done werkis
in hem. þe whiche none oþer man dide: þei schulden not haue
synne/ forsoþe now & þei haue seen & hatide me: & my fadir/
but þat þe worde be fulfild þat is writen in zoure lawe: for
þei hadden me in hate wiþ outen cause/ forsoþe whanne þe
confortoure schal come. þe whiche I schal sende to zou fro þe
fadir. a spirit of treuþe. þe whiche procedif (or comef forþe)
of þe fadir: he schal bere witnessynge of me/ and zee schulen
bere witnessynge: for zee ben wiþ me fro þe bygynnyng//



Thes þingis I haue spoken to zou: þat zee be not
sclaunderide/ þei schulen make zou wiþ outen
synagogis/ but þe houre comef. þat eche man þat
sleeh zou: deme hym for to ȝyue seruyce to god/ and
þei schulen do to zou þingis: for þei haue not knowen þe fadir
neþer me/ but þes þingis I spak to zou. þat whanne þe houre
of hem schal come: zee haue mynde for I seide to zou/ ¶ I
seide not to zou þes þingis fro þe bigynnyng: for I was wiþ
zou/ & now I go to hym þat sente me: & no man of zou arif
me whidir goft þou/ but for I haue spoken to zou þes þingis.
sorowe or heuynesse haf fulfild zoure herte/ but I sepe to zou
treuþe: it spedif to zou þat I go/ toþely zif I schal not go
awepe: þe confortoure schal not come to zou/ forsoþe zif I
schal go awepe: I schal sende hym to zou/ and whanne he schal
come:

C^m 16^m

Joon

come: he schal reprove þe worlde of synne & of ríztwefnessē &
of doom/ forsoþe of synne for zee haue not bileuede into me/
sophely of ríztwefnessē: for I go to þe fadir & nowē zee schulen
not se me/ forsoþe of doom: for þe pryncē of þis worlde is now
demyde// ¶ zít I haue many þingis for to sepe to zou: but
zee mowne not here now/ sophely whanne þe ilke spirit of treuþe
schal come: he schal teche zou al treuþe/ sophely he schal not
speke of hym self: but what euer þingis he schal here: he schal
speke/ & he schal telle zou: þes þingis þat ben to come/ he
schal clariēfíeme: for of myn he schal take & schal telle to zou/
alle þingis what kyn þingis he fadir haþ: ben myne/ þerfore
I seyde to zou: for of myn he schal take & telle to zou/ ¶ A
litol & nowē zee schulen not se me: & estefone a litil & zee
schulen se me: for I go to þe fadir/ þerfore somme of his dis-
ciplis seyden to gedir/ what is þis þing þat he seip to vs & a
litil & zee schulen not se me: for I go to þe fadir/ þerfore þei
seyden what is þis þat he seip to vs a litil/ we witen not what
he spekip/ forsoþe Iht̃ knewe for þei wolden are: and he seyde
to hem/ of þis þing zee seeken amonge zou: for I seyde/ a litil
& zee schulen not se me: & estefone a litil & zee schulen se me/
treuely treuly I sepe to zou: for zee schulen mourne & wepe:
forsoþe þe worlde schal enioye/ for zee schulen be sorowful:
but zoure sorowe (or heuynessē): schal turne into ioye/ sophely
a womman whanne sche bereþ childe: haþ sorowe for hire
houre cometh/ forsoþe whanne sche haþ borne a sone: nowē
sche þenkþ not of þe pressure (or peyne) for ioye: for a man
is borne into þe worlde/ & þerfore zee haue nowē sorowe/
sophely estefone I schal se zou: and zoure herte schal enioye/
and no man schal take fro zou zoure ioye/ & in þat day zee
schulen not are me any þing/ treuly treuly I sepe to zou: zif zee
schulen are þe fadir any þing in my name: he schal ȝpue it to
zou/ til nowē zee axiden not any þing in my name/ are zee:
and zee schulen take þat zoure ioye be ful/ I haue spoken to
zou þes þingis in prouerbis (or dirke saumples)/ þe houre
cometh.

Joon

comeþ · whanne nowe I schal not speke to zou in prouerbis · but oppnly of my fadir I schal telle to zou/ in þat day zee schul are in my name/ & nowe I seye to zou · for I schal prepe þe fadir of zou/ forsoþe he þe fadir loueþ zou · for zee haue louede me · & haue bileuede for I wente oute fro god/ I wente oute fro þe fadir · and I came into þe worlde/ estesone I leue þe worlde · & I go to þe fadir/ his disciplis seyden/ lo nowe þou spekest oppnly · and þou seist no prouerbe/ nowe we witen for þou wiste alle þingis · & it is no nede to þee · þat any man are þee/ in þis þing we bileuen · for þou wentist oute fro god/ Ihc answeride to hem/ now zee bileuen/ lo þe houre comeþ · & nowe it comeþ · þat zee be disparplide (or scateride) · eche into his owne þingis · and leue me al one/ and I am not al one · for þe fadir is wiþ me/ þes þingis I haue spoken to zou · þat zee haue pees in me/ in þe worlde zee schulen haue prestynge (or ouerleyng) · but triste zee I haue ouercomen þe worlde//



Thes þingis Ihc spak · & þe yzen lifte vp into heuene · he seyde/ fadir þe houre comeþ · clarifie þi sone · þat þi sone clarifie þee/ as þou hast zouen to hym power of eche slepche (or man) þat alle þing þat þou hast zouen to hym · he zyeue to hem euerlastynge lijf/ forsoþe þis is euerlastynge lijf · þat þei knowe þee al one verrey god · & whom þou sentist Ihū crist/ I haue clarifiede þee on erþe · I haue endide þe werke þat þou hast zouen to me þat I do/ and nowe fadir clarifie þou me at þi self · wiþ clerenesse þat I had at þee · bifore þe worlde was made/ I haue schewide þi name to þe men whom þou hast zouen to me of þe worlde/ þei weren þin · & þou hast zouen hem to me · & þei haue kepte þi worde/ and nowe þei haue knowen · for alle þingis þat þou hast zouen to me · ben of þee/ for þe wordis þat þou hast zouen to me · I zaue to hem/ & þei haue taken & haue knowen verreyly · for I wente oute fro þee · & þei bileueden · for þou sentist me/ I prepe for hem · not for þe worlde · but for hem þat þou

C^m 17^m

Joon

hou hast zouen to me/ for hei ben pin & pi pingis ben myner
and I am clarifiede in hem/ and now I am not in þe worlde
& þes ben in þe worlde & I come to þee/ holy fadir kepe hem
in pi name · whom þou zauest to me · þat hei ben one as & we/
whanne I was wiþ hem: I kepte hem in pi name/ whom þou
zauest to me I kepte: & no man of hem perischide · no but þe
sone of perdicō (or dampnacōn) · þat þe scripture be fulfilde/
forsoþe now I come to þee · & þes pingis I speek in þe worlde:
þat hei haue my ioye fulfilde in hem self/ I zawe to hem pi
worde · & þe worlde had hem in hate · for hei ben not of þe
worlde · as I am not of þe worlde/ I preye not þat þou take
hem aweye of þe worlde: but þat þou kepe hem fro euyl/ hei
ben not of þe worlde: as I am not of þe worlde/ halowe þou hem
in treuþe/ pi worde is treuþe/ as þou sentist me into þe worlde:
& I sente hem into þe worlde/ & I halowe myself for hem: þat
& hei ben halowide in treuþe/ soþely I preye not onely for hem:
but & for hem þat ben to bileue into me · bi þe worde of hem/
þat alle ben one · as þou fadir in me · & I in þee · þat & hei in
us ben one · þat þe worlde bileue for þou hast sente me/ and
I haue zouen to hem þe clerenesse þat þou hast zouen to me:
þat hei ben one · as we ben one/ I in hem & þou in me: þat
hei ben endide into one/ & þat þe worlde knowe þat þou sent-
ist me & hast louede hem: as & þou hast louede me/ fadir I wole
þat & hei whom þou zauest to me: be wiþ me where I am/ þat
hei se my clerenesse whiche þou hast zouen to me · for þou loued-
ist me bifore þe makynge of þe worlde/ fadir Iust (or ryztful) ·
þe worlde knewe þee not: forsoþe I knewe þee: & þes knewen
for þou sentist me/ and I haue made pi name knowen to hem ·
& schal make knowen: þat þe loue by whiche þou hast louede
me: be in hem · & I in hem//

Whanne

pe aplis

vp into þe hizer þingis · where þei dwelten · petre & Ion
James & andrewe · Philip & Thomas · Bartholomeu & ma-
theu · James of Alpei · & Symount zelotes · and Judas of
James/ alle þes weren dwellynge (or lastynge) to gedir in
prayer wiþ wymmen · & mary þe modir of Ihu · and wiþ
his breþeren// ¶ In þo dayes petre rystynge vp in þe mydle
of breþeren · seyde/ forsoþe þer was a cumpanye of men to
gedir · almost an hundride & twenty/ men breþeren it bihoueþ
þe scripture to be fulfild · whiche þe holy gost bifore seyð by
þe mowþ of dauid · of Judas þat was leder of hem þat token
Ihu · þe whiche was nowmbride in vs & gate þe sorte of his
mynysterie/ and forsoþe his weldide a feelde of þe hijre of
wickidnesse · & he hangide to barste þe mydle · and all his en-
traylis ben sched abroode/ and it is made knowen to alle men
dwellynge in irlm so þat þe ilke feelde was clepide achildemak
in þe langage of hem · þat is þe feelde of blood/ forsoþe it is
writen in þe booke of psalmes/ þe habitacō of hym be made
deserte · and be þer not þat dwelle in it · & anoper take þe bisch-
opricke of hym/ þerfore it bihoueþ of þes men þat ben geber-
ide to gedir wiþ vs in al tyme in whiche þe lorde Ihu entride
in and wente oute amonge vs · bygynnyng fro þe baptysm of
Joon vnto þe day in whiche he was taken vp fro vs · one of
þes for to be made a witnesse of his resurreccō wiþ vs/ and
þei ordeyneden two/ Joseph þat is clepide barsabas · þat is
namede iustus · and mathie/ and þei preyng · seyden/ þou
lorde þat has knowen þe hertis of men · schewe whom þou hast
chosen of þes two · one for to take þe place of þis mynysterie
& apostilhed · of þe whiche Judas trespasside · þat he schulde go
into his place/ and þei zauen lottis to hem/ and þe lotte feld
on mathie · & he was nowmbride to gedir · wiþ þe elleuene
apostlis//



C^m 2^m



And whanne þe pentecostis dayes (þat is fifty) weren fulfild; alle disciplis weren togedir in þe same place and sodenly þer was made a soun from heuene · as a great spirit comynge to; and it fulfild al þe hous; where þei weren sittynge/ and tungis dyuerselypartide as fire appereden to hem; and it sate vpon eche of hem/ & alle ben fulfild wip þe holy goste/ & þei bigunnen for to speec wip dyuerse langagis · as þe holy gost ȝaue to hem for to speke/ forsoþe þere weren in irīm dwellynge iewes religious men; of eche nacōn þat is vndre heuene/ soþely þis voyce made; þe multitude came to gedir/ & in soule (or vnderstonðynge) was confoundide (or astonpede); for eche man herde hem spekyng in his langage/ forsoþe alle men weren astonpede in witte; and wondriden seyinge togedir/ wher not alle þes þat speken ben galilees; & how haue we herde eche man his langage in whiche we ben borne / parthi · & medy · & elampte · & þei þat dwellen at mesopotange · Jude · & capadosie · ponte · & asie · frigie · & pamphillie · egipte & þe parties of libie · þat is aboute syrenen; and comelyngis romayns/ and iewis & profelitis · men of crete & of arabie/ we haue herde hem spekyng in oure langagis; þe grete þingis of god/ forsoþe alle weren stonpede in witte; and wondriden seyinge/ what wole þis þing be / forsoþe oþer scorneden seyinge; for þei ben ful of muste/ forsoþe petre stonðynge wip þe elleuene; reyside his voyce & spak to hem/ men iewis & alle þat dwellen at irīm; be þis þing knowen to ȝou · & wip eres persepue my wordis/ Soþely not as ȝee demen (or gessen) þes ben drunken; whan it is þe bridde houre of þe day (or undrun); but þis þing it is þat was seide by þe prophete ioel/ and it schal be in þe laste dayes; þe lorde seiþ/ I schal leede oute of my spirit on al fleysche; and ȝoure sones & ȝoure douztris schulen prophecie/ and ȝoure ȝonge schulen se visiouns; and ȝoure eldres schulen dreame swnenes/ and soþely on my men seruauntis · & myn hande

ye aplis

hande maydens · in þo dayes I schal helde oute of my spirit ·
 and þei schulen prophetic/ and I schal ʒyue grete wondris in
 heuene aboue & signes in erþe byneþe · blood & fir & vapoure
 (or smoke)/ þe sunne schal be turnyde into dirkeness · & þe
 mone into blood · bifore þat þe greet & open day of þe lorde
 schal come/ and eche man who euer schal inclepe þe name of
 þe lorde schal be saaf/ zee men of isrl here þes wordis/ **Ihū** of
 nazareth a man prouede of god in ʒou by vertues (or myracles) ·
 & wondris · & tokenes · þe whiche god diide by hym in þe mydel
 of ʒou as zee witen · hym þe counseyl endid · & by þe priscience
 (or bifore knowynge) of god · bitaken (or bittapede) · by þe
 handis of wickide men · and turmentynge slowen/ whom god
 reyside þe sorowis of helle vnbounden · vp þat it was impos-
 sible · hym for to be holden of it/ soþely daupd seiþ into hym/
 I puruepede þe lorde bifore me euermore · for he is on my rizt
 halfe · þat it be not mouede/ for þis þing myn herte ioyede ·
 & mytunge gladide · more ouer & my slepche schal rest in hope/
 for þou schalt not forsake my soule in helle · neþer þou schalt
 ʒyue þin holy for to be corrupcōn/ þou hast made knowen to
 me þe wepes of lijf · þou schalt fulfille me in myrþe wiþ þi
 face// ¶ **W**hen breþeren be it leueful boldely for to saye to ʒou
 of þe patriarke daupd · for he is deade & byriede · & his sepul-
 cre is at vs tll into þis day/ þerfore whanne he was a prophete
 & wiste for wiþ an oþe he had sworne to hym · of þe fruyte of
 his leende for to sitte on his seet · he puruepinge spak of þe re-
 surreccōn of crist/ for neþer he is leste in helle neþer his slepche
 size corrupcōn/ god reyside þis **Ihū** · to whom we alle ben
 witnессis/ þerfore he enhauncide by þe rizt hande of god & by
 þe biheste of þe holy goſt taken of þe fadir · he sched oute þis þat
 zee seen & heren/ forsoþe daupd assendide not into heuene/
 forsoþe he seiþ/ þe lorde seyde to my lorde · sitte on my rizt
 halfe · til I schal putte þin enempes · þe stool of þi seet/ þerfore
 moſte certepnly wite al þe hous of isrl · for god reyside hym
 lorde & crist · þis **Ihū** whom zee crucifieden/ þes þingis herde ·
 þei

Dedīs

þei weren compundt in herte/ & þei seydē to petre & to oþer
 apostlis/ men breþeren/ what schulen we do / petre forsoþe
 seiþ to hem/ penaunce he seiþ do zee/ and eche of zou be cris-
 tenyde in þe name of Ihu crist into remysion of zoure synnes/
 and zee schulen take þe ziste of þe holy gost/ forsoþe repromys-
 sion (or estebyestē) · is to zou & to zoure sones · & to alle þat
 ben fer/ whom euer þe lorde oure god haþ clepide to/ to help
 wiþ oþer wordis ful manye he witnesside/ & monestide hem
 seinge/ be zee sauede fro þis wickide (or schrewide) generacon/
 þerfore þei þat receyueden his wordis/ weren baptiside/ & in
 þat day ben putte to/ aboute þre þousande soules/ forsoþe þei
 weren lastyng in techyng of þe apostlis/ and in comunyng
 of brekyng of breede & in preyers/ forsoþe drede was made
 to eche soule/ and many wondris & signes weren done by þe
 apostlis in iherlm/ & greet drede was in alle/ also alle men þat
 bileueden weren to gedit/ and hadden alle þingis comoune/
 þei selden possessionis & substaunces (or goodis) · and departiden
 alle þingis to alle men/ as it was nede to eche/ forsoþe day by
 day þei lastyng to gedit in þe temple · & brekyng breede
 aboute housis · token mete wiþ gladynge & symplenesse of
 herte · herpyng to gedit god/ and al haupng grace to al þe
 puple/ forsoþe þe lorde encreside hem þat weren made saaf/
 eche day into þe same þing//

C^m 3^m



Esoppe petre & Jon seyzedē into þe temple/ at þe
 nyȝte houre of preyng/ and a man þat was lame
 fro þe wombe of his modir/ was borne/ whom þei
 puttiden eche day at þe zate of þe temple · þat is
 seyde sayre/ þat he schulde ask almes of men entryng into þe
 temple/ þis whanne he sise petre & Jon bygynnynge for to
 entre into þe temple/ preyeden þat he schulde take almes/ for-
 soþe petre wiþ Joon biholdyng hym/ seyde biholde into vs/
 and he bihelde into hem/ hoppyng hym to takyng sum þing
 of hem/ forsoþe petre seyde/ siluer & golde is not to me/ þat þat
 I haue

pe aplis

I haue I gyue to pee/ in þe name of Ihu crist of nazereth: rise þou & go/ and his ryzte hande taken: he lifte hym vp/ and anone þe groundis & þe plauntis (or foolis) of hym ben saddide to gedir/ and he leepynge stode & wandride/ and entride wip hem into þe temple: wondrynge & lepyng & herpyng god/ and al þe puple sizen hym walkynge & herpyng god/ forsoþe þei knewen hym for it was he þat satte at almes: at þe sayr zate of þe temple/ and þei weren fulfild wip wondrynge & extasy. (þat is leesyng of mynde & resoune & lettynge of tunge.) in þat þing þat selle to hym/ ¶ **S**opely whanne þei sizen petre & Joon: al þe puple ran to hem at þe porche. þat was clepide of Salamon. wondrynge gretly/ forsoþe petre sepyng: answeride to þe puple/ men of isrl: what wondren zee in þis þing. or what biholdynge zee vs: as by oure vertue or power. we maden þis for to walke: god of abraham. & god of ysaac. & god of iacob. god of oure faderis haþ glorifiede his sone Ihu: whom sopely zee bitrayeden. & denyeden bifore þe face of pilate. hym demyng: for to be discmyttide (or leste)/ zee forsoþe denieden þe holy & iuste: & zee ariden a mansleer for to be zouen to zou/ forsoþe zee sloun þe maker of lijf: whom god reyside fro deade men/ of whom zee ben witnessis: and in þe seip of his name he haþ confermyde þis whom zee seen & haue knowen/ þe name of hym & þe seip þat is by hym: zaue þis ful helpe. in þe sizte of alle zou/ and nowe breþeren I woot. þat by unwtiting zee diden: as & zoure prynces/ god forsoþe þat bifore tolde by þe mouþe of alle prophetis. his crist for to suffre: fulfild so/ þerfore be zee repentaunt & be zee conuertide: þat zoure synnes be done aweye. whanne þe tymes of helyng (or refreschyng) fro þe sizt of þe lorde schulen come: and he schal sende hym þat nowe is prechide to zou. Ihu crist/ whom sopely it bihoueþ heuene for to receyue: til into þe tymes of resitucion of alle þingis: þe whiche þe lorde spak by þe mouþ of his holy prophetis fro þe worlde/ forsoþe moyses seyde/ for þe lorde zoure god schal reyse to zou a prophete of zoure breþeren.

dedis

heren: as me zee schulen here hym upon alle pingis. what
euer he schal speke to zou/ forsope it schal be/ euery soule pat
schal not here he ilke prophete: schal be distrupede (or exilide)
of he puple/ and alle prophetis fro samuel & astirwarde pat
spaken: tolden hes dayes/ zee forsope ben he sonex of pro-
phetis. & of he testament pat god ordeynide to oure faderis:
seyinge to abraham/ in hi seed: alle he meynes of erpe schulen
be bleside/ god reysynge his sone firste to zou. sente hym bles-
synge zou: pat eche man conuerte hym fro his wickidnesse//

C^m 4^m



Forsope hem spekyng to he puple pristis and magis-
tratis of he temple camen vpon/ and saduceys so-
rowynge pat hei schulden teche he puple. & tolden
into Ihu azen risynge fro deade (men)/ and hei
leyden handis into hem: and puttiden hem into kepyng. til
into he morowe/ Sohely it was now euen/ forsope many of
hem pat hadden herde he worde: bileueden/ and he notwmbre
of hem is made syue housande/ forsope in he morowe it is
done. pat he prynces of hem & eldre men & scribis schulden be
gederide in irim: and annas prynce of pristis & cayphas & Ioon
& alexaunder. & how many euer weren of he kynde of pristis/
and hei ordeynynge hem in he mydel: ariden in what vertue
or what name: haue zee done his ping? panne petre fulfilde
wip he holy gost: seyde to hem/ zee prynces of he puple & eldre
men here zee/ zif we to day ben demyde in he gode dede of a
sijk man. in he whiche his is made saaf: be it knowen to zou
alle. & to al he puple of isrl. for in he name of oure lorde ihu
cris of nazareth whom zee crucifide. whom god reyside fro
deade (men)/ in his. his man stondih hool bifore zee/ his is
he soon he whiche was reprobde of zou bildynge: he whiche
is made into he hede of he corner: & helpe is not in any oter/
forsope neher oter name is vndir heuene zouen to men: in
whiche it bihouep vs for to be made saaf/ forsope hei seinge he
sidefastnesse of petre & Ioon. founden pat hei weren men wip
outen

ye aplis

outen lettris & ydiotis: wondriden & knewen for þei weren
wiþ Ihu/ and seinge þe man stondynge wiþ hem þat was he-
lide: þei myzten no þing azen seye/ forsoþe þei comaundiden
hem for to go forþ wiþ outen þe counseyl: and þei spaken to
gedir seyinge/ what schulen we do to þes men? for soþely þe
signe is made knowen by hem: to alle men dwellynge at ierlm/
it is open: & we mowen not denye/ but þat it be no more pup-
lischide in to þe puple: manase we to hem · þat þei speken no
more in þis name to any men/ and þei clepyng hem de-
nounsiden: þat on no maner þei schulden speke ne teche: in þe
name of Ihu/ forsoþe petre & Ion answerynge: seyden to hem/
zif it be riztful in þe sizte of god · for to here zou rater þan
god: deme zee/ forsoþe we mowne not þe þingis þat we haue
seen & herde: but speke/ & þei manasyng: lesten hem · not
syndynge how þei schulden punysche hem: for þe puple/ for
alle men clarifieden þat þing þat was done: in þat þing þat
bifel/ forsoþe þe man was more þan of fourty zeeris: in whom
þe signe of helpe was made/ forsoþe þei leste camen to heren
& tolden to hem: how manye þingis þe prynces & eldre men
seyden to hem/ þe whiche whanne þei herden: wiþ one herte
repliden voyce to þe lorde & seyden/ lorde þou þat madist he-
uene & erþe · see & alle þingis þat ben in hem · þe whiche by þe
holy gost by þe moupe of oure fadir daupde þi childe: seydist/
whi heþen men wrathiden (or beeten wiþ teþ to gedir): and
puplis þouzten veyne þingis/ kyngis of þe erþe stoden nyȝ: &
prynces camen togedir into one azenes þe lorde · & azenes his
crist/ for þei camen togedir verreyly in þis cytee azenes þin
holy childe/ Ihu whom þou anoyntidist: heroude & pounce
pilate wiþ heþen men & puplis of isrl: for to do þe þingis þat
þin hande & þi counsail demeden for to be done/ and now
lorde biholde into þe þretynge of hem: & zif to þi seruauntis
wiþ al trille for to speke þi worde · in þat þing þat þou holde
forþe þin hande · helþes & signes & wondris for to be made
by þe name of þin holy sone Ihu/ and whanne þei hadden
prepede:

dedis

preyede: þe place was mouede in whiche þei weren gederide/
and alle ben fulfild wif þe holy gost: & spaken þe worde of
god wif triste/ forsoþe of þe multitude of men bileupnge þer
was one herte & one soule (or wille)/ neþer any man seyde any
þing of þo þingis þat he weldide for to be his owne: but alle
þingis weren in comyn to hem/ & wif greet vertue þe apostlis
zolden witneshynge of þe azen rylsynge of Ihu crist oure lorde:
& greet grace was in hem alle/ forsoþe neþer any nedý man
was amonge hem/ & how many euer weren possessours (or
welders) of seeldis (or housis): þei sellynge brouzten to þe
prýse of þo þingis þat þei solden & puttiden bifore þe feet of
þe apostlis/ forsoþe þei departiden to eche: as it was nede to
eche/ forsoþe Ioseph þat is nampde barnabas of þe apostlis
þat is interpretide þe sone of consorte & deken of þe kynde of
cypre: whanne he had a seelde: selde it & brouzte to þe price
& puttide it bifore þe feet of apostlis//

C^m 5^m



Forsoþe a man ananye by name wif saphira his wife
selde a seelde & defraudide of þe prýse: his wife
gilty (or wytyngge): and he bryngynge sum parte
puttide it bifore þe feet of þe apostlis/ forsoþe petre
seyde/ ananye whi hast sathanas temptide þin herte: þee for
to lie to þe holy gost: and for to defraude of þe pryce of þe
seelde: wher it dwellynge: dwelte not to þee? and it solde
was in þi power? why hast þou putte þis þing in þin herte?
þou hast not liede to men: but to god/ forsoþe ananye berynge
þes wordis fel doune & diede/ and greet drede was into alle
þat herden/ forsoþe zonge men rylsynge: moueden hym awepe:
and berynge oute byrieden/ forsoþe þer was made as þe space
of þre houres: & þe wijs of hym not knowynge þat þing þat
was done: entride in/ forsoþe petre answeride to hire/ wom-
man seye to me: zif zee selden þe seelde for so myche? and
sche seyde zhe: so myche/ forsoþe petre seyde to hire/ what
sophely came to gedir to zou (or acordide) for to tempte þe spi-
rit

þe aplis

rit of þe lorde. So þe feet of hem þat haue brieded þin housbonde
at þe dore. and þei schulen bere þee oute/ anone sche sel doune
at his feet. & diede/ forsoþe þe zonge men entrynge founden
hire deade. & þei baren hire oute & brieden to hire housbonde/
and greet drede is made in al þe chirche. and into alle þat
herden þes þingis/ forsoþe by þe handis of apostlis. signes &
manye wondris weren made in þe puple. & alle weren to gedir
in þe porche of salamon/ forsoþe no man of oþer durste ioyne
hym self wiþ hem. but þe puple magnified hym/ forsoþe þe
multitude of men & wymmen byleupnge in þe lorde was more
encrefide. so þat into stretis þei brouzten sijk men. & puttiden
in litil beddis & couchis. þat petre comynge. namely þe scha-
dowe of hym schulde schadowe eche of hem. & þei wer dely-
ueride fro al sekenesse/ forsoþe þe multitude of cytees nyz to
iherlm ran bryngynge to sijk men & traueylide of vncleue spiri-
tis. þe whiche weren heelide alle/ forsoþe þe prynces of prisdis
risynge. & alle þat weren wiþ hym. þat is þe heresie of sadu-
cees. ben fulfild wiþ enuys. & leyden handis into apostlis.
and puttiden hem in comoune kepyng/ forsoþe þe aungel
of þe lorde by nyzt openynge þe zate of þe prisoun & ledynge
hem oute. seyde/ go see & see stondynge speke in þe temple to
þe puple. and þe wordis of his list/ þe whiche whan þei had-
den herde. entreden erly into þe temple & tauzten/ forsoþe þe
prynce of prisdis comynge & þei þat weren wiþ hym. clepide
to gedir þe counseyl. & al þe eldre men of þe sones of isrl. &
senten to þe prisoun þat þei schulden be brouzte forþ/ soþely
whanne þe mynystris came & þe prisoun openyde founden hem
not. þei turneden azen tolden seyinge/ forsoþe we founden þe
prisoun schitte wiþ al diligence. & þe keepers stondynge at þe
zatis/ forsoþe we openynge. founden no man þerinne/ Soþely
as þe magistratis of þe temple & þe prynces of prisdis herden
þes wordis. þei doutiden of hem what schulde be done/ forsoþe
summan comynge. tolde to hem. for lo þe men whom see
haue putte into prisoun. ben in þe temple stondynge & tech-
ynge

ye dedis of ye apostlis.



Forsope þou theophil firste I made a ser-
 moune (or worde) of alle þe þingis þat
 Ihc bigan for to do & teche: til into þe
 day in whiche he comaundyng to þe
 apostlis by þe holy goost: whom he chees
 was taken vp/ to whom & he ȝaue hym
 selfalȝue (or quicke) astir his passioun
 in many argumentis (or proungis) by
 fourty dayes: apperyng to hem & spekyng of þe rewme of
 god/ and he etyng togedir comaundide to hem þat þei schul-
 den not departe fro irlm̄: but þei schulden abide þe biheste of
 þe fadir: þe whiche ȝee herden he seiþ by my mouþe/ for soþely
 Iou baptiside in water: but ȝee schulen be baptiside in þe holy
 goost: not astir þes many dayes/ þerfore þei þat camen to ge-
 dir: areden hym seyng/ lorde ȝif in þis tyme schalt þou re-
 store þe kyngdom of isrl̄: forsoþe he seyde to hem/ it is not
 ȝoure to haue knowen þe tymes or momentis þe whiche þe
 fadir has putte in his power/ but ȝee schulen take þe vertue
 of þe holy goost comyng fro aboue into ȝou: & ȝee schulen be
 witnessis to me in irlm̄: & in al Jude & in samarie: and vnto
 þe vttermoſt of erþe/ and whanne he had seyde þes þingis: hem
 seiȝe: he was lifte vp: & a cloude receyuyde hym fro þe eyzen
 of hem/ & whanne þei bihilden hym goinge into heuene: lo two
 men ſtoden nyȝ biȝdis hem in white cloþes: þe whiche & sey-
 den/ men of galilee: what ſtondyng ȝee biholdyng into heu-
 ene: þis Ihc þat is taken vp fro ȝou into heuene: so schal
 come: as ȝee ſizen hym goinge into heuene/ þanne þei turn-
 eden aȝen to irlm̄: fro þe hil þat is clepide of olyuete: þe
 whiche is biȝdis irlm̄: haugng þe iourney of a ſaboth/ and
 whanne þei hadden entride into þe ſoupyng place: þei wenten
 vp

pe aplis

vp into þe hizer þingis · where þei dwelten · petre & Ion
 James & andrewe · Philip & Thomas · Bartholomeu & ma-
 theu · James of Alpei · & Symount zelotes · and Judas of
 James/ alle þes weren dwellynge (or lastyng) to gedir in
 prayer wiþ wpmmen · & mary þe modir of Ihū · and wiþ
 his breþeren// ¶ In þo dages petre rysyng vp in þe mydle
 of breþeren · seyde/ forsoþe þer was a cumpanye of men to
 gedir · almost an hundride & twenty/ men breþeren it bihoueh
 þe scripture to be fulfild · whiche þe holy goß bifore seyð by
 þe moup of dauid · of Judas þat was leder of hem þat token
 Ihū · þe whiche was nowmbride in vs & gate þe sorte of his
 mynysterie/ and forsoþe þis weldide a feelde of þe hize of
 wickidnesse · & he hangide to barße þe mydle · and all his en-
 traplis ben sched abroode/ and it is made knowen to alle men
 dwellynge in irlm so þat þe ilke feelde was clepide achildemak
 in þe langage of hem · þat is þe feelde of blood/ forsoþe it is
 writen in þe book of psalmes/ þe habitacō of hym be made
 deserte · and be þer not þat dwelle in it · & anoper take þe bisch-
 opricke of hym/ þerfore it bihoueh of þes men þat ben geder-
 ide to gedir wiþ vs in al tyme in whiche þe lorde Ihū entride
 in and wente oute amonge vs · bygyngyng fro þe baptysm of
 Ioon unto þe day in whiche he was taken vp fro vs · one of
 þes for to be made a witnesse of his resurreccō wiþ vs/ and
 þei ordepynden two/ Ioseph þat is clepide barlabas · þat is
 namede iustus · and mathie/ and þei prepyng · seyden/ þou
 lorde þat has knowen þe hertis of men · schewe whom þou hast
 chosen of þes two · one for to take þe place of þis mynysterie
 & apostilhed · of þe whiche Judas trespasside · þat he schulde go
 into his place/ and þei zauen lottis to hem/ and þe lotte feld
 on mathie · & he was nowmbrede to gedir · wiþ þe elleuene
 apostilis//

C^m 2^m



And whanne þe pentecostis dayes (þat is fifty) ·
 weren fulfildē · alle disciplis weren togedir in þe
 same place and sodeynly þer was made a sounē
 from heuene · as a great spirit comynge to · and it
 fulfildē al þe hous · where þei weren sittynge/ and tungis dy-
 uersely partide as fire appereden to hem · and it sate vpon eche
 of hem/ & alle ben fulfildē wif þe holy goste/ & þei bigunnen
 for to speec wif dyuerse langagis · as þe holy gost zawe to hem
 for to speke/ forsoþe þere weren in irlm̄ dwellynge iewes re-
 ligious men · of eche nacōn þat is vndre heuene/ soþely þis
 voyce made · þe multitude came to gedir/ & in soule (or vn-
 dirskondynge) was confoundide (or astonyede) · for eche man
 herde hem spekyngē in his langage/ forsoþe alle men weren
 astonyede in witte · and wondriden seyinge togedir/ wher not
 alle þes þat speken ben galilees · & how haue we herde eche
 man his langage in whiche we ben borne ⁊ parthi · & medy · &
 elampte · & þei þat dwellen at mesopotanye · Jude · & capadosie ·
 ponte · & asie · frigie · & pamphilie · egipte & þe parties of libie ·
 þat is aboute syrenen · and comelyngis romayns/ and iewis &
 profelitis · men of crete & of arabie/ we haue herde hem spe-
 kyngē in oure langagis · þe grete þingis of god/ forsoþe alle
 weren stonyede in witte · and wondriden seyinge/ what wole
 þis þing be ⁊ forsoþe oþer scorneden seyinge · for þei ben ful
 of muste/ forsoþe petre stondynge wif þe elleuene · reyside his
 voyce & spak to hem/ men iewis & alle þat dwellen at irlm̄ · be
 þis þing knowen to zou · & wif eres perseyue my wordis/
 Soþely not as zee demen (or gessen) þes ben drunken · whan
 it is þe þridde houre of þe day (or undrun) · but þis þing it is
 þat was seyde by þe prophete ioel/ and it schal be in þe laste
 dayes · þe lorde seiþ/ I schal leede oute of my spirit on al
 flesche · and zoure tones & zoure douztris schulen prophecie/
 and zoure zonge schulen se visiouns · and zoure eldres schulen
 dreame twenenes/ and soþely on my men seruauntis · & myn
 hande

ye aplis

forsope Ioseph sendynge clepide to Iacob his fadir: and al his
 cognacō in seuenty & syue soulis/ and Iacob discendide into
 egipte · & is deade he & oure faderis · & hei ben translatide in-
 to sicheṃ · & ben putte in þe sepulcre þat abraham bouzte by
 prise of siluer · of þe sonex of emor þe sone of sicheṃ/ forsope
 whan þe tyme of biheste came nyz · þe whiche god had knowel-
 echide to abraham: þe puple were & was multipliede in egipte ·
 til an oþe kynge roos in egipte: þe whiche knewe not Ioseph/
 his bigilynge oure puple · turmentide oure faderis · þat hei
 schulden putte oute here zonge children: lest he were quyk-
 enyde/ in þe same tyme moyses was borne: and he was ac-
 ceptide (or louede) of god/ and he was norischide þre monethes
 in þe houte of his fadir/ forsope hym putte oute þe douzter of
 pharao took hym vp & norischide hym into a sone to hire/ &
 moyses was lernyde in al þe wisdom of egipcians: and he
 was myzty in his werkis/ forsope whanne þe tyme of twenty
 zeer was fulfild to hym: it slepye vp into his herte þat he
 schulde visite his breþeren þe sonex of isrl/ & whanne he sice a
 man suffrynge wronge: he vengide hym · & dide vengeaunce
 to hym þat suffride wronge · þe egipcian slayne/ forsope he
 geside breþeren for to vnderstonde · for god by þe hande of hym
 schulde zye to hem helpe/ but hei vnderstoden not/ forsope in
 þe day synge · he apperide to hem chydynge · & he recoun-
 seylde hem in pees seyinge/ men zee ben breþeren/ wherto
 noyzen zee ethe oþer/ forsope he þat dide wronge to his
 neyzebore: puttide hym away seyinge/ who ordeynede þe
 prynce & domesman on vs: wher þou wolte slee me as zifstirday
 þou killdest þe egipcian/ forsope in þis worde moyses slepye
 & was made a comelynge in þe lande of madian: where he
 gendride two sonex/ and fourty zeer fulfild: an aungel appe-
 ride to hym in sijr of flaume of a busche · in deserte · in þe
 mounte of syna/ forsope moyses seinge · wondride in sijte/ &
 hym comynge to þat he schulde biholde: þe voyce of þe lorde
 is made to hym seyinge/ I am god of zoure faderis/ god of
 abraham ·

Dedys

þei weren compund in herte/ & þei seyden to petre & to oþer
 apostlis/ men breþeren: what schulen we do / petre forsoþe
 seiþ to hem/ penaunce he seiþ do zee: and eche of zou be cris-
 tenyde in þe name of Ihu crist into remysion of zoure synnes:
 and zee schulen take þe ziste of þe holy goß/ forsoþe repromys-
 sion (or esteþihesse) · is to zou & to zoure sones · & to alle þat
 ben fer: whom euer þe lorde oure god haþ clepide to/ toþely
 wiþ oþer wordis ful manye he witnesside: & monestide hem
 seinge/ be zee sauede fro þis wickide (or schrewide) generacon/
 þerfore þei þat receyueden his wordis: weren baptiside/ & in
 þat day ben putte to: aboute þre housande soules/ forsoþe þei
 weren lastyng in techyng of þe apostlis: and in comunyng
 of brekyng of breede & in preyers/ forsoþe drede was made
 to eche soule/ and many wondris & signes weren done by þe
 apostlis in ierlm/ & greet drede was in alle/ also alle men þat
 bileueden weren to gedir: and hadden alle þingis comoune/
 þei selden possessionis & substaunces (or goodis) · and departiden
 alle þingis to alle men: as it was nede to eche/ forsoþe day by
 day þei lastyng to gedir in þe temple · & brekyng breede
 aboute housis · token mete wiþ gladyng & symplenesse of
 herte · herpyng to gedir god: and al haupyng grace to al þe
 puple/ forsoþe þe lorde encreside hem þat weren made saaf:
 eche day into þe same þing//

C^m 3^m



Forsoþe petre & Ion seyzeden into þe temple: at þe
 nyghte houre of preyng/ and a man þat was lame
 fro þe wombe of his modir: was borne/ whom þei
 puttiden eche day at þe zate of þe temple · þat is
 seyde sayre: þat he schulde ask almes of men entryng into þe
 temple/ þis whanne he sate petre & Ion bygyppnyng for to
 entre into þe temple: preyeden þat he schulde take almes/ for-
 soþe petre wiþ Ioon biholdyng hym: seyde biholde into vs/
 and he bihelde into hem: hoppyng hym to takyng sum þing
 of hem/ forsoþe petre seyde/ siluer & golde is not to me/ þat þat
 I haue

ye aplis

I haue I zpye to pee/ in þe name of Ihū crist of nazereth: rise þou & go/ and his rizte hande taken: he lifte hym vp/ and anone þe groundis & þe plauntis (or foolis) of hym ben saddide to gebir/ and he leepynge stode & wandride/ and entride wiþ hem into þe temple: wandrynge & lepyng & herpyng god/ and al þe puple sise hym walkynge & herpyng god/ forsoþe þei knewen hym for it was he þat satte at almess: at þe sayr zate of þe temple/ and þei weren fulfild wiþ wondryng & extasy. (þat is leesyng of mynde & resoune & lettynge of tungen) in þat þing þat felle to hym/ ¶ Sopely whanne þei sizen petre & Ioon: al þe puple ran to hem at þe porche. þat was clepide of Salamon. wondryng gretly/ forsoþe petre sepyng: answeride to þe puple/ men of isrl: what wondren zee in þis þing. or what biholdynge zee vs: as by oure vertue or power. we maden þis for to walke: god of abraham. & god of ysaac. & god of iacob. god of oure faderis haþ glorifiede his sone Ihū: whom sopely zee bittayeden. & denyeden bifore þe face of pilate. hym demyng. for to be dismyttide (or leste)/ zee forsoþe denyeden þe holy & iuste. & zee axiden a mansleer for to be zouen to zou/ forsoþe zee slouen þe maker of lijf: whom god reyside fro deade men/ of whom zee ben witnessis: and in þe seip of his name he haþ confermyde þis whom zee seen & haue knowen/ þe name of hym & þe seip þat is by hym: zaue þis ful helpe. in þe sizte of alle zou/ and nowe breþeren I woot. þat by unwtiring zee diden: as & zoure prynces/ god forsoþe þat bifore tolde by þe mouþe of alle prophetis. his crist for to suffre: fulfild so/ þerfore be zee repentaunt & be zee conuertide: þat zoure synnes be done atweye. whanne þe tymes of helyng (or refreschyng) fro þe sizt of þe lorde schulen come: and he schal sende hym þat nowe is prechide to zou. Ihū crist/ whom sopely it bihoueh heuene for to receyue: til into þe tymes of restitucōn of alle þingis: þe whiche þe lorde spak by þe mouþ of his holy prophetis fro þe worlde/ forsoþe moyses seyde/ for þe lorde zoure god schal reyse to zou a prophete of zoure breþeren:

Dedís

wymmen bitoke into keepynge (or prifoune)/ herfore þei þat
 weren fateride · paſſiden forþ · euangelyzinge þe worde of
 god/ forſoþe philip comynge doune into a cytee of ſamarie:
 prechide to hem criſt/ forſoþe þe cumpanyes zauen tente to
 þes þingis þat weren ſeyde of philip: to gedit herynge & ſeinge
 þe ſignes þat he dide/ forſoþe many of hem þat hadden vnclene
 ſpiritis: crynge wiþ greet voyce wenten oute/ forſoþe many
 ſijk in paleſie & crokide ben helide/ herfore greet ioþe is maad
 in þat cytee/ forſoþe þer was a man ſymon by name þe whiche
 biſore was in þe cytee a wicche deceyvinge þe folc of ſamarie:
 ſeyinge hym ſelf to be ſum greet man to whom alle herkenyden.
 fro þe leſte vnto þe moſte: ſeyinge/ þis is þe vertue of god: þe
 whiche is clepide greet/ forſoþe alle bihilden hym for þis þing.
 þat myche tyme he had made hem mad (or wood) wiþ his
 wicchyngis/ ſoþely whanne þei hadden bileuyde to philip
 euangeliſt of þe kyngdom of god: in þe name of Ihu cñ · men &
 wymmen weren baptizide/ þanne Symon: & he bileuyde/ and
 whanne he was baptizide: and cleuyde to philip/ he ſeinge
 alſo ſignes & moſte vertues ſor to be made: dredynge wondride/
 forſoþe whanne þe apoſtles þat weren at ierlīm hadden herde.
 for ſamarie receyuede þe worde of god: þei ſenten to hem pe-
 tre & Ion/ þe whiche whanne þei camen: preyeden for hem
 þat þei ſchulden receyue þe holy goſt/ forſoþe not zit he came
 into any of hem: but þei weren baptizide onely in þe name of
 þe lorde Ihu/ þanne þei puttiden handis on hem: and þei re-
 ceyueden þe holy goſt/ forſoþe whanne Symon had ſeen for
 þe holy goſt was zouen by puttyng on of þe hande of apoſt-
 lis: he offerde to hem money · ſeyinge/ zye zee to me & þis
 power · þat to whom euer I ſchal putte on handis: he receyue
 þe holy goſt/ forſoþe petre ſeyde to hym/ þi money be wiþ þee
 into perdicoñ: for þou geſtiſt þe zifte of god ſor to be had (or
 weldide) by money/ parte is not to þee neþer ſorte: in þis
 worde/ for þin herte is not riȝtful: biſore god/ and ſo do þou
 penaunce fro þis þi wickidneſſe & preye god: zit parauenture
 þis

ye aplis

outen lettris & ydiotis: wondriden • & knewen for þei weren
wiþ Jhū/ and seinge þe man stondynge wiþ hem þat was he-
lide: þei myzten no þing azen sepe/ forsoþe þei comaundiden
hem for to go forþ wiþ outen þe counseyl: and þei spaken to
gedir seyinge/ what schulen we do to þes men? for soþely þe
signe is made knowen by hem: to alle men dwellynge at irlm/
it is open: & we moten not denye/ but þat it be no more pup-
lischide in to þe puple: manase we to hem • þat þei speken no
more in þis name to any men/ and þei clepyng hem de-
nounsiden: þat on no maner þei schulden speke ne teche: in þe
name of Jhū/ forsoþe petre & Jon answerynge: seyden to hem/
zif it be riztful in þe sizte of god • for to here zou rapen þan
god: deme zee/ forsoþe we motene not þe þingis þat we haue
seen & herde: but speke/ & þei manasyng: lesten hem • not
fyndynge how þei schulden punysche hem: for þe puple/ for
alle men clarifieden þat þing þat was done: in þat þing þat
bifel/ forsoþe þe man was more þan of fourty zeeris: in whom
þe signe of helpe was made/ forsoþe þei leste camen to heren
& tolden to hem: how mane þingis þe prynces & eldre men
seyden to hem/ þe whiche whanne þei herden: wiþ one herte
reysiden voyce to þe lorde & seyden/ lorde þou þat madist he-
uene & erþe • see & alle þingis þat ben in hem • þe whiche by þe
holy gost by þe mouþe of oure fadir daupde þi childe: seydist/
whi heþen men wrathiden (or beeten wiþ teþ to gedir): and
puplis þouzten veyne þingis/ kyngis of þe erþe stoden nyz: &
prynces camen togedir into one azenes þe lorde • & azenes þis
crist/ for þei camen togedir verreþly in þis cytee azenes þin
holy childe/ Jhū whom þou anoyntidist: heroude & pounce
pilate wiþ heþen men & puplis of isrl: for to do þe þingis þat
þin hande & þi counsail demeden for to be done/ and now
lorde biholde into þe þretynngis of hem: & zif to þi seruauentis
wiþ al trisse for to speke þi worde • in þat þing þat þou holde
forþe þin hande • helþes & signes & wondris for to be made
by þe name of þin holy sone Jhū/ and whanne þei hadden
prepede:

Dedis

preyede: þe place was mouede: in whiche þei weren gederide/
and alle ben fulfild wif þe holy gost: & spaken þe worde of
god wif trifle/ forsoþe of þe multitude of men bileuyng: þer
was one herte & one soule (or wille)/ neþer any man seyde any
þing of þo þingis þat he weldide for to be his owne: but alle
þingis weren in comyn to hem/ & wif greet vertue þe apostlis
zolden witnesynge of þe azen rpsynge of Ihu crist oure lorde:
& greet grace was in hem alle/ forsoþe neþer any nedþy man
was amonge hem/ & how many euer weren possessours (or
welders) of feeldis (or housis): þei sellynge brouzten to: þe
pryse of þo þingis þat þei solden: & puttiden bifore þe feet of
þe apostlis/ forsoþe þei departiden to eche: as it was nede to
eche/ forsoþe Ioseph þat is namyde barnabas of þe apostlis:
þat is interpretide þe sone of conforte & deken of þe kynde of
cypre: whanne he had a feelde: selde it & brouzte to þe price:
& puttide it bifore þe feet of apostlis//

C^m 5^m



Forsoþe a man ananye by name wif saphira his wife
selde a feelde: & defraudide of þe prise: his wife
gilty (or wptynge): and he bryngynge sum parte
puttide it bifore þe feet of þe apostlis/ forsoþe petre
seyde/ ananye whi hast sathanas temptide þin herte: þee for
to lie to þe holy gost: and for to defraude of þe pryce of þe
feelde: wher it dwellynge: dwelte not to þee? and it solde
was in þi power? why hast þou putte þis þing in þin herte?
þou hast not liede to men: but to god/ forsoþe ananye berynge
þes wordis sel doune & diede/ and greet drede was into alle
þat herden/ forsoþe zonge men rpsynge: moueden hym aweye:
and berynge oute byrieden/ forsoþe þer was made as þe space
of þre houres: & þe wijs of hym not knowynge þat þing þat
was done: entride in/ forsoþe petre answeride to hire/ wom-
man seye to me: zif zee selden þe feelde for so myche? and
sche seyde zhe: so myche/ forsoþe petre seyde to hire/ what
sopely came to gedir to zou (or acordide) for to tempte þe spi-
rit

ye aplis

rit of þe lorde/ lo þe feet of hem þat haue biriede þin housbonde
at þe dore/ and þei schulen here þee oute/ anone sche fel doune
at his feet/ & diede/ forsoþe þe zonge men entrynge founden
hire deade/ & þei baren hire oute & birieden to hire housbonde/
and greet drede is made in al þe chirche/ and into alle þat
herden þes þingis/ forsoþe by þe handis of apostlis/ signes &
manye wondris weren made in þe puple/ & alle weren to gedir
in þe porche of salamon/ forsoþe no man of oþer durste ioyne
hym self wiþ hem/ but þe puple magnifiede hym/ forsoþe þe
multitude of men & wymmen byleuyng in þe lorde was more
encrefide/ so þat into stretis þei brouzten sijk men/ & puttiden
in litil beddis & couchis/ þat petre compynge/ namely þe scha-
dowe of hym schulde schadowe eche of hem/ & þei wer dely-
ueride fro al sekenesse/ forsoþe þe multitude of cytees nyȝt to
iherlm ran bryngynge to sijk men & traueylide of vnclene spiri-
tis/ þe whiche weren heelide alle/ forsoþe þe prynces of pristiis
risynge/ & alle þat weren wiþ hym/ þat is þe heresse of sadu-
cees/ ben fulfide wiþ enuie/ & leyden handis into apostlis/
and puttiden hem in comoune kepyng/ forsoþe þe aungel
of þe lorde by nyȝt openynge þe zate of þe prisoune & ledynge
hem oute/ seyde/ go see & see stondynge speke in þe temple to
þe puple/ and þe wordis of his liif/ þe whiche whan þei had-
den herde/ entreden erly into þe temple & tauȝten/ forsoþe þe
prynce of pristiis compynge & þei þat weren wiþ hym/ clepide
to gedir þe counseyl/ & al þe eldre men of þe sones of isrl/ &
senten to þe prisoune þat þei schulden be brouȝte forþ/ soþely
whanne þe mynystris came & þe prisoune openyde founden hem
not/ þei turneden aȝen tolden seyinge/ forsoþe we founden þe
prisoune schitte wiþ al diligence/ & þe keepers stondynge at þe
zatis/ forsoþe we openynge/ founden no man þerinne/ Soþely
as þe magistratis of þe temple & þe prynces of pristiis herden
þes wordis/ þei doutiden of hem what schulde be done/ forsoþe
summan compynge/ tolde to hem/ for lo þe men whom see
haue putte into prisoune/ ben in þe temple stondynge & tech-
yng

Dedys

made þat petre while þat he passed alle: came to þe holy men þat dweliden at liddē forsoþe he fonde þere summan enēas bi name · fro cyste þeetis liggyn in bed: þe whiche was sick in paleste and petre seih to hym enēas þe lorde Jhu crist heere þee rise þou & dresse to þer. and anon he roos and alle men þat dweliden at liddē & farone · sise hym: þe whiche ben conuertide to þe lorde. forsoþe in ioppe was sum disciplesse by name tabita: þe whiche interpretide is seide dorcas/ þis was ful of good werkis & almes dedis þat sche dide/ forsoþe it is made in þo dayes: þat sche made sick dieðe/ þe whiche whanne þei hadden waschen: þei puttiden hire in a soupyng place/ forsoþe whanne lidda was nyȝ fro ioppe · discipulis herynge for petre was in it · senten two men to hym preyinge: þat þou tarie not to come vnto vs/ toþelȝ petre risynge vp: came wiþ hem/ and whanne he came: þei ledden hym into þe soupyng place/ and alle þe widowis aboute hym wepyng & schewyng cootis & clobes: þe whiche dorcas made to hem/ forsoþe alle men caste oute wiþ outen forþ · petre puttyng þe knees: prepede/ and he turnyde to þe body: seide tabita: rise þou in name of oure lorde Jhu cñ/ and sche openyde þe yȝen/ and petre seyn: sche satte vp aȝen/ forsoþe he ȝyuyng to hire þe hande: reyside hire/ & whanne he had cleyde holy men & widowis: he assignyde hire quyrke/ forsoþe it is made knowen by al ioppe: and þei bileueden in þe lorde/ forsoþe it is made þat many dayes he dwelide in Joppe at Symon sum curriour or tawer//

C^m 10^m



Esorþe summan was in cesarie by name cornelie centurio (þat is haupnge an hundride men vnder hym) · of þe cumpanye of knyȝtis · þat is seide of ytalie · a religious man & dreyng þe lorde wiþ al his meyne · doynge manye almessis to þe puple: and preyinge þe lorde euermore/ þis sise in a visioun oppnly · as in þe nyȝte houre (or none) · an aungel of god entrynge into hym/ and

ye aplis

and seyinge to hym/ cornely/ and he biholdynge hym: taken
 wih drede· seyde/ who art þou lorde/ forsoþe he seyde to hym/
 þi prepers & þin almes dedis: haue steþede vp into mynde·
 in þe list of þe lorde/ and nowe sende men into ioppe· & clepe
 a man Symount þat is nampde petre/ þis is herboride at a
 man Symon curriour: whos hous is bifidis þe see/ þis schal
 seye to þee: what it bihoueh þee for to do/ and whanne þe
 aungel þat spak to hym had gon aweye· he clepide to his
 homely men· & a knyzt dredynge þe lorde: of hem þat obe-
 schide to hym to whom whanne he had tolde alle þingis: he
 sente hem into ioppe/ forsoþe on þe day supnge· hem ma-
 kyngge iourney & neyzyngge to þe cytee· petre steþede vp into þe
 heþzet þingis of þe hous: þat he schulde preye aboute þe sixte
 houre/ and whanne he hungride: he wolde taste (or ete)/ for-
 soþe hem makynge reedy: an excessse of soule (or rauyschyngge
 of spirit) fel on hym· & he siþe heuene openyde· & a vessel com-
 ynge doune as a greet scheet wih soure cordis for to be sente
 doune from heuene into erþe· in þe whiche weren alle soure
 foot beestis & creppynge þingis of erþe: and volatilis of heuene
 (or eire)/ & a voyce is made to hym/ rise petre: & see & ete/
 sopely petre seiþ/ lorde ser be it fro me: for I neuer ete· al
 comoune þing & vnclene/ and este þe secounde tyme þe voyce
 to hym/ þat þing þat god haþ clenſide: þou schalt not sepe
 vnclene/ forsoþe þis þing is done by pries/ & anone þe vessel is
 receyuede into heuene/ and þe while petre wipinne hymself
 doutide· what þe visioun was þat he siþe: lo þe men þat
 weren sente fro cornelye sekynge þe hous of Symon: stoden
 nyzt at þe zate/ & whanne þei hadden clepide: þei aride zif
 Symount þat was nampde petre· had þere herbore/ forsoþe
 petre þenkyngge of þe visioun: a spirit seyde to hym/ lo þe
 men seeken þee/ and so rise þou & go doune· & go wih hem· no
 þing doutynge for I sente hem/ forsoþe petre comynge doune
 to þe men: seyde I am whom zee seeken/ what is þe cause for
 whiche zee haue comen: þe whiche seyden/ cornelie centurio·
 a iuste

dedis

a iuste man · & dredynge god · & haupnge gode witnessynge of alle þe folc of ietwis · toke answere of an holy aungel for to clepe þee into his hous: & for to heere wordis of þee/ þerfore he leedynge hem wiþinne recepuede in herbores/ forsoþe in þe daye supnge: he risynge wente forþ wiþ hem/ and summe of breþeren fro ioppe folowide hym: þat þei be witnessis to þe: tre/ forsoþe anoter day he entride into cesarie/ forsoþe cornelie abode hem: his cosyns and necessarie frendis clepide to gedir/ and it is done whanne petre had entride: cornelie came metynge hym · & fallynge doune at his feet: he worschipide hym/ petre sobely reyside hym: sepyng/ rise: & I my self am a man as & þou/ and he spekyng wiþ hym entride in: & sonde manye þat camen to gedre/ & he seyde to hem/ zee witen how abhomyngable it is to a man ietwe: for to be ioynede or to come to an alien/ but god schewide to me no man for to sepe a man compn (or vnclene): for whiche þing I clepide came/ þerfore I are þou for what cause haue zee clepide me? and cornelie seih/ fro þe forþ day passide til to þis houre: I fastynge was preyng in þe nynþe houre in myn hous/ & lo a man stode before me in whijt clooth: and seih/ cornelie þi preper is herde: and þin almes dedis ben in mynde in þe sizte of god/ sende þerfore into Joppe · & clepe Symount þat is namyde petre · þis is herboride in þe hous of Symon curriour: biþides þe see/ þis whanne he schal come schal speke to þee/ þerfore anone I sente to þee: & þou didist wel in comynge to vs/ nowwe þerfore we ben alle present in þi sizte: for to here þe wordis what euer ben comaundide to þee · of þe lorde/ forsoþe petre openynge his moup seyde/ in treuþe I haue founden · for god is not acceptour of persones: but in eche folc he þat dredih god/ and wirchih ryztwelnesse: is accepte to hym/ god sente a worde to þe sones of isrl schewynge pees by Ihu crist: þis is god of alle men/ zee witen þe worde þat is made by alle Judee/ forsoþe bygynnyng fro galilee · aftir þe baptyme þat Jon prechide Ihu of nazareth · how god anoyntide hym wiþ þe

pe aplis

pe holy gost · & vertue pe whiche hourgh passide in wel doinge
 & helynge alle men oppressede of pe deupl· for god was wip
 hym/ and we ben witnessis of alle þingis pe whiche he dide in
 pe cuntre of iewis & Irlm· whom þei slouen hengynge in a
 tree/ god reyside þis in pe þridde day · & saue hym for to be made
 knowen · not to eche puple · but to witnessis bifore ordeynede
 of god to vs þat eten & drunken wip hym· astir þat he roos
 azen fro deade men/ and he comaundide to vs for to preche to
 pe puple & for to witnesse· for he is ordeynede of god domes-
 man of qupcke & deade/ to þis alle prophetis beren wit-
 nessynge · alle men þat bileuen into hym for to receyue re-
 mpsion of synnes by his name/ zit petre spekyng pe wordis·
 pe holy gost sel on alle þat herden pe worde/ and pe seipful
 (or cristen men) of circumcision þat camen wip petre· [where
 astonnyed] for & into nacons pe grace of pe holy gost is schede
 oute/ forsoþe þei herden hem spekyng wip tungis (or langa-
 gis)· and magnysyinge god/ þanne petre antweride· wher
 any man may forbede water · þat þes ben not baptiside þat
 haue receyuede pe holy gost· as & we· and he comaundide hem
 for to be baptiside in name of pe lorde Ihu x̄i/ þanne þei
 prepeden hym· þat he schulde dwelle wip hem summe dayes//



Forsoþe pe apostlis herden þat weren in Iudee· for
 & heþen men receyueden pe worde of god · & þei
 glorifiede god/ forsoþe whanne petre came to Irlm·
 þei þat weren of circumcision disputiden azenes
 hym seyinge/ whi entredist þou to men haupng prepulse· and
 hast eten wip hem· Petre sopely bygynnynges· expounyde to
 hem pe ordre seyinge/ I was in pe cytee of ioppe preyinge· &
 I fize in excessse of my soule a visioun · sum vessel comynge
 doune as a greet scheet (or lynnen cloþe) · wip foure cordis for
 to be sente doune fro heuene· & it came vnto me/ in whiche I
 biholdynge bihilde & fize foure footide þingis of erþe · & beestis
 & crepyng þingis· & volatilis of pe eire/ forsoþe I herde & a
 voyce

C^m 11^m

dedis

voyce seyinge to me/ petre rijsle/ flee & ete/ forsoþe I seyd
 nay lorde comoun þing (or vnclene)/ entride neuer into m
 mouþ/ soþely þe voyce answeride þe secounde tyme fro þe
 uene/ þo þingis þat god haþ clenſide/ þou schalt not seþe vn
 clene/ forsoþe þis is done by þries/ and alle þe þingis be
 recepuede azen into heuene/ and lo þre men anone stoden nȝ
 in þe hous in whiche I was/ sente fro cesarie to me/ forsoþe a
 spirit seyd to me þat I schulde go wiþ hem no þing doutynge/
 forsoþe & þes ſire breþeren camen wiþ me/ and we entreden
 into þe hous of þe man soþely he tolde how he ſize an aungel
 in his hous/ stondynge & seyinge to hym/ sende into ioppe
 & clepe Symount þat is nampde petre/ þe schal speke to þee
 wordis/ in whiche þou schalt be saaf & al þin hous/ forsoþe
 whan I had bigunnen for to speke/ þe holy goſt ſel on hem
 as into vs in þe bigynnyng/ forsoþe I biþouzte on þe worde
 of þe lorde/ and he seyd/ soþely Ioon baptiſide in water/ for
 soþe zee schulen be baptiſide in þe holy goſt/ þerfore zif god
 zawe þe ſame grace as & to vs þat bileueden in þe lorde Ihu
 cři/ who was I þat myzte forbede þe lorde/ þat he schulde not
 zȝue þe holy goſt to men bileuynge in þe name of Ihu cřiſt/
 þes þingis herde/ þei helden pees & glorifieden god/ seyinge/
 þerfore & to heþen men/ god haþ zouen penaunce to liſt/ and
 soþely þei þat weren ſcateride of þe tribulacon/ þat was made
 vndre ſteuene/ walkiden forþ til to ſenȝce & cypre & antioche
 to no man ſpekynge þe worde/ no but to ietwes al one/ forsoþe
 ſum of þe men weren of cypre & cȝrynen/ þe whiche whanne
 þei entreden into antioche/ ſpaken to greekis ſchewynge þe
 lorde Ihu/ & þe hande of þe lorde was wiþ hem/ & myche
 notwombre of men bileuynge/ is conuertide to þe lorde/ forsoþe
 þe worde came to þe eris of þe chirche þat was at ierlīm on þes
 þingis/ & þei ſenten barnabas vnto antioche/ þe whiche
 whanne he had comen/ & ſeen þe grace of þe lorde/ ioyede/ and
 he monestide alle men in purpoſ of herte/ for to dwelle in þe
 lorde/ for þe was a good man & full of þe holy goſt & ſciþ/ &
 myche

ye aplis

þat he schulde fynde a tabernacle to god of Jacob/ salamon
 forsoþe bilde an hous to hym/ but he hizedwelliþ not in made
 þingis by honde/ as he seiþ by þe prophete/ heuene is a seet to
 me/ þe erþe sopely þe stool of my feet/ what hous schulen zee
 bilde to me seiþ þe lord/ or whiche is þe place of my restinge/
 wher myn hande made not alle þes þingis/ wiþ harde nolle &
 vncircumcidide hertis & eris • zee wiþ stonden euermore þe
 holy gost/ as & zoure faderis so & zee/ whom of þe prophetis
 haue not zoure faderis pursuede/ & haue slayne hem þat bifore
 tolden of þe comynge of þe iuste/ whos traytours & manseers
 zee weren now • þe whiche token þe lawe in ordenaunce of aun-
 gels/ & haue not kepte/ forsoþe þei herynge þes þingis/ weren
 dyuersely turmentide in here hertis • & gnastiden (or grenne-
 den) in hym/ forsoþe whanne steuene was ful of þe holy gost/ he
 biholdynge into heuene siþe þe glorie of god/ and Ihu ston-
 ynge on þe ryzt halfe of þe vertue of god/ and he seiþ/ lo I see
 heuenes openyde/ and þe sone of man stonynge on þe ryzt
 halfe of þe vertue of god/ forsoþe þei crynge wiþ greet voyce/
 helden togedir þere eris/ & maden to gedir asaute (or seerle-
 nesse) into hym/ and þei castynge hym oute of þe cytee/ ston-
 eden/ & þe witnensis diden of here clothes • biþdis þe feet of a
 zonge man þat was clepide saul/ and þei stoneden steuene/
 inclepyng & sepyng/ lorde Ihu receyue my spirit/ forsoþe þe
 knees putte/ he criede wiþ greet voyce sepyng/ lorde sette
 not to hem þis synne/ for þei witen not what þei done/ and
 whanne he had seyde þis þing/ he slepte in þe lorde/ forsoþe
 saul was consentynge to his deþ//



Esorþe greet persecucion was made in þat day in þe
 chirche/ þat was in ierlm/ and alle men weren scat-
 eride by þe cuntrees of Jude • & samarie/ out taken
 þe apostlis/ forsoþe men dredeful birieden steuene/
 & maden greet mournynge on hym/ forsoþe saul gretely dis-
 trupde þe chirche • entrynge by houses • drawynge men &
 wymmen

C 8

Dedís

wymmen bitoke into kepyng (or prifoune)/ perfore þei þat
 weren fcateryde · paſſiden forþ · euangelyzinge þe worde of
 god/ forſoþe philip comynge doun into a cytee of ſamarie
 prechide to hem criſt/ forſoþe þe cumpanyes ſauen tente to
 þes þingis þat weren ſeyde of philip/ to gedit herpynge & ſeinge
 þe ſignes þat he dide/ forſoþe many of hem þat hadden vnclene
 ſpiritis/ cryng wiþ greet voyce wenten oute/ forſoþe many
 ſik in paleſie & crokide ben helide/ perfore greet ioye is maad
 in þat cytee/ forſoþe þer was a man ſymon by name þe whiche
 bifore was in þe cytee a wicche deceyvinge þe folc of ſamarie
 ſeyinge hym ſelf to be ſum greet man to whom alle herkenyden
 fro þe leſte vnto þe moſte/ ſeyinge/ þis is þe vertue of god/ þe
 whiche is clepide greet/ forſoþe alle bihilden hym for þis þing
 þat myche tyme he had made hem mad (or wood) wiþ his
 wicchyngis/ ſoþely whanne þei hadden bileupde to philip
 euangeliſt of þe kyngdom of god/ in þe name of Ihu cñ · men &
 wymmen weren baptizide/ þanne Symon/ & he bileupde/ and
 whanne he was baptizide/ and cleupde to philip/ he ſeinge
 alſo ſignes & moſte vertues for to be made/ dredynge wondride/
 forſoþe whanne þe apoſtliſ þat weren at ierlſm hadden herde
 for ſamarie receyuede þe worde of god/ þei ſenten to hem pe-
 tre & Ion/ þe whiche whanne þei camen/ preyeden for hem
 þat þei ſchulden receyue þe holy goſt/ forſoþe not zit he came
 into any of hem/ but þei weren baptizide onely in þe name of
 þe lorde Ihu/ þanne þei puttiden handis on hem/ and þei re-
 ceyueden þe holy goſt/ forſoþe whanne Symon had ſeen for
 þe holy goſt was zouen by puttyng on of þe hande of apoſt-
 liſ/ he offerde to hem money · ſeyinge/ zye ſee to me & þis
 power · þat to whom euer I ſchal putte on handis/ he receyue
 þe holy goſt/ forſoþe petre ſeyde to hym/ þi money be wiþ þee
 into perdicoñ/ for þou geſtiſt þe zifte of god for to be had (or
 weldide) by money/ parte is not to þee neþer ſorte/ in þis
 worde/ for þin herte is not riȝtful/ bifore god/ and ſo do þou
 penaunce fro þis þi wickidneſſe & prepe god/ zif þe ſchall
 þis

ye aplis

turnyde azen fro irłm · þe mynysterie fulfildē. Iōn taken to
þat was namyde markus//



Orsope þer weren in þe chirche þat was at antioche:
prophetis & dottours · in whiche barnabas & Sy-
mon þat is clepide blac · & lucius syronense & ma-
naen þat was þe soukyngfeer of heroude tetrark

C^m 13^m

(þat is prynce of þe surþe parte) & saul/ forsope hem mynys-
trynge in þe lorde & fastyngē: þe holy gost seyde to hem/ de-
parte zee to me saul & barnabas into þe werke: to whiche I
haue taken hem/ þanne þei fastyngē & preyngē & puttyng han-
dis to hem: lesten hem/ and soþely þei sente of þe holy gost:
wenten forþ to seleucia/ and fro þens þei wenten by boot to
cypre · & whanne þei camen to salampne: þei prechiden þe
worde of god in synagogis of ietwis/ forsope þei hadden & Iōn
in mynysterie (or seruice)/ and whanne þei hadden walkide by
al þe ile vnto paphum: þei founden a man wicche · a false
prophete a iewe · to whom þe name was barieu · þat was wip
þe pro consul sergiours poul prudent man/ þis barnabas poul
clepide to: desiride for to here þe worde of god/ soþely helymas
wicche wipstode hem · so soþely is interpretide þis name:
sekyngē for to turne away þe proconsul fro bileue/ forsope
saul wicche & poul · fulfildē wip þe holy gost: biholdyngē into
hym · seyde/ a þou ful of al gile · & al falsenesse · þou sone of þe
deuyl · þou enemye of al ryztwelnesse: þou leuest not for to
subuerte (or distrue) þe ryztful weyes of þe lorde/ and lo now
þe hande of þe lorde on þee: and þou schalt be blynde · & not
seinge summe vnto a tyme/ & anone a myste fel doune on hym:
and dirkenesse/ and he goinge aboute souzte hym þat schulde
zyue þe hande to hym/ þanne þe proconsul whanne he had
seen þe dede: bileuede · wondryngē on þe techyngē of þe lorde/
and whanne fro paphum poul had gon by boot · & þei þat we-
ren wip hym: þei camen to pergen of pamphile/ for iōn depart-
yngē fro hem: turnyde azen to irłm/ soþely þei goinge to per-
gen:

Dedis

preyede: þe place was mouede in whiche þei weren gederide/
and alle ben fulfild wif þe holy goſt: & ſpaken þe worde of
god wif triſte/ forſoþe of þe multitude of men bileupnge · þer
was one herte & one ſoule (or wille)/ neþer any man ſeyde any
þing of þo þingis þat he welðide for to be his owne: but alle
þingis weren in comyn to hem/ & wif greet vertue þe apoſtliſ
zolden witneſſynge of þe azen rſynge of Iþū criſt oure lordē:
& greet grace was in hem alle/ forſoþe neþer any nedþ man
was amonge hem/ & how many euer weren poſſeſſours (or
welðers) of feeldis (or houſis): þei ſellynge brouzten to · þe
pryſe of þo þingis þat þei ſolden · & puttiden biſore þe ſeet of
þe apoſtliſ/ forſoþe þei departiden to eche: as it was nede to
eche/ forſoþe Joſeph þat is nampde barnabas of þe apoſtliſ ·
þat is interpretide þe ſone of conforte & deken of þe kynde of
cypre · whanne he had a feelde · ſelde it & brouzte to þe price ·
& puttide it biſore þe ſeet of apoſtliſ//

C^m 5^m



Drſoþe a man ananye by name wif ſaphira his wiſe
ſelde a feelde · & defraudide of þe priſe · his wiſe
gilty (or wytynge): and he bryngynge ſum parte
puttide it biſore þe ſeet of þe apoſtliſ/ forſoþe petre
ſeyde/ ananye whi haþ ſathanas temptide þin herte · þee for
to lie to þe holy goſt: and for to defraude of þe pryce of þe
feelde: wher it dwellynge · dwelte not to þeeꝝ and it ſolde
was in þi power ꝝ why haſt þou putte þis þing in þin herteꝝ
þou haſt not liede to men: but to god/ forſoþe ananye herynge
þes wordis ſel doune & diede/ and greet drede was into alle
þat herden/ forſoþe zonge men rſynge · moueden hym awepe:
and herynge oute byrieden/ forſoþe þer was made as þe ſpace
of þre houres · & þe wiſſ of hym not knowynge þat þing þat
was done: entride in/ forſoþe petre anſweride to hire/ wom-
man ſeye to me: zif zee ſelden þe feelde for ſo mycheꝝ and
ſche ſeyde zhe: ſo myche/ forſoþe petre ſeyde to hire/ what
ſophely came to gedir to zou (or acordide) for to tempte þe ſpi-
rit

ye aplis

rit of þe lorde/ lo þe feet of hem þat haue biriede þin housbonde
at þe dore/ and þei schulen bere þee oute/ anone sche sel doune
at his feet: & diede/ forsoþe þe zonge men entrynge founden
hire deade: & þei baren hire oute & birieden to hire housbonde/
and greet drede is made in al þe chirche: and into alle þat
herden þes þingis/ forsoþe by þe handis of apostlis: signes &
manye wondris weren made in þe puple: & alle weren to gedir
in þe porche of salamon/ forsoþe no man of oþer durste ioyne
hym self wiþ hem: but þe puple magnifiede hym/ forsoþe þe
multitude of men & wymmen byleuyng in þe lorde was more
encrefide: so þat into stretis þei brouzten sijk men: & puttiden
in litil beddis & couchis: þat petre comynge: namely þe scha-
dowe of hym schulde schadowe eche of hem: & þei wer dely-
ueride fro al sekenesse/ forsoþe þe multitude of cytees nyz to
irlm ran bryngynge to sijk men & traueylide of vnclene spiri-
tis: þe whiche weren heelide alle/ forsoþe þe prynces of pris-
is risynge: & alle þat weren wiþ hym: þat is þe heresie of sadu-
cees: ben fulfild wiþ enuye: & leyden handis into apostlis:
and puttiden hem in comoune keppynge/ forsoþe þe aungel
of þe lorde by nyzt openynge þe zate of þe prisoune & ledynge
hem oute: seyde/ go zee & zee stondynge speke in þe temple to
þe puple: and þe wordis of þis lijf/ þe whiche whan þei had-
den herde: entreden erly into þe temple & tauzten/ forsoþe þe
prynce of pris- is comynge & þei þat weren wiþ hym: clepide
to gedir þe counseyl: & al þe eldre men of þe sones of isrl: &
senten to þe prisoune þat þei schulden be brouzte forþ/ soþely
whanne þe mynys- is came & þe prisoune openyde founden hem
not: þei turneden azen tolden seyinge/ forsoþe we founden þe
prisoune schitte wiþ al diligence: & þe kepers stondynge at þe
zatis/ forsoþe we openynge: founden no man þerinne/ Soþely
as þe magistratis of þe temple & þe prynces of pris- is herden
þes wordis: þei doutiden of hem what schulde be done/ forsoþe
summan comynge: tolde to hem: for lo þe men whom zee
haue putte into prisoune: ben in þe temple stondynge & tech-
ynge

Dedis

lorde & bileueden · how manye euer weren biforn ordeynede to
 euerlastynghe lijf/ forsope he worde of he lorde was set soken
 by al he cuntre/ sohely ietwes sireden religious wymmen &
 oneste & he firste men of he cytee/ & sireden persecucion into
 poul & barnabas · and castiden oute hem of here cuntrees/ and
 hei he powdre of feet schaken away into hem/ camen to
 pconye/ & he disciplis weren fulfild wih ioye of he holy gost/

C^m 14^m



Esopo at ychonge it is done · hat to gedir hei entre-
 den into a synagoge of Ietwes & spaken/ so hat a
 plenteuouse multitude of ietwis & grekis bileuede/
 forsope he ietwis hat weren unbileueful · resyden
 persecucion/ and to wrap sireden he soulis of heben men
 azenes breheren/ herfore hei dwelten myche tyme · doinge
 tristly in he lorde · berynghe witnessynghe he worde of his grace/
 zpyung signes & wondris for to be made by he handis of hem/
 forsope he multitude of he cytee is departide/ & sohely summe
 weren wih ietwis · summe sohely wih he apostlis/ forsope
 whanne asaute of heben men & ietwes was made wih here
 prynces for to punysche wih dispisyngis (or false blamyng) ·
 & to stoon hem/ hei vnderstondynghe fledden to gedir to he
 cytees of lycaonpe · listris & derben · & al he cuntree in eny-
 rounne/ & hei weren prechynghe here he gospel/ and al he mul-
 titude is mouede to gedir in he techynghe of hem/ poul sohely
 & barnabas dwelten at listris/ and summan at listris seek in
 he feet · sette crokide fro his moderis wombe/ he whiche neuer
 had gon/ his herde poul spekynghe he whiche biholdynghe hym ·
 & seinge for he had seih hat he schulde be made saaf/ seyde wih
 greet voyce/ rise pou ryzt on hi feet/ and he lepte & walkide/
 forsope he cumpanyes whanne hei hadden seen hat hat poul
 dide/ reriden here voyce in lycaon tunge seyinge/ goddis made
 like to men/ camen doune to vs/ and hei clepiden barnabas
 Jouem · poul sohely mercurie/ for he was leder of he worde/
 and he prist Iubiter hat was biforn he cytee · bryngynghe to
 bolis

ye aplis

holis & crounes bifore þe zatis wiþ pupilis: wolde make sacrifice/
þe whiche þing whanne þe apostlis barnabas & poul herden ·
here cootis cutte to gedit: þei skippiden oute into þe cumpa-
nyes · crynge & seyinge/ men what done zee þis þing? and we
be deadely men lijk to zou · schewinge to zou to be conuertede
fro þes weyne þingis · to quicke god þat made heuene & erþe &
þe see: & alle þingis þat ben in hem/ þe whiche in generacons
passide: leste alle folkis for to entre into here owne weyes/
and sopely not wiþ outen witnesynge · he wel doinge leste
hym self · fro heuenes zpyunge reynes & tymes berynge sturte:
fulfyllynge wiþ mete & gladenesse zoure hertis/ and hem sey-
nge þes þingis: vnnepþe swagiden þe cumpanyes · þat þei of-
steden to hem/ forsoþe summe iewis camen ouer fro antioche ·
& pconge · & þe cumpanyes swetely stprede þei stonyng poul
drownen oute of þe cytee: gessynge hym for to be deade/ sopely
þe disciplis enuprounyng hym: he risynge entride into þe
cytee/ and þe supynge day: he wente forþ wiþ barnabas into
derben/ and whanne þei hadde euangelizide to þe ilke cytee &
tauzte manye: þei turnyde azen to listris & pconge & antioche ·
confermyng þe souldis of disciplis: and monestynge/ þat þei
schulden dwelle in seif & seyinge/ for by manye tribulacoñs it
bihouep vs for to entre into þe kyngdome of heuenes/ and
whanne þei hadden ordeynyde pridis to hem by alle cytees ·
& hadden preyede wiþ fastyngis: þei bitoken hem to þe lorde ·
into whom þei bileueden/ and þei passynge perfidie: camen
to pamphile/ and þei spekyng þe worde of þe lorde in pergen:
camen into ytalie/ and fro þens þei wenten bi boot to anti-
oche fro when þei weren taken to þe grace of god: into þe
werke þat þei fulfilden/ sopely whanne þei camen & gederiden
þe chirche: þei tolden how many þingis god diide wiþ hem:
for he had openyde to heþen men þe dore of seif/ forsoþe þei
dwelliden a tyme not litil: wiþ þe disciplis//

And



And summe comynge doune fro Judee · tauzte bre-
 peren · for but zee ben circumcidide astir þe lawe
 of moyses: zee mowne not be made saaf/ þerfore
 sedicioune (or discencion) made · not lesse to poul
 & barnabas azenes hem: þei ordeyneden þat poul & barnabas
 & summe oþer of hem schulden go vp to þe apostlis & pridis in
 irlm on þis question/ þerfore þei ledde forþ of þe chirche: pass-
 iden by senyce & Samarie · tellynge þe lyuyng of heþen men:
 and þei maden greet ioye to alle breþeren/ toþely whanne þei
 camen to irlm: þei weren recepuede of þe chirche & of þe apos-
 tlis & eldre men: tellynge how many þingis god dide wip
 hem/ forsoþe sum of þe heresie of pharisees þat bileueden: ri-
 sen sepyng/ for it bihouep hem for to be circumcidide: and for
 to comaunde · for to kepe þe lawe of moyses/ and þe apostlis
 & eldre men camen to gedir: for to seen of þis worde/ forsoþe
 whanne greet seekyng to gedir was made: petre risynge
 seyde to hem/ men breþeren zee witen for of olde dages in
 zou: god chees by my moup heþen men for to here þe worde
 of þe gospel & for to bileue/ and god þat knewe hertis bare
 witnessyng: zuyng to hem þe holy goß as & to vs/ and no
 þing dyuerside bitwixe vs & hem: by seiþ clensyng þe hertis
 of hem/ now þerfore what tempten zee god · for to putte a yok
 on þe nolle (or necke) of disciplis · þe whiche neþer we neþer
 oure faderis myzten bere: but by þe grace of oure lorde Ihu
 cñ · we bileuen for to be sauede: as & þei/ forsoþe al þe mul-
 titude bilde pees: and herde barnabas & poul tellynge how
 many signes & wondris god dide by hem in heþen men/ and
 astir þat þei bilde pees: James answeride sepyng/ men bre-
 peren here zee me Symount tolde how firste god visitide for
 to take of heþen men a puple to his name: & to hym þe wordis
 of propheta acorden: as it is writen/ astir þis I schal turne
 azen · & bilde þe tabernacle of dayud þat fel doune: & I schal
 bilde azen þe caille doune þingis of it · & I schal reyle it þat
 oþer

ye aplis

oper of men azen seeke þe lorde/ & alle folkis on whiche my name is clepide · þe lorde doinge þis þing seip/ fro þe worlde/ to þe lorde his werke is knowen/ for whiche I deme hem of heþen men ben conuertide to god for to be not vnquytide (or disceide): but for to write to hem · þat þei abstene hem fro defoulyngis of symulacris · fornyracon & straungelide þingis & blood/ moyses toþely of olde tymes haþ in alle cytees hem þat prechen hym in synagogis/ wheþer by eche saboth he is red/ þanne it pleside to þe apostlis & eldre men & al þe chirche · for to chese men of hem & sende to antioche wiþ poul & barnabas/ Judas þat was namyde barnabas · & silam þe firste in breþeren/ writynge by hondis of hem/ Apostlis & eldre breþeren to hem þat ben at antioche · & cirie · & cilicie · breþeren of heþen men/ gretynge (or helpe)/ for we herden þat summe of vs goinge oute turbliden zou wiþ wordis · turnynge bysodoune zoure soulis · to whiche men we comaundiden not · it pleside to vs gederide into one · for to chese men & sende to zou · wiþ our most derworþe barnabas & poul · men þat bitoken (or gauen) here soulis (or lyues): for þe name of oure lorde Ihu x̄i · þerfore we senten Judas & Silas þe whiche & þei schulen telle þe same þingis to zou by wordis/ forsoþe it is seen to þe holy gost & vs · for to putte to zou no þing more of charge · þan þes nedeful þingis · þat zee abstene zou fro þe offside þingis of Symulacris · & blood stranglde · & fornyracon · fro whiche zee kepyng zou · schulen do wel/ fare zee wel/ þerfore þei dismyttide camen doune to antioche/ and þe multitude gederide/ þei bitoken þe epistel/ þe whiche whanne þei hadden redde/ þei togeden on þe comforte/ forsoþe Judas & Silas · & þei whanne þei weren prophetis wiþ sul myche worde comfortiden breþeren & confermeden (hem)/ Soþely summe litil tyme made here/ þei weren dismyttide (or leste wiþ pees) of breþeren/ to hem þat hadden sente hem/ forsoþe it is seen to Sylas/ for to dwelle here/ Judas soþely wente alone to Irlm/ forsoþe poul & Barnabas dwelliden at antioche techynge & euangelizynge þe worde

Dedys

of þe lorde · wiþ manye oþer/ forsoþe astir summe dayes:
 poul seyde to barnabas/ we turnynge azen visite we oure bre-
 þeren by alle cytees in whiche we haue precheþe þe worde of
 þe lorde: how þei haue hem/ barnabas forsoþe wolde take
 wiþ hym & Zoon: þat was nampde marchus/ poul soþely prey-
 ede hym · þat he þat departide fro hem fro pamphilie · & wente
 not wiþ hem into werke: schulde not be receyuede/ soþely dis-
 cenconis made: so þat þei departiden atwynne/ and barnabas
 soþely marke taken to: by lotte came to cypre/ forsoþe poul si-
 las chosen wente forþ: taken to þe grace of god fro breþeren/
 forsoþe he wente by cirie & cilicie confermyng þe chirche · co-
 maundyng for to kepe þe preceptis of apostlis & eldre men/
 soþely he came into derben & listram//

C 16^m



And lo sum disciple was here · by name tymothe · þe
 sone of a womman widowwe seipful (or cōten): þe sa-
 dir heþen/ þe breþeren þat weren in lystris & tro-
 nye: zildiden gode witnessynge to hym/ poul wolde
 hym for to go forþ wiþ hym self: & he takynge to circumcidide
 hym for iewes þat weren in þe ilke places/ soþely alle wisten
 for his sadir was heþen/ forsoþe whanne þei passiden by cytees:
 þei bitoken hem for to kepe þe techyngis þat weren demyde
 of apostlis & eldre men þat weren at trlm/ and soþely þe chir-
 ches weren confermyde in seip: & aboundiden in notwmbreeche
 dape/ forsoþe þei passynge frigie · & þe cūntre of galathie: we-
 ren forbeden of þe holy gost · for to speke þe worde of god in
 asia/ Soþely whanne þei camen into mysie: þei temptiden for
 to go into bethenya · & the spirit of Ihu suffride hem not/ soþe-
 ly whanne þei hadden passide by mysie: þei came doune to tro-
 ade · & a visioun by nyzt was schetwīde to poul/ summan of
 macedonye was stondynge & preyinge hym & seyinge/ hou go-
 inge into macedonye: helpe vs/ soþely as he sūze þe visioun:
 anone þei souzten for to go forþ into macedonye · made cer-
 teyn · þat god had clepide vs for to euangelize to hem/ soþely
 we

pe aplis

pat he schulde synde a tabernacle to god of Jacob/ salamon
 forsope bilde an hous to hym: but he bizedwellip not in made
 pingis by honde: as he seip by he prophete/ heuene is a seet to
 me: he erpe sohely he stool of my feet/ what hous schulen zee
 bilde to me seip he lorde: or whiche is he place of my restinge/
 wher myn hande made not alle hes pingis: wiþ harde nolle &
 vncircumcidide hertis & eris • zee wiþ stonden euermore he
 holp goß: as & zoure faderis so & zee/ whom of he prophetis
 haue not zoure faderis pursuede: & haue slagne hem pat bifore
 tolden of he comynge of he iuste: whos traytours & mansleers
 zee weren now: he whiche token he lawe in ordenaunce of aun-
 gels: & haue not kepte/ forsope hei berynge hes pingis: weren
 dyuersely turmentide in here hertis • & gnastiden (or grenne-
 den) in hym/ forsope whanne steuene was ful of he holy goß: he
 biholdynge into heuene sise he glorie of god: and Ihū ston-
 ynge on he rizt halfe of he vertue of god/ and he seip/ lo I see
 heuenes openyde: and he sone of man stonynge on he rizt-
 halfe of he vertue of god/ forsope hei crynge wiþ greet voyce:
 helden togedir here eris: & maden to gedir asaute (or seerfe-
 nesse) into hym/ and hei castynge hym oute of he cytee: ston-
 eden/ & he witnensis diden of here clothes • bisidid he feet of a
 zonge man pat was clepide saul/ and hei stoneden steuene:
 inclepyng & sepyng/ lorde Ihū receyue my spirit/ forsope he
 knees putte: he criede wiþ greet voyce sepyng/ lorde sette
 not to hem his synne: for hei witen not what hei done/ and
 whanne he had sepyde his ping: he slepte in he lorde/ forsope
 saul was consentynge to his deþ//



Forsope greet persecucoñ was made in pat day in he
 chirche: pat was in irlm/ and alle men weren scat-
 eride by he cuntrees of Jude • & samarie: out taken
 he apostlis/ forsope men dredesful birieden steuene:
 & maden greet mournynge on hym/ forsope saul gretely dis-
 trupde he chirche • entrynge by houses • drawynge men &
 wymmen

C- 8-

Dedís

wymmen bitoke into keppnge (or prisoune)/ þerfore þei þat
 weren scateride · passiden forþ· euangelyzinge þe worde of
 god/ forsoþe philip comynge doun into a cytee of samarie·
 prechide to hem crist/ forsoþe þe cumpanyes zauen tente to
 þes þingis þat weren seyde of philip· to gedir þerynge & seinge
 þe signes þat he dide/ forsoþe many of hem þat hadden vnclene
 spiritis· crynge wiþ greet voyce wenten oute/ forsoþe many
 sijk in palese & crokide ben helide/ þerfore greet ioye is maad
 in þat cytee/ forsoþe þer was a man symon by name þe whiche
 bifore was in þe cytee a wicche deceyunge þe folc of samarie·
 seyinge hym self to be sum greet man to whom alle herkenyden·
 fro þe leste vnto þe moste· seyinge/ þis is þe vertue of god· þe
 whiche is clepide greet/ forsoþe alle bihilden hym for þis þing·
 þat myche tyme he had made hem mad (or wood) wiþ his
 wicchyngis/ soþely whanne þei hadden bileupde to philip
 euangelist of þe kyngdom of god· in þe name of Ihu xpi · men &
 wymmen weren baptizide/ þanne Symon· & he bileupde/ and
 whanne he was baptizide· and cleupde to philip/ he seinge
 also signes & moste vertues for to be made· dredynge wondride/
 forsoþe whanne þe apostlis þat weren at ierlm hadden herde·
 for samarie receyuede þe worde of god· þei senten to hem pe-
 tre & Ion/ þe whiche whanne þei camen· preyeden for hem
 þat þei schulden receyue þe holy gost/ forsoþe not zit he came
 into any of hem· but þei weren baptiside onely in þe name of
 þe lorde Ihu/ þanne þei puttiden handis on hem· and þei re-
 ceyueden þe holy gost/ forsoþe whanne Symon had seen for
 þe holy gost was zouen by puttynge on of þe hande of apost-
 lis· he offerde to hem money · seyinge/ zye zee to me & þis
 power · þat to whom euer I schal putte on handis· he receyue
 þe holy gost/ forsoþe petre seyde to hym/ þi money þe wiþ þee
 into perdicoun· for þou gessist þe zifte of god for to be had (or
 weldide) by money/ parte is not to þee neþer sort· in þis
 worde/ for þin herte is not ryzful· bifore god/ and so do þou
 penaunce fro þis þi wickidnesse & prepe god· zif parauenture
 þis

Sohely whanne hei hadden passide by amphiboly m & appolonye: hei camen to tessalonyk · whare was a synagoge of ietwes/ sohely after custum poul entride into hem: & þre sabotis he declaride to hem of scriptures openyng & schetwyng · for it bihoſte crist for to suffre: & rise aȝen fro deade (men): and for þis is Jh̄c c̄t̄ whom I telle (or schewe) to you/ & summe of hem bileueden & ben ioynde to poul & silas · & of heþen men a greet multitude & noble wymmen not fewe/ sohely Jewes haupyng enuye · & takyng of þe comounte summe euyl men · & a cumpanye made: hei moueden þe cytee/ & hei stondeyng nyȝe to iasons hous: souz-ten hem for to bryng forþ into þe puple/ and whanne hei founden hem not: hei drowen Jason & summe breþeren to þe prynces of þe cytee cryyng for þes it ben þat mouen þe worlde: and biðir hei camen · whom iason receyuyde/ and alle þes done aȝenes þe maundementis of cesar seyinge: anoper ih̄u for to be kyng/ forsoþe hei moueden þe puple & prynces of þe cytee: beryng þes þingis/ and satisfaccoñ taken of Jason & of oþer: hei leſten hem/ forsoþe anone by nyȝt · breþeren dismyttiden poul & sylas into heroan/ þe whiche whanne hei camen: entriden into þe synagoge of ietwes/ sohely þes weren þe nobler of hem þat ben of tessalonyk/ whiche receyueden þe worde wip al desire: eche day seekyng scriptures · zif þes þingis so hadden hem/ and sohely many of hem bileueden · & of honest heþen wymmen & men not fewe/ forsoþe whanne ietwes in tessalonyk hadden knowen · for & at heroan · þe worde of god is prechide of poul: hei camen & biðir mouyng · & distourblyng þe multitude/ and anone breþeren dismyttiden poul þan þat he schulde go vnto þe see/ forsoþe silas & tymothe dwelten þere/ forsoþe hei þat ledden forþ poul: ledden hym into athenys/ and maundement taken of hym to Silas & tymothe þat sul byȝyngly hei schulden come to hym: hei wenten forþ/ forsoþe whan poul abode hem at athenys: his spirit mouede in hym seinge þe

Dedīs

he cytee zouen to ydolatrie/ herfore he disputide in he syna-
 gogue wih iewes & men worschippynge in he cheppynge (or doom
 place): by alle dayes to hem þat herden/ forsoþe summe epi-
 cureis & stoyssees & philosophers disputiden (or tretiden) wih
 hym: & summe seyden what wole þis sower of wordis seye/
 soþely oþer seyden/ he is seen for to be a teller of newe deuytis/
 for he tolde to hem Ihu & azen risynge/ and þei ledden hym
 taken to aryopage (þat is comyn stole): seyinge motwe we wite
 what is þis newe doctryne þat is seyde of þee/ soþely þou brin-
 gist in summe newe þingis to oure eris/ herfore we wolen wite/
 what þes newe þingis wolen be/ soþely alle men of athenys &
 comelyngis & herboride men: zauen tente to none oþer þing/
 no but for to seye or for to here any þing of newe: soþely poul
 stondynge in þe myddil of aryopage (or comyn stole): seih/ men
 of athenes/ by alle þingis I se þou as veyne worschippers/ soþe-
 ly I passynge & seinge zoure symulacris: sonde & an auter in
 whiche it was writen to vnknownen god/ herfore whiche þing
 zee vnkownynge worschiben: þis þing I schewe to þou/ god
 þat made þe worlde & alle þingis þat ben in it: þis whanne he
 is lorde of heuene & erþe dwellyþ not in temþlis made by han-
 dis: neþer is worschipped by mannes handis haupnge nede of
 any þing: whanne he zyueþ liif to alle men: & inbreynginge &
 alle þingis/ and made of one alle þe kynde of men: for to en-
 habite on al þe face of erþe: Determyngynge tymes ordeyn-
 yde: & termes of habitacoñ (or dwellynge) of hem: for to seek
 god: zif parauenture þei seelen hym oþer synden: þou þe
 be not fer fro erþe of þou/ soþely in hym we lyuen & ben mou-
 ede & ben: as & summe of zoure poetis seyden/ soþely we ben
 & þe kynde of hym/ herfore siþ we ben þe kynde of god: we
 schulen not deme (or gesse) godly þing for to be of golde & sil-
 uer or stoon: to grauynginge of crafte & þouzte of man/ and soþe-
 ly god dispisynginge þe times of þis vnkunynge: nowwe schewiþ
 to men: þat alle euery where do penaunce for þat he ordeynede
 a day: in whiche he is to demynge þe worlde in equyte: in a
 man

pe aplis

kingis: and þe sones of isrl/ forsoþe I schal schewe to hym •
how many þingis it bihoueh hym for to suffre for my name/
and ananye wente & entride into þe hous: & he puttynge to
hym þe handis seyde/ saul broþer • þe lorde ihū sente me • þat
apperide to þee in þe weye • in whiche þou camest: þat þou se
& be fulfild wip þe holy goß/ and anone þere sellen fro his
þzen as scalis: & he recepuede silt/ and he risynge: is bap-
tisede/ & whanne he had taken mete: he was confortide/ for-
soþe he was wip þe disciplis þat weren at damask: by summe
dayes/ & anone he entrynge into þe synagogis • prechide þe
lorde Ihū • for þis is þe sone of god/ forsoþe alle men þat
herden hym wondreden: and seyden/ wher þis is not þat
inpungnede in isrlm: hem þat inclepeden þis name? and hidir
to þis þing he came: þat he schulde leede hem bounden to þe
prynces of pristis/ forsoþe Saul myche more were stronge &
confoundide þe ietwis þat dwelliden at damask • affermynge
for þis is isrl/ forsoþe whan many dayes weren fulfild: Jewes
maden a counseyl . þat þei schulden slee hym/ forsoþe þe as-
pies of hem: ben made knowen to Saul/ forsoþe þei kepten &
þe zatis day & nyzt þat þei schulden slee hym/ forsoþe his dis-
ciplis takynge hym in nyzt: bi þe wal lesten hym • sendynge
doun & a leep/ forsoþe whanne he came into isrlm: he tempt-
ide (or assayed) for to ioyne hym to þe disciplis: & alle dred-
den hym • not bileupnge þat he was a disciple/ forsoþe barna-
bas led hym to þe apostlis • & tolde to hem how in þe weye he
had seen þe lorde & for he spac to hym: and how in damask
he dide tristily in þe name of Ihū/ and he was wip hem en-
trynge in & goinge oute isrlm: doinge tristily in þe name of þe
lorde/ and he spac to heþen men: & disputide wip greekis/
forsoþe þei þouzten for to slee hym/ þe whiche þing whanne
breþeren hadden knowen: þei ledden hym in nyzt to cesarie •
& lesten to tarsis/ soþely þe chirche by al Jude of galilee & sa-
marie: had pees/ & was edifiede: walkyng in dreede of þe
lorde: & was fulfild wip comfort of þe holy goß/ forsoþe it is
made

dedis

made þat petre while þat he passide alle: came to þe holy men þat dwelliden at lidde/ forsoþe he sonde þere summan eneas bi name · fro eyzte zeeris liggynge in bed: þe whiche was sick in paleste/ and petre seih to hym/ eneas þe lorde Jhū crist heele þee/ rise þou & dresse to þee/ and anone he roos/ and alle men þat dwelliden at lidde & farone · sise hym: þe whiche ben conuertide to þe lorde/ forsoþe in ioppe was sum disciplesse by name tabita: þe whiche interpretide is seyde dorcass/ his was ful of good werkis & almes dedis þat sche dide/ forsoþe it is made in þo dayes: þat sche made sick diede/ þe whiche whanne þei hadden waschen: þei puttiden hire in a soupyng place/ forsoþe whanne lidda was nyȝt fro ioppe · disciplis herynge for petre was in it · senten two men to hym preyng: þat þou tarie not to come vnto vs/ soþely petre risynge vp: came wiþ hem/ and whanne he came: þei ledden hym into þe soupyng place/ and alle þe widowis aboute hym wepyng & schewyng cootis & clothes: þe whiche dorcass made to hem/ forsoþe alle men caste oute wiþ outenforþ · petre puttyng þe knees: preyede/ and he turnyde to þe body: seyde tabita: rise þou in name of oure lorde Jhū cñt/ and sche openyde þe ȝen/ and petre seyn: sche satte vp aȝen/ forsoþe he ȝuyng to hire þe hande: reyside hire/ & whanne he had clepyde holy men & widowis: he assignyde hire quykke/ forsoþe it is made knowen by al ioppe: and þei bileueden in þe lorde/ forsoþe it is made þat many dayes he dwellide in Ioppe at Symon sum curriour or tawer//

C^m 10^m



Essope summan was in cesarie by name cornelie centurio (þat is hauynge an hundride men vnder hym) · of þe cumpanye of knyȝtis · þat is seyde of ytalie · a religious man & dredynge þe lorde wiþ al his meyne · doynge manye almestis to þe puple: and preyng þe lorde euermore/ his sise in a visioun openly · as in þe nyȝte houre (or none) · an aungel of god entrynge into hym: and

ye aplis

and seyinge to hym/ cornely/ and he biholdynge hym/ taken
 wiþ drede/ seyde/ who art þou lorde/ forsoþe he seyde to hym/
 þi preyers & þin almes dedis/ haue slepyde vp into mynde ·
 in þe list of þe lorde/ and nowe sende men into ioppe · & clepe
 a man Symount þat is namyde petre/ þis is herboride at a
 man Symon curriour/ whos hous is bisidis þe see/ þis schal
 seye to þee/ what it bihoueh þee for to do/ and whanne þe
 aungel þat spak to hym had gon aweye · he clepide to his
 homely men · & a knyzt dredynge þe lorde/ of hem þat obe-
 schide to hym to whom whanne he had tolde alle þingis/ he
 sente hem into ioppe/ forsoþe on þe day sunge · hem ma-
 kynge iourney & neyginge to þe cytee · petre slepyde vp into þe
 hepyer þingis of þe hous/ þat he schulde prepe aboute þe sirte
 houre/ and whanne he hungryde/ he wolde taste (or ete)/ for-
 soþe hem makynge reedy/ an excelle of soule (or rauyschyng
 of spirit) sel on hym · & he sate heuene openyde · & a vessel com-
 ynge doune as a greet scheet wiþ soure cordis for to be sente
 doune from heuene into erþe · in þe whiche weren alle soure
 foot beestis & creppynge þingis of erþe/ and volatilis of heuene
 (or eire)/ & a voyce is made to hym/ rise petre/ & slee & ete/
 soþely petre seiþ/ lorde fer be it fro me/ for I neuer ete · al
 comoune þing & vnclene/ and este þe secounde tyme þe voyce
 to hym/ þat þing þat god hab clenfide/ þou schalt not seye
 vnclene/ forsoþe þis þing is done by þries/ & anone þe vessel is
 receyuede into heuene/ and þe while petre wiþinne hymself
 doutide · what þe visioun was þat he sate/ lo þe men þat
 weren sente fro cornelye sekynge þe hous of Symon/ stoden
 nyzt at þe zate/ & whanne þei hadden clepide/ þei axide zif
 Symount þat was namyde petre · had here herbore/ forsoþe
 petre þenkyng of þe visioun/ a spirit seyde to hym/ lo þe
 men seeken þee/ and so rise þou & go doune · & go wiþ hem · no
 þing doutynge for I sente hem/ forsoþe petre comynge doune
 to þe men/ seyde I am whom zee seeken/ what is þe cause for
 whiche zee haue comen/ þe whiche seydē/ cornelie centurio ·
 a iuste

dedis

& woundide hei fledden away fro hat hous/ forsoþe his þing
 was made knowen to alle þe ietwis & beþen men hat dwelliden
 at ephesie/ and drede fel doune on hem alle and þei magny-
 fleden þe name of þe lorde Ihu and many men bileuyngē: ca-
 men knowelechyngē & tellyngē here dedis/ Sopely many of
 hem hat sueden curious þingis: brouzten to gedir bokis &
 brente bifore alle men/ & þe prices of hem acountide: þei
 founden money of fifty þousandēpens/ so strongely þe worde of
 god weride: & was confermyde/ sopely þes þingis fulfildē:
 poul purposide in spirit macedonye passide & acayē: for to go
 to iclm̄ · seyinge for astir þat I schal be here: it bihouē me
 for to se rome/ forsoþe he sendyng into macedonye two of men
 mynystryngē to hym tymothe & eraste: he dwelte at a tyme in
 asia/ þerfore þer was made in þat day a trublyngē not leste:
 of þe wepe of þe lorde/ forsoþe demetrie by name argentarie ·
 makyng silueren housis to dyān þat is false goddesse: zāue to
 crafty men not litil wyunnyngē/ whom he clepyngē to gedir · &
 hem þat weren suche maner werkemen: seydē/ men zee witen
 for of his crafte is to zou wyunnyngē & zee seen & helyngē for
 not onely of ephesye: but almost of al asie · his poul counseyl-
 yngē turnē away myche cumpanyē: seyingē/ for þei ben not
 goddis · þat ben made by handis/ forsoþe not only his parte
 schal be in perel to vs for to come into reprouē: but þe temple
 of greet dian schal be acountide into nouzte · but & þe ma-
 jeste of hire schal be destruyede · whom al asie worschipis & þe
 worlde/ þes þingis herde · þei ben fulfildē wif ire · & crieden
 seyingē/ greet dian of ephesians/ & þe cytee is fulfildē wif con-
 fusion/ and þei made asaute wif one intwit (or wille) into þe
 teatre (or comoune biholdyngē place) · gayus raupschide & ar-
 starke men of macedonye: selotwis of poul/ Sopely poul wil-
 lunge for to entre into þe puple: þe disciplis suffreden not/ for-
 soþe summe & of þe prynces of asye þat weren his frendis · sent-
 en to hym · preyingē þat he schulde not ȝue hym self in to þe
 teatre/ Sopely oþer men crieden oþer þing/ Sopely þe chirche
 was

ye aplis

þe holy gost · & vertue þe whiche þourgh passide in wel doinge
 & helynge alle men oppresside of þe deupl: for god was wip
 hym/ and we ben witnessis of alle þingis þe whiche he dide in
 þe cuntre of iewis & Irlm: whom þei slowen hengynge in a
 tree/ god reyside þis in þe þridde day · & zaue hym for to be made
 knowen · not to eche puple · but to witnessis bifore ordeynede
 of god to vs þat eten & drunken wip hym: astir þat he roos
 azen fro deade men/ and he comaundide to vs for to preche to
 þe puple & for to witnesse: for he is ordeynede of god domes-
 man of quycke & deade/ to þis alle prophetis beren wit-
 nessynge · alle men þat bileuen into hym for to receyue re-
 myssion of synnes by his name/ zit petre spekyng þe wordis:
 þe holy gost sel on alle þat herden þe worde/ and þe seipful
 (or cristen men) of circumcission þat camen wip petre: [where
 astonnyed] for & into nacons þe grace of þe holy gost is schede
 oute/ forsoþe þei herden hem spekyng wip tungis (or langa-
 gis): and magnifyng god/ þanne petre answeride: wher
 any man may forbede water · þat þes ben not baptiside þat
 haue receyuede þe holy gost: as & we/ and he comaundide hem
 for to be baptiside in name of þe lorde Ihu x̄i/ þanne þei
 preyeden hym: þat he schulde dwelle wip hem summe dages//



Droste þe apostlis herden þat weren in Judee: for
 & beþen men receyueden þe worde of god · & þei
 glorifiede god/ forsoþe whanne petre came to Irlm:
 þei þat weren of circumcission disputiden azenes
 hym seyinge/ whi entredist þou to men haupng prepucie: and
 hast eten wip hem: Petre soþely bygynnyng: expounyde to
 þem þe ordre seyinge/ I was in þe cytee of ioppe preyinge: &
 I siȝe in excelle of my soule a visioun · sum vessel comynge
 doune as a greet scheet (or linnen cloþe) · wip foure cordis for
 to be sente doune fro heuene: & it came vnto me/ in whiche I
 biholdynge bihilde & siȝe foure footide þingis of erþe · & beestis
 & crepyng þingis: & volatilis of þe eire/ forsoþe I herde & a
 voyce

C^m 11^m

Debis

voyce seyinge to me/ petre rijsē: flee & ete/ forsope I seyde/
 nay lorde comounē þing (or vnclene): entride neuer into my
 moup/ soþely þe voyce answeride þe secounde tyme fro þe-
 uene/ þo þingis þat god haþ clenſide: þou schalt not seye vn-
 clene/ forsope þis is done by pries: and alle þe þingis þen
 recepuede azen into heuene/ and lo þre men anone stoden nyze
 in þe hous in whiche I was: sente fro cesarie to me/ forsope a
 spirit seyde to me þat I schulde go wiþ hem no þing doutynge/
 forsope & þes sīre breþeren camen wiþ me: and we entreden
 into þe hous of þe man soþely he tolde how he sīze an aungel
 in his hous: stonþynge & seyinge to hym/ sende into ioppe ·
 & clepe Symount þat is nampde petre/ þe schal speke to þee
 wordis: in whiche þou schalt be saaf & al þin hous/ forsope
 whan I had bigunnen for to speke: þe holy goſt fel on hem ·
 as into vs in þe bigynnyngē/ forsope I biþouzte on þe worde
 of þe lorde: and he seyde/ soþely Ioon baptiside in water: for-
 sope zee schulen be baptiside in þe holy goſt/ þerfore zif god
 zaue þe same grace as & to vs þat bileueden in þe lorde Ihu
 crist: who was I þat myzte forbede þe lorde: þat he schulde not
 zþue þe holy goſt to men bileupnge in þe name of Ihu crist/
 þes þingis herde: þei helden pees & glorifieden god · seyinge/
 þerfore & to heþen men: god haþ zouen penaunce to lijf/ and
 soþely þei þat weren scateride of þe tribulacō · þat was made
 vndre steuene: walkiden forþ til to senpce & cypre & antioche ·
 to no man spekyngē þe worde: no but to iewes al one/ forsope
 sum of þe men weren of cypre & cyrren/ þe whiche whanne
 þei entreden into antioche: spaken to greekis schewyng þe
 lorde Ihu/ & þe hande of þe lorde was wiþ hem/ & myche
 nowmbre of men bileupnge: is conuertide to þe lorde/ forsope
 þe worde came to þe eris of þe chirche þat was at ierlm on þes
 þingis: & þei senten barnabas vnto antioche/ þe whiche
 whanne he had comen · & seen þe grace of þe lorde: ioyede/ and
 he monestide alle men in purpos of herte · for to dwelle in þe
 lorde: for he was a good man & full of þe holy goſt & feiþ/ &
myche

ye aplis

myche cumpanye is putte to þe lorde/ forsoþe he wente forþ
to tarsis: þat he schulde seek saul/ whom whan he had founden/
he ledde to antioche/ and al a zeer þei lyueden þere in þe
chirche & tauzten myche cumpanye: so þat firste cristen dis-
ciples weren nampte at antioche/ forsoþe in þes dayes: pro-
phetis camen ouer fro irlm to antioche/ & one of hem risynge
agabus by name: signifiede by þe spirit a greet hungre to
comynge in al þe roundenesse of erþis: þe whiche hungre is
made vndre claudius/ forsoþe þe disciplis purposiden alle as
eche had: for to sende mynysterie to breþeren dwellyng in Ju-
dee/ þe whiche þing & þei diden: sendynge to þe eldre men: by
þe hande of barnabas & saule//



Forsoþe in þe same tyme heroude þe kyng sente hon-
dis: for to turment summen of þe chirche/ forsoþe
he slowe by swerde: James þe broþer of Joon/
forsoþe he seinge for it pleside to þe ietwis: puttide
to for to cacche & petre/ forsoþe þe dayes of þerfe loues weren/
whom whanne he had cauhte he sente into prisounes: and bi-
takynge to foure quaternpouns of knyztis: (þat eche had
foure vndir hym) for to kepe hym: willynge astir pask for to
bryng hym forþ to þe puple/ & soþely petre was kepte in pri-
soun/ forsoþe preyer was made of þe chirche: wip outhen cees-
ynge to god for hym/ forsoþe whan heroude was to brynge
forþ hym: in þat nyzt petre was slepyng bittwix two knyztis
bounden wip two cheynes: & keepers before þe dore kepten þe
prisoun/ and lo an aungel of þe lorde stood nyzt: & lizte schone
azen in þe habitacle/ and þe side of petre smyten: he reyside (or
wakȳde) hym seyng: rise swiftly/ and anone þe cheynes fel-
len doune of his handis/ forsoþe þe aungel seyde to hym/ be
þou girde bifore: & do on þi hooſis/ & he diide so/ & he seyde to
hym/ do aboute to þee þi cloob: & sue me/ and he goinge outh
suede hym: and he wiste not for it is soþe þat was made by þe
aungel/ forsoþe he gesside hym self for to se a visoun/ forsoþe

C^m 12^m

dedis

þei passynge þe firste & þe secounde keppynge: camen to þe Iren
 zate þat leediþ to þe cytee · þe whiche wilfully is openyde to
 hem/ and þei goinge oute camen forþ into one strete: and
 anone þe aungel passide aweye fro hym/ and petre turnynge
 azen to hym self: seyde/ nowe I woot verreyly for þe lorde
 sente his aungel · & delyueride me fro þe hande of heroude · &
 of al abydynge of þe puple of Jewis/ and he biholdynge came
 to þe hous of mary modir of Jon þat is namyde markus:
 were many weren gederide to gedir & prepyng/ forsoþe hym
 knockynge at þe dore of þe zate: a wenche rode by name
 came forþ to se/ and as sche knewe þe voyce of petre: for ioye
 sche openyde not þe zate/ but rennyng in: tolde petre for to
 stonde bifore þe zate/ & þei seyden to hire/ þou maddist (or art
 woot)/ sche sopely affermyde: for to haue hym so/ forsoþe þei
 seyden/ it is his aungel/ forsoþe he lastide knockynge/ sopely
 whanne þei hadden openyde: þei sizen hym & wondriden/
 sopely he bekenynge to hem wiþ hande for to be stille: tolde
 how þe lorde had ledde hym oute of prisoun/ and he seyde/
 telle zee to James & to breþeren þes þingis/ and he gon oute:
 wente into anoper place/ forsoþe þe day made: þer was not
 litil turblynge amonge þe knyztis · what was done of petre/
 sopely whanne heroude had souzte hym azen & not founden:
 inquesicion (or seekynge) make of þe keepers · he comaundide
 hem for to be brouzte/ and he comynge doune fro Judee into
 cesarie: dwellide þere/ forsoþe he was wroþ to men of tyre &
 of sidon/ and þei of one acorde come to hym: & blasus þat was
 on þe couche of þe kyng · softely stiride · þei ariden pees: for
 whi þat here cuntrees weren norischide (or susteynyde) by
 hym/ forsoþe a day ordeynyde: heroude cloþide wiþ kyngis
 cloþinge satte for domesman: and spak to hem/ forsoþe þe
 puple criede þe voyces of god: not of man/ sopely anone an
 aungel of þe lorde smote hym: for he had not done honourē
 to god/ and he wastide of wormes: diede/ sopely þe worde of
 þe lorde waxide/ & was multipliede/ forsoþe barnabas & saul
turnyde

ye aplis

reedy: sepyeden to ierlm/ sohely summe of disciplis camen wiþ
 vs fro cesarie: leedyng wiþ hem summan Jason of cypre: an
 olde disciple: at tohom we schulden be herboride/ and whanne
 we camen to ierlm: breþeren receyueden vs wilfully/ sohely
 in þe day supinge: poul entride wiþ vs to James: & alle þe eldre
 men ben gederide/ whom whanne he had grette: he told bi alle
 þingis: what þingis god had done in heþen men: by þe myn-
 ysterie of hym/ & þei whanne þei herden: magnifieden god: &
 seyden to hym/ þou broþer seest how many housandis ben in
 ietwes þat haue bileuede to god: & alle ben suers (or louers) of
 þe lawe/ sohely þei herden of þee: for þou techist departyng
 fro moyses: of þe ilke ietwes þat ben by heþen men: seyng/
 þat þei owen not for to circuncide here sonen: neþer owen for
 to entre vp custum/ þerfore what is: sohely it bihoueh a multi-
 tude come to gedir/ sohely þei schulen here þee for to haue
 come ouer/ þerfore do þou þis þing: þat we seyn to þee/ þer ben
 to vs soure men haupng a vowe on hem/ þes taken to: ha-
 lowe þee wiþ hem: & caste in hem þat þei schaue here hedis: &
 alle men wite þat þe þingis þat þei herden of þee ben false:
 but þou walkist & þi self keppng þe lawe/ of þes sohely þat bi-
 leueden of heþen men: we writen demyng þat þei abstene
 hem fro þing offride to ydolis: & blood & stranglide þing &
 fornyracoñ/ þanne þe men taken to: poul in þe day supng
 purposide wiþ hem entride into þe temple: schewyng þe ful-
 fillyng of dayes of purispyng: til offryng was offride for eche
 of hem/ sohely whanne seuene dayes weren endide: þe ietwes
 þat weren of asie: whanne þei sizen hym in þe temple: streden
 al þe puple: & leyden handis on hym cryng/ men of isrl helpe
 zee vs/ þis is þe man þat azene þe puple & lawe & þis place:
 techyng eury where alle men/ more ouer & haþ ledde in he-
 þen men into þe temple: & haþ defoulide þis holy place/ forsoþe
 þei sizen trophymus of ephes in þe cytee wiþ hym: whom þei
 gefide for poul had brouzt into þe temple/ and al þe cytee is
 mouede: and arennynge to gedir of puple is made/ and þei
 cacchyng

dedis

gen: camen to antioche of perfidie/ and þei gone into þe syna-
goge: þe day of sobotis: saten/ forsoþe astir reedynge of þe lawe
& prophetis: þe prynces of þe synagoge senten to hem sepyng/
men breþeren: zif any worde of exortacōn (or techynge) to þe
puple is in zou: sepe zee/ forsoþe poul rfsynge & wip hande bid-
dyng silence: seih/ men of isrl̄ & zee þat dreden god: herih/ god
of þe puple of isrl̄ chees oure saderis & enhauncide þe puple.
whanne þei weren comelyngis in þis lande of egipte: and in
an hize arme he ledde hem oute of it: & by tyme of fourty
zeeris: he susteynede þere maners in deserte/ and he destruy-
inge seuene folkis in þe lande of chanaan: by sorte departide
to hem þe lande of hem: as astir soure hundride & fifti zeeris/
and astir þes þingis he zaue domestmen: vnto samuel þe pro-
phete/ and fro þens: þei axiden a kyng/ and he zaue to hem
saul þe sone of cis: a man of þe lynage of beniamyn: by fourty
zeeris/ and hym done away: he reyside to hem dauid kyng:
to whom he berynge witnessynge: seyde/ I haue souden
dauid: þe sone of iesse: a man astir myn herte: þe whiche
schal do alle my willis/ of whos seed vp bihest: god ledde
oute of isrl̄ a saueour ihū: Jon prechynge bifore þe face of his
comynge þe baptysm of penaunce to al þe puple of isrl̄/ forsoþe
whan Jon had fulfild his cours: he seyde/ whom zee demen
me for to be I am not/ but lo here cometh astir me of whos I
am not worþi: for to vnbynde þe schoon of his feet/ men bre-
þeren sones of þe kynde of abraham: & þat in zou dreden god:
to zou þe worde of helpe is sente/ soþely þei þat dwelliden at
irl̄m & prynces of it vnknowynge þis ihū: & þe voyces of pro-
phetis þat by euery saboth ben red: demynge fulfilden/ and
þei syndynge in hym no cause of deþ: axiden of pilate: þat þei
schulden slee hym/ and whanne þei hadden endide alle þingis
þat weren writen of hym: þei puttyng hym doune of þe tree:
puttiden hym in a graue/ forsoþe god reyside hym fro deade
(men) in þe þridde day: þe whiche is seen by many dayes to
hem þat to gedir slepyden vp fro galilee to irl̄m: þe whiche
ben

ye aplīs

ben to now his witneſſis to þe puple/ & we ſchewen to zou þe
like þat is made biheſte azen to our faderis · for god haþ ful-
filde þis to zoure ſones · azen reſpynge Ihu · as in þe ſecounde
pſalme it is writen/ þou art my ſone to day I gendride þee/
forſoþe þat he azen reſyde hym fro deade men · now no more
to turnynge into corrupcoñ · þus he ſeiþ/ for I ſchal ʒpue to
zou þe holy trewe þingis of daupd/ and herfore in anoter
ſtede he ſeiþ/ þou ſchalt not ʒpue þin holy for to ſe corrupcoñ/
forſoþe daupd in his generacoñ whanne he had mynyſtride
to þe wille of god · ſlepte (or diede)/ and is putte to his fa-
deris · & ſize corrupcoñ/ ſoþely he whom god reſyde fro deade
(men) · ſize not corrupcoñ/ herfore men breþeren be it knowen
to zou · for by hym remyſſiō of ſynnes is tolde to zou · fro
alle ſynnes · of þe whiche zee myzten not be iuſtifiede in þe
lawe of moſes/ in þis eche man þat bileueþ · is iuſtifiede/ þer-
fore ſe þee þat it come not to zou · þat is aboue ſeyde in pro-
phetis/ ſe zee diſpiſers & wondre zee · & be zee ſcateride abroad ·
for I worche a werke in zoure dayes · a werke þat zee ſchulen
not bileue · ʒif any man ſchal telle oute to zou/ forſoþe hem
goinge oute · þei preyeden · þat anoter ſynge ſaboth · þei
ſchulen ſpeke to hem þes wordis/ and whanne þe ſynagoge
was leſte · manye of Jewes & of comelyngis worſchippynge ſue-
den poul & barnabas/ þe whiche ſpekynge ſoftely counſeyliden
hem · þat þei ſchulden in þe grace of god/ ſoþely in þe ſaboth
ſynge · almoſt al þe cytee came to gedit · for to heere þe worde
of god/ forſoþe iewes ſeinge þe cumpanyes of puple ben ful
filde wiþ eneuye · & azen ſeyden þes þingis þat weren ſeyde
of poul · blaſfemyng/ þanne poul & barnabas ſideſaſtly ſey-
den/ to zou it bihoſte firſte for to ſpeke þe worde of god · but for
zee putten it aweiþe & haue demyde zee vnworþi of euerlaſt-
ynge liſt · lo we turnen to gedit to heþen men/ forſoþe ſo þe
lorde comaundide vs/ I haue putte þee into liſte to heþen
men · þat þou be into helpe · vnto þe vntirmoſt of erþe/ ſoþely
heþen men herynge · loʒyeden & glorifieden þe worde of þe
lorde

dedis

lorde & bilcueden: hem manye were weren hire ordeynede to
 euerlastyng luf forset: & he worde of he lorde was for solmen.
 by al he cuntre: soþely ietwes firen religious bynmen &
 onelle & he fiste men of he cytee: & firen persecucion into
 poul & barnabas: and castiden oute hem of here cuntrees, and
 þei he powdre of seet schaken away into hem: camen to
 geonge, & he discipulis weren fulfild with ioye of he holy gost: /

14



Orsoþe at geonge it is done: þat to gedit þei entre-
 den into a synagoge of Ietwes & spaken: so þat a
 plenteuouse multitude of ietwis & grekis bilcuede/
 forsoþe þe ietwis þat weren unbilcueful: repyden
 persecucion: and to wraþ firen þe soulis of heþen men
 azenes breþeren/ þersore þei dwelten myche tyme: doinge
 trissily in he lorde: berynge witnessyng þe worde of his graces:
 zyuyng signes & wondris for to be made by he handis of hem/
 forsoþe þe multitude of he cytee is departide: & soþely summe
 weren with ietwis: summe soþely with he apostilis/ forsoþe
 whanne afaute of heþen men & ietwes was made with here
 prynces for to punysche with dispisyngis (or false blamyng):
 & to sloon hem: þei vnderstonnyng fledden to gedit to he
 cytees of lycraonge: listris & derben: & al he cuntree in enuy-
 roun: & þei weren prechyng here he gospel/ and al he mul-
 titude is mouede to gedit in he techyng of hem/ poul soþely
 & barnabas dwelten at listris/ and summan at listris seek in
 he seet: sette crokide fro his moderis wombe: he whiche neuer
 had gon/ þis herde poul spekyng þe whiche biholdyng hym:
 & seinge for he had seih þat he schulde be made saaf: seyde with
 greet voyce/ rise þou ryzt on þi seet/ and he lepte & walkide/
 forsoþe þe cumpanyes whanne þei hadden seen þat þat poul
 dide: reriden here voyce in lycraon tunge seyinge/ goddis made
 like to men: camen doune to vs/ and þei clepiden barnabas
 Jouem: poul soþely mercurie: for he was leder of he worde/
 and he prist Iubiter þat was bifore he cytee: bryngyng to
 bolis

ye aplis

bolis & crounes bifore þe zatis wiþ pupilis: wolde make sacrifice/
 þe whiche þing whanne þe apostlis barnabas & poul herden ·
 here cootis cutte to gedir: þei skippiden oute into þe cump-
 nyes · crynge & seyinge/ men what done see þis þing/ and we
 be deadely men lijk to zou · schewinge to zou to be conuertede
 fro þes veyne þingis · to quicke god þat made heuene & erþe &
 þe see: & alle þingis þat ben in hem/ þe whiche in generacons
 passide: leste alle folkis for to entre into here owne weyes/
 and soþely not wiþ outen witnesþnge · he wel doinge leste
 hym self · fro heuenes zpyunge reynes & tymes berynge strypte:
 fulfyllnge wiþ mete & gladenesse zoure hertis/ and hem sey-
 inge þes þingis: vnnephe swagiden þe cumpanges · þat þei of-
 freden to hem/ forsoþe summe ietwis camen ouer fro antioche ·
 & pronge · & þe cumpanges swetely styrede þei stonyng poul
 drowen oute of þe cytee: gessyng hym for to be deade/ soþely
 þe disciplis enuyrounyng hym: he risyng entride into þe
 cytee/ and þe sunge day: he wente forþ wiþ barnabas into
 derben/ and whanne þei hadde euangelizide to þe ilke cytee &
 tauzte mange: þei turnyde azen to listris & pronge & antioche ·
 confermyng þe soutilis of disciplis: and monestynge/ þat þei
 schulden dwelle in feiþ & seyinge/ for by manye tribulacons it
 bihoueþ vs for to entre into þe kyngdome of heuenes/ and
 whanne þei hadden ordeynyde prikis to hem by alle cytees ·
 & hadden preyede wiþ fastyngis: þei bitoken hem to þe lorde ·
 into whom þei bileueden/ and þei passyng perfidie: camen
 to pamphile/ and þei spekyng þe worde of þe lorde in pergen:
 camen into ytalie/ and fro þens þei wenten bi boot to anti-
 oche fro when þei weren taken to þe grace of god: into þe
 werke þat þei fulfilden/ soþely whanne þei camen & gederiden
 þe chirche: þei tolden how many þingis god diide wiþ hem:
 for he had openyde to heþen men þe dore of feiþ/ forsoþe þei
 dwelliden a tyme not litil: wiþ þe disciplis//

And



And summe comynge doune fro Judee · tauzte bre-
heren · for but zee ben circumcidide astir þe lawe
of moyses · zee mowne not be made saaf / þerfore
sedicioune (or discencion) made · not lesse to poul
& barnabas azenes hem · þei ordeyneden þat poul & barnabas
& summe oþer of hem schulden go vp to þe apostlis & pristis in
iſrlm on þis question / þerfore þei ledde forþ of þe chirche · pass-
iden by fenpce & Samarie · tellynge þe lypunge of heþen men ·
and þei maden greet ioye to alle breþeren / soþely whanne þei
camen to iſrlm · þei weren recepuede of þe chirche & of þe apos-
tlis & eldre men · tellynge how many þingis god dide wip
hem / forsoþe sum of þe heresie of pharisees þat bileueden · ri-
sen sepyng / for it bihoueh hem for to be circumcidide · and for
to comaunde · for to kepe þe lawe of moyses / and þe apostlis
& eldre men camen to gedir · for to seen of þis worde / forsoþe
whanne greet seekynge to gedir was made · petre risynge
seyde to hem / men breþeren zee witen for of olde dayes in
zou · god chees by my moup heþen men for to here þe worde
of þe gospel & for to bileue / and god þat knewe hertis bare
witnesynge · zypynge to hem þe holy goſt as & to vs / and no
þing dyuerſide bitwixe vs & hem · by seiþ clensynge þe hertis
of hem / now þerfore what tempten zee god · for to putte a yok
on þe nolle (or necke) of disciplis · þe whiche neþer we neþer
oure faderis myzten here · but by þe grace of oure lorde Ihu
crist · we bileuen for to be sauede · as & þei / forsoþe al þe mul-
titude hilde pees · and herde barnabas & poul tellynge how
many signes & wondris god dide by hem in heþen men / and
astir þat þei hilden pees · James answeride sepyng / men bre-
heren here zee me / Symount tolde how firste god biſitide for
to take of heþen men a puple to his name · & to hym þe wordis
of prophetis acorden · as it is writen / astir þis I schal turne
azen · & bilde þe tabernacle of dayud þat fel doune · & I schal
bilde azen þe caste doune þingis of it · & I schal reyse it þat
oþer

ye aplis

oper of men azen seeke þe lorde/ & alle folkis on whiche my name is clepide · þe lorde doinge his þing seiþ/ fro þe worlde/ to þe lorde his werke is knowen/ for whiche I deme hem of heþen men ben conuertide to god for to be not vnquytide (or diseefide): but for to write to hem · þat þei abstene hem fro defoulyngis of symulacris · fornyeacoñ & straungelide þingis & blood/ moyses sopely of olde tymes haþ in alle cytees hem þat prechen hym in synagogis: wheþer by ecche saboth he is red/ þanne it pleside to þe apostlis & eldre men & al þe chirche · for to chese men of hem & sende to antioche wiþ poul & barnabas/ Judas þat was namyde barnabas · & silam þe firste in breþeren: writynge by hondis of hem/ Apostlis & eldre breþeren to hem þat ben at antioche · & cirie · & cilicie · breþeren of heþen men: gretynge (or helpe)/ for we herden þat summe of vs goinge oute turbliden zou wiþ wordis · turnynge vpsodoune zoure soulis · to whiche men we comaundiden not: it pleside to vs gederide into one · for to chese men & sende to zou · wiþ our most derworþe barnabas & poul · men þat bitoken (or gauen) here soulis (or lyues): for þe name of oure lorde Ihu xñ · þerfore we senten Judas & Silas þe whiche & þei schulen telle þe same þingis to zou by wordis/ forsoþe it is seen to þe holy gost & vs · for to putte to zou no þing more of charge · þan þes nedeful þingis · þat zee abstene zou fro þe offride þingis of Symulacris · & blood stranglide · & fornyeacoñ · fro whiche zee keppnge zou: schulen do wel/ fare zee wel/ þerfore þei dismyttide camen doune to antioche/ and þe multitude gederide: þei bitoken þe epistel/ þe whiche whanne þei hadden redde: þei ioyzeden on þe comforte/ forsoþe Judas & Silas · & þei whanne þei weren prophetis wiþ ful myche worde comfortiden breþeren & confermeden (hem)/ Sopely summe litil tyme made here: þei weren dismyttide (or leste wiþ pees) of breþeren: to hem þat hadden sente hem/ forsoþe it is seen to Syllas: for to dwelle here/ Judas sopely wente alone to Irlm/ forsoþe poul & Barnabas dwelliden at antioche techynge & euangelizynge þe worde

Dedys

of þe lorde · wiþ manye oþer/ forsoþe astir summe dayes:
 poul seyde to barnabas/ we turnynge azen visite we oure bre-
 þeren by alle cytees in whiche we haue prechede þe worde of
 þe lorde: how þei haue hem/ barnabas forsoþe wolde take
 wiþ hym & Joon: þat was nampde marchus/ poul soþely prey-
 ede hym · þat he þat departide fro hem fro pamphilie · & wente
 not wiþ hem into werke: schulde not be receyuede/ soþely dis-
 cencion is made: so þat þei departiden awynne/ and barnabas
 soþely marke taken to: by lotte came to cypre/ forsoþe poul si-
 las chosen wente forþ: taken to þe grace of god fro breþeren/
 forsoþe he wente by citie & cilicie consermyng þe chirche · co-
 maundyng for to kepe þe preceptis of apostlis & eldre men/
 soþely he came into derben & listram//

C^m 16^m



And lo sum disciple was þere · by name tymothe · þe
 sone of a womman widowe feiþful (or cōten): þe sa-
 dir heþen/ þe breþeren þat weren in lystris & tro-
 nye: zildiden gode witnessyng to hym/ poul wolde
 hym for to go forþ wiþ hym self: & he takynge to circumcidide
 hym for iewes þat weren in þe ilke places/ soþely alle wisten
 for his sadir was heþen/ forsoþe whanne þei passiden by cytees:
 þei bitoken hem for to kepe þe techyngis þat weren demyde
 of apostlis & eldre men þat weren at irlm/ and soþely þe chir-
 ches weren consermyde in feiþ: & aboundiden in notwombre eche
 daye/ forsoþe þei passyngge frigie · & þe cūntre of galathie: we-
 ren forbeden of þe holy gost · for to speke þe worde of god in
 asia/ Soþely whanne þei camen into mysie: þei temptiden for
 to go into bethenya · & the spirit of Jhū suffride hem not/ soþe-
 ly whanne þei hadden passide by mysie: þei came doune to tro-
 ade · & a visioun by nyzt was schetwide to poul/ summan of
 macedonpe was stondyng & prepyng hym & seyng/ þou go-
 inge into macedonpe: helpe vs/ soþely as he sūze þe visioun:
 anone þei souzten for to go forþ into macedonpe · made cer-
 teyn · þat god had clepide vs for to euangelize to hem/ soþely
 we

pe aplis

we goinge by boot (or saylunge) wiþ streypte course camen to samatrachia · in þe day suyng to neapolis · & fro þens to philippis · þat is þe firste parte of macedonye · þe cytee colonye/ soþely we weren in his cytee summe dayes · spekyng to gedir/ soþely in þe day of sabothis · we wenten oute wiþ outen þe zate bißidis þe flood · where preper was seen for to be · and we sittynge spaken to wymmnen þat camen to gedir/ and summe womman lidda by name purpurrelle of þe cytee of tiatirence · worschippynge god herde · whos herte þe lorde ordeynede for to ȝyue tente to þes þingis · þat weren seyde of poul/ forsoþe whanne sche was baptiside & hire hous · sche preyede seyng/ ȝif zee haue demyde me for to be seipful to þe lorde · entre zee into myn hous & dwelle/ and sche constreynede vs/ forsoþe it is done vs goinge to preper · sum wenche hauynge a spirit of dyuynacon · for to mete vs/ þe whiche ȝaue greet wynnynge to hire lordis in dyuynynge · (þat is telleinge hid þing by þe deuylis craste)/ þis suyng poul & vs · crieden seyng/ þes men ben seruauntis of hize god · þat tellen to ȝou þe weye of helpe/ forsoþe his þing sche dide · in many dayes/ soþely poul sorowynge & conuertide · seyde to þe spirit/ I comaunde to þee in þe name of Ihu crist for to go oute of hire/ and he wente oute in þe same houre/ soþely þe lordis of hire seyng for þe hope of here wynnynge wente awey · cacchyng poul & Syllas · þei ledde hem into þe chepyng (or doom place) to þe prynces/ & þei offrynge hem to þe magistratis · seyden/ þes men distourblen oure cytee · whanne þei ben ietwis · & schetwen a custum þe whiche it is not leueful to vs for to recepue neþer do · siþen we ben romayns/ and þe puple ran azenes hem & magistratis · & þe rootis of hem kytte · þei comaundiden hem for to be beten wiþ ȝerdis/ and whanne þei hadden ȝouen to hem manye woundis · þei senten hem into prisoune · comaundyng to þe keper · þat he diligently schulde kepe hym/ þe whiche whanne he had taken suche precepte · sente hem into þe inner prisoune · & streynede þe feet of hem in a tree/ soþely at mydnyȝt · poul & Syllas

Dedis

& sylas worschippynge berieden god; and hei þat weren in ke-
pyng herden hem/ soþely soþeynly a greet erþe mounge is
made; so þat þe foundementis of þe prisoun weren mouede/
and anone alle þe dores ben openyde; and þe bondis of alle
ben vnbounden/ soþely þe keper of þe prisoun made waken ·
& seinge þe zatis of þe prisoun openyde; þe swerde drawen
oute · wolde flee hym self · wengnge þe bounden men for to be
fled/ forsoþe poul criede wiþ greet voyce; seyinge/ do þou no
þing of euyl to þi self; forsoþe alle we ben here/ and liste aride
þe entride in; and tremblyng he fel doune to poul & sylas at þe
feet/ and he bryngnge hem wiþ oute forþ; seip/ lordis what
biþoueh me for to do; þat I be made saaf/ and hei seyden bi-
leue þou into þe lorde ihū; and þou schalt be saaf & þin hous/
and hei spaken to hym þe worde of þe lorde; wiþ alle þat
weren in his hous/ and betakng hem in þe ilke houre of þe nyȝt
waschide here woundis/ and he is baptyside & al his hous an-
one/ and whanne he had ledde hem into his hous; he sette to
hem a borde/ and he gladide wiþ alle his hous; bileuynge to
god/ and whanne day was made; þe magistratis senten lic-
tours (þat ben mynystris of punyschyng) · seyinge dismytte
zee (or delyuert) þo men/ forsoþe þe keper of prisoun tolde þes
wordis to poul · for þe magistratis haue sente þat zee ben de-
lyuertede/ now þerfore zee goinge oute · go in pees/ forsoþe
poul seyde to hym/ þei senten into prisoun vs beten oppnyl
vndampnyde men romayns; and now pryncely þei casten vs
oute not so/ but come hei; and hem self caste vs oute/ Soþely
þe mynystris of peyne tolden þes wordis to þe magistrates/
and þei dredden; herde þat þei weren romayns/ and þei
comen bisecheden hem & þei leedyng forþ preyeden þat þei
schulden go oute of þe cytee/ soþely þei goinge oute of þe pri-
soun; entreden in to libie/ and þe breþeren seen; þei confor-
tiden hem · & wenten forþ//

Soþely

Soþely whanne þei hadden passiðe by amphibolye & appolonye: þei camen to tessalonyk. whare was a synagoge of ietwes/ soþely astir custom poul entride into hem: & þre sabotis he declaride to hem of scriptures openyng & schewyng: for it bihoſte crist for to suſtre: & riſe azen fro deade (men): and for þis is Jhe cū whom I telle (or schewe) to zou/ & summe of hem bileueden & ben iognede to poul & silas. & of heþen men a greet multitude & noble wymmen not ſewe/ soþely Ietwes haupnge enuye. & takyng of þe comounte summe euyl men. & a cumpange made: þei moueden þe cytee/ & þei ſtondyng nyzze to iasons hous: ſouzten hem for to bryng forþ into þe puple/ and whanne þei ſounden hem not: þei drowen Jason & summe breþeren to þe prynces of þe cytee cryyng for þes it ben þat mouen þe worlde: and bidir þei camen. whom iason receyuyde/ and alle þes done azenes þe maundementis of cesar ſeyinge: anoper iþū for to be kyng/ forsoþe þei moueden þe puple & prynces of þe cytee: beryng þes þingis/ and satisfaccoñ taken of Jason & of oþer: þei leſten hem/ forsoþe anone by nyzt. breþeren diſmyttiden poul & sylas into beroan/ þe whiche whanne þei camen: entriden into þe synagoge of ietwes/ soþely þes weren þe nobler of hem þat ben of tessalonyk/ whiche receyueden þe worde wiþ al deſire: ethe day ſeekyng scriptures. zif þes þingis so hadden hem/ and soþely many of hem bileueden. & of honest heþen wymmen & men not ſewe/ forsoþe whanne ietwes in tessalonyk hadden knowen. for & at beroan. þe worde of god is prechide of poul: þei camen & bidir mounge. & diſcourblyng þe multitude/ and anone breþeren diſmyttiden poul þan þat he schulde go vnto þe ſee/ forsoþe silas & tymothe dwelten here/ forsoþe þei þat ledden forþ poul: ledden hym into athens/ and maundement taken of hym to Silas & tymothe þat ful þyzyngly þei schulden come to hym: þei wenten forþ/ forsoþe whan poul abode hem at athens: his ſpirit mouede in hym ſeinge
þe

dedis

he cytee zouen to ydolatrie/ herfore he disputide in he syna-
gogue wip ietwes & men worschippynge in he chepyng (or doom
place): by alle dayes to hem pat herden/ forsope summe epi-
cureis & stoylees & philosophers disputiden (or tretiden) wip
hym: & summe seyden what wole his sower of wordis seye/
sopely oter seyden/ he is seen for to be a teller of newe deuylis:
for he tolde to hem Ihu & azen risynge/ and hei ledden hym
taken to aryopage (pat is comyn stole): seyinge motwe we wite
what is his newe doctryne pat is seyde of hee/ sopely hou brin-
gist in summe newe pingis to oure eris/ herfore we wolen wite:
what hes newe pingis wolen be/ sopely alle men of athenys &
comelyngis & herboride men: zauen tente to none oter ping:
no but for to seye or for to here any ping of newe: sopely poul
stondynge in he myddil of aryopage (or comyn stole): seih/ men
of athenes/ by alle pingis I se zou as heyne worschippers/ sope-
ly I passynge & seinge zoure symulacris: sonde & an auter in
whiche it was writen to vnknownen god/ herfore whiche ping
zee vnkownynge worschipen: his ping I schewe to zou/ god
pat made he worlde & alle pingis pat ben in it: his whanne he
is lorde of heuene & erthe dwellyh not in templis made by han-
dis: neher is worschipped by mannes handis haupnge nede of
any ping: whanne he zyueh lijf to alle men: & inbreynginge &
alle pingis/ and made of one alle he kynde of men: for to en-
habite on al he face of erthe: determynynge tymes ordeyn-
yde: & termes of habitacoñ (or dwellynge) of hem: for to seek
god: zif parauenture hei seelen hym oter synnen: houz he
be not fer fro erche of zou/ sopely in hym we lyuen & ben mou-
ede & ben: as & summe of zoure poetis seyden/ sopely we ben
& he kynde of hym/ herfore sih we ben he kynde of god: we
schulen not deme (or gesse) godly ping for to be of golde & sil-
uer or soon: to graupnge of crafte & houzte of man/ and sope-
ly god dispisyng he times of his vnkunnynge: notwe schewih
to men: pat alle euery where do penaunce for pat he ordeynede
a day: in whiche he is to demynge he worlde in equyte: in a
man

ye aplis

man in whiche he ordeynede seiþ ʒpynge to alle: reysynge hym fro deade men/ soþely whanne þei hadden herde þe azen reysynge of deade men: soþely summe scorneden: summe forsoþe seyden/ we schulen heere þee este of þis þing/ so poul wente oute of hemydel of hem/ forsoþe summe cleuyng to hym bileueden/ in þe whiche & dionysse ariopagite (or greet man of comoune stole) & a womman by name damaris: and oþer wiþ hem//



After þes þingis he gone oute of athenys: came to corrynthe/ and syndynge a man ietwe · by name aquila · of ponte by kynde · þat late came fro ytalie · & priscille his wife · for þat claudius comaundide alle ietwes for to be partide fro rome: came to hem/ and for he was of þe same crafter: he dwelide at hem & wrouzte/ soþely þei weren of senefestorie crafter (þat is to make bilyngis to traueyllynge men) and he disputide in þe synagoge by eche saboth partynge bitwixe þe name of þe lorde Ihu/ and he softely counseylide to ietwes & grekis/ soþely whanne silas & timothe camen fro macedonys: poul ʒaue bisynesse to þe worde witnesynge to þe ietwes Ihu for to be crist/ forsoþe hem azen seyng & blasfemyng: he chakynge of his cloþes seyde to hem/ ʒoure blood on ʒoure heed: I clene fro þens forþ schal go to heþen men/ and he passynge þens: entride into þe hous of sum iustie man by name tpte · worschypynge god/ whos hous was ioynede to þe synagoge/ crispe soþely prynce of þe synagoge: bileuþe to þe lorde wiþ al his hous/ and manye of þe corryntheis he-rynge: bileueden & weren cristenyþe/ forsoþe þe lorde seyde by nyȝt to poul a visounne/ nyl þou drede: but speke & be not stille: for whiche þing I am wiþ þee/ and no man schal be putte to þee þat he noye þee: for myche puple is to me in þis cytee/ forsoþe he satte þere a ʒeer & sixe moneþes techynge at hem þe worde of þe lorde/ forsoþe gallion proconsul of acaye: þe ietwes risen vp wiþ one intwit (or wille) into poul: & ledden hym to doom seyng/ for azenes þe lawe he counteþliþ men: for to worschip

C^m 18^m

dedis

worschip god/ sohely poul bygynnyng for to open þe mounþ/
gallion seyde to ietwis/ zif here were any wickide þing or werste
trespas zee men ietwes/ ritzly I schulde susteyne zou/ forsoþe
zit questiouns ben of þe worde & names of zoure lawe/ zee self
se/ I wole not be domesman of þes wordis/ and he droue þem
fro þe domesplace/ forsoþe alle taknyng sostonex pryncce of þe
synagoge/ smyten hym bifore þe doom place/ and no þing of
þes was to charge to gallion/ poul forsoþe whan zit he had sus-
teynede many dayes/ seyinge farewel to breheren/ by boot
came to cirie/ & wip hym prissille & aquyla/ þe whiche hadden
clepide to hem þe heed in cencris toune/ sohely þei hadde a
vowe/ and he came to ephecie/ & here he leste hem/ sohely he
goynge into þe synagoge/ disputide wip ietwis/ sohely hem
preyinge þat he schulde dwelle more tyme/ he consentyde not/
but he maknyng farewel & seyinge/ it bihouep me for to make
þe solempne day comynge to at irlm/ and este I schal turne
azen to zou god willynge/ he wente forþ fro ephessie/ and he
comynge doune to cesarie/ sepyede by & grette þe chirche/ and
came doune to antioche/ and here sumtwhat of tyme made/ he
wente forþ walkynge by ordre þourgh þe cuntree of galathie &
frigie confermyng alle disciplis/ sohely summe ietwe appollo by
name/ a man of alisaundre of kynde/ a man eloquent came to
epheste/ myzty in scriptures/ þis man was tauzte þe weye of
þe lorde/ & seruent in spirit spaci/ and tauzte diligently þo þin-
gis þat weren of Ihu/ knowynge onely þe baptysm of Joon/
sohely þis man bigan for to do tristly in þe synagoge/ whom
whan prissille & aquyla herden/ þei token hym to/ & more dili-
gently expoundeden to hym þe weye of þe lorde/ forsoþe whanne
he wolde go to acaye/ breheren monestide (or counseylide) /
writen to þe disciplis/ þat þei schulden receyue hym/ whiche
whanne he came/ zawe myche to hem þat bileueden/ forsoþe
he gretely ouercame ietwes/ schetwynge oppnly by scriptures/
Ihu for to be crist//

Forsoþe



Forsope it is done whanne appollo was at corrynthe. C^m 19^m

pat poul þe heȝter parties gone · came to ephesie ·
 & fonde summe of disciplis; and he seyde to hem/
 zif zee haue receyuede þe holy gost bileuynges; and
 þei seyden to hym/ but neþer we haue herde; zif þe holy gost
 is/ soþely he seiþ/ þerfore in what þing ben zee baptiside;
 whiche seyden/ in baptyſm of Ion/ forsoþe poul seyde/ Ion
 baptizide in baptyſm of penaunce · þe puple; seyinge þat þei
 schulden bileue into hym þat was to comynge astir hym · þat
 is into Ihu/ þes þingis herde; þei ben baptiside in þe name of
 oure lorde Ihu/ and whanne poul had putte to hem þe handis;
 þe holy gost came on hem · & þei spaken wiþ langagis & pro-
 phecieden/ forsoþe alle weren almost twelue men/ soþely he
 gon into þe synagoge · wiþ trist spac · by þre monethes dispu-
 tyng & softely mouyng of þe kyngdom of god/ Soþely whan-
 ne summe weren enduride (or made harde) & bileueden not ·
 cursyng þe weye of þe lorde bifore þe multitude; he goinge a-
 wey fro hem departide þe disciplis · eche day disputyng in scole
 of sum tyraunt (or stronge man)/ þis is done by two zeeris · so
 þat alle þat dwelliden in asie herden þe worde of þe lorde;
 Jewes & heþen men/ and vertues whiche euet god dide by þe
 bonde of poul; so þat on sijk men þe sudaries (or swetyng clo-
 þes or nyȝt cloþes or girdels) weren borne fro his bodie; and
 seekenessis departiden fro hem; and whiche spiritis wente
 oute/ forsoþe & summe of Jewes exorcistis (or coniurers) co-
 mynge aboute; temptiden for to inclepe þe name of þe lorde
 Ihu cñ · on hem þat hadden euyl spiritis; seyinge/ I confure
 zou by Ihu whom poul prechij/ soþely þere weren summe
 seuene sones of a iewe sceue prynce of pristis; þat dide þis
 þing/ soþely þe euyl spirit answeryng; seyde to hem/ I haue
 knowen Ihu · & I woot poul; forsoþe who ben zee; and þe
 man in whom was þe wirke deuyll lepyng into hem & hau-
 yng lordeschip of boþe was stronge azenes hem · so þat nakide

ll ll

& woun-

Dedis

& woundide hei fledden away fro þat hous/ forsoþe þis þing
 was made knowen to alle þe ieiwis & heþen men þat dwelliden
 at ephesie/ and drede sel doune on hem alle and þei magny-
 fieden þe name of þe lorde Jhu and many men bileupnge: ca-
 men knowelechyng & tellynge here dedis/ Soþely many of
 hem þat sieden curious þingis: brouzten to gedir bokis &
 brente bifore alle men/ & þe prices of hem acountide: þei
 founden money of fifty housand pens/ so strongly þe worde of
 god weride: & was confermyde/ soþely þes þingis fulfild: þei
 poul purposide in spirit macedonge passide & acaye: for to go
 to ierlm̄ · seyinge for astir þat I schal be here: it bihouep me
 for to se rome/ forsoþe he sendyng into macedonge two of men
 mynystryng to hym tymothe & eraste: he dwelte at a tyme in
 asia/ þerfore þer was made in þat day a trublyng not lesse:
 of þe weye of þe lorde/ forsoþe demetrie by name argentarie ·
 makyng silueren housis to dyan þat is false goddesse: zaue to
 crafty men not litil wyngnyng/ whom he cleppynge to gedir · &
 hem þat weren suche maner werkemen: seyde/ men zee witen
 for of þis crafte is to zou wyngnyng & zee seen & herpynge for
 not onely of ephesye: but almost of al asie · þis poul counseyl-
 ynge turnep away myche cumpayne · seyinge/ for þei ben not
 goddis · þat ben made by handis/ forsoþe not only þis parte
 schal be in petel to vs for to come into reprove: but þe temple
 of greet dian schal be acountide into nouzte · but & þe ma-
 jeste of hire schal be destruyede · whom al asie worschipp & þe
 worlde/ þes þingis herde · þei ben fulfild wiþ ire · & crieden
 seyinge/ greet dian of ephesians/ & þe cytee is fulfild wiþ con-
 fusion/ and þei made asaute wiþ one intwit (or wille) into þe
 teatre (or comoune biholdyng place) · gayus raupschide & ari-
 starke men of macedonge: selowis of poul/ Soþely poul wil-
 lunge for to entre into þe puple: þe disciplis suffreden not/ for-
 soþe summe & of þe prynces of aspe þat weren his frendis · sent-
 en to hym · prepyng þat he schulde not ȝpue hym self in to þe
 teatre/ Soþely oþer men crieden oþer þing/ Soþely þe chircche
 was

pe aplis

was confuside · & many wisten not of what cause þei camen to
gedre/ sopely of þe cumpange þei wiþdrowen summan alisaun-
dre · ietwes puttynge hym (or fer schouynge)/ forsoþe alexan-
dre scilence aride wiþ hande: wolde zilve resoune to þe puple/
whom as þei knetwen for to be a ietwe: one voyce of alle men
was made crynge as bi two houres/ greet dian of ephesiens/
and whanne þe scribe had ceeside þe cumpanges: he seyde/
men of ephesy · who sopely is of men þat knoweþ not þe cytee
of ephesiens: for to be worschiper of greet dyan · & of þe sone
Iubiter/ þerfore whanne it may not be azenseyde to þes þin-
gis: it bihoueþ zou for to be ceeside (or swagide) · & for to do
no þing solily/ sopely zee haue brouzte þes men · neþer facti-
legers neþer blasfemyng zoure goddesse/ þat zif demetrie &
þe werkemen þat ben wiþ him · haue cause azenes any man:
comynge togedir of domes be done · & proconsules (or iustices)
ben: accuse þei hem togedir/ zif zee seeken ouzte of any oþer
þing: it may be asoylde in þe laweful chirche/ for wiþi & we
ben in perel for to be reprouede for þis dayes sedicon (or dis-
cencion) · siþ no man is gilty of whom we may zilve resoune of
þis rennyng togedir/ and whanne he had seyde þis þing: he
leste (or delqueride) þe chirche//



Eorsope astir þat noyce ceeside þe disciplis clepide: C^m 20^m
poul monestynge hem · seyde farewel/ and he wente
forþ: for to go into macedonpe/ Sopely whanne he
had walkide by þe parties · & had moneside hem by
myche worde: he came to grece/ where whan he hadde ben þre
monethes: aspies in puyll of þe ietwes weren made to hym schip-
pyng into cirie/ and he had counseyl of turnynge azen into
macedonpe/ sopely solipater pirry beroence solowide hym/ of
tessalonycensis forsoþe aristarke · & secounde . & gayus · der-
bens · tymothe/ sopely asiam · titicus · & trophimus · þes whan-
ne þei wenten bifore: susteyneden (or abiden) vs at troade/
forsoþe we schippiden astir dayes of þerse looues fro philippis:
& camen

pe piſter

nediſh wiſdom: are he of god • he whiche ſpueþ to alle men
largely • & vpbraidþ not: and it ſchal be zouen to hym/ ſo:
hely are he in ſeiþ: no þing doutynge/ forſoþe he þat doutiþ:
is lijk to a waue of þe ſee • he whiche of wynde is mouede a
borne aboute/ þerfore geſſe not þe ilke man þat he ſchal take
any þing of þe lorde/ a man double of intwitte: is vnſtable in
alle his weyes/ forſoþe a meke broþer glorie in his enhaunt-
ynge/ ſohely a riche man in his mekenesse/ for as þe ſoure of
hay (or graſſe): he ſchal paſſe/ ſohely þe ſunne is ſprungen vp
wiþ brennyng (or heet): and driede þe hay/ and þe ſoure of
it ſel doune • & þe ſaprenesse of his chere perſchide: ſo a riche
man welotwiþ in his weyes/ bleſſide is þe man þat ſuffreþ
temptaçon/ for whanne he ſchal be prouede: he ſchal receyue
þe crowne of liſt • he whiche azen biþizte to men lounge
hym/ no man whan he is temptide ſeye: for he is temptide of
god/ ſohely god is vntempter of euyl þingis/ forſoþe he temp-
tiþ no man/ ſohely eche man is temptide of his coueytynge:
drawen (fro reſoun) & ſnaride (or deſceyupde)/ þanne couey-
tynge whanne it haþ conſequede: bryngiþ forþ ſynne/ ſohely
ſynne whan it is fulfild: gendriþ deþ/ and ſo my moſte der-
worþe breþeren: nyl zee erre/ eche beſt þing zouen • & al þat
ſite ziſte it is fro aboue comynge doune of þe ſadit of liztis/
anentis whom is not ouerchaunge: neþer ſchadowynge of
whilenes (or tyme)/ forſoþe wilfully he gendride wiþ vs þe
worde of treuþe: þat we be ſum bygynnyng of þe creature of
hym/ wite zee my breþeren moſte louede/ be eche man ſwifte
for to here • forſoþe ſlowe for to ſpeke • & ſlowe to wraþe/ ſo:
hely þe wraþ of man worchiþ not þe riſtweſneſſe of god/ for
whiche þing zee caſtynge aweye al vnclenenesse & plente of
malice in myldenesse (or homelyneſſe) • receyue zee þe worde
inſente (or ſopnyde): þat may ſaue zoure ſoulis/ forſoþe be
zee doers of þe worde • & not herers onely: deſceyupng zou ſelf/
for ziſ any man is herer of þe worde & not doer: þis ſchal be
compariſounde (or lickenyde) to a man biholdynge þe cheer
of

pe aplis

no but þat þe holy gost by alle cytees witnesseþ to me seyinge ·
for bondis & tribulacoñs · dwellen to me at irlm/ but I schame
(or drede) no þing of þes · neþer I make my soule (þat is lijf) ·
preciouser þanne myself · þe while I ende (or fulfille) my course ·
& þe mynysterie of þe worde · whiche I receyuede of þe lorde Ihu
for to witnesse þe gospel of þe grace of God/ and nowe lo I
woot · for zee schulen no more se my face · alle zee by whom I
passide · prechynge þe kyngdom of god/ wherfore I witnesse to
zou þis day · for I am clene of þe blood (or synne) of alle men/
forsoþe I slepe not aweye · þat I tauze (or tolde) not to zou
al þe counseyl of god/ takih tente to zou & to al þe floe in þe
whiche þe holy gost sette bischopis for to rewele þe chirche of
god · whiche he purchaside wiþ his blood/ I woot for astir my
departynge raupschynge wolfes schulen entre into zou · not
sparynge þe floe/ and of zou self men spekyng weywarde þin-
gis schulen rise · þat þei leede disciplis astir hem/ for whiche
þing make zee holdynge in mynde · þat by þre zeer nyzt & day
I ceeside not wiþ teeris monestynge eche of zou/ and nowe I
bitake zou to god · & to þe worde of his grace · þat is myzty for
to edifie & zye heretage in alle made holy/ forsoþe of no man
I coueytide siluer or golde or cloþe · as zee zou self witen/ but
to þo þingis þat weren nede to me & to þes þat ben wiþ me · þes
handis mynystreden/ alle þes þingis I schetwide · to zou for to
it bihoueh me traueplynge for to receyue þe lijf · & for to haue
mynde of þe lorde Ihu/ for he seyde/ it is more blesside for to
zye more · þan for to receyue/ and whanne he had seyde þes
þingis · his knees putte · he preyede wiþ alle hem · Sopely
greet wepyng of alle men was made/ and þei fallynge on þe
necke of poul · kysiden hym sorowynge moste in þe worde þat
he seyde · for þei weren no more to seinge his face/ and þei led-
den hym to þe schippe//

Sopely

ye pistel

speke zee & hus do zee: as bygynnyng for to be demyde by
lawe of parsite freedom/ sohely dome wiþ outen mercy to hym
þat doih not mercy/ sohely mercy aboue reysih doom// ¶ **W**hy
breheren what schal it profite zif any man sepe hym for to
haue seih: werkis forsoþe we haue not: wher seih schal motwe
saue hym/ forsoþe zif a broþer or syster be nakide & haue nede
of eche day lyuelode: forsoþe any of zou sepe to hem go zee in
pees: be zee made hoothe: & be zee fullillide/ sohely zif zee
schulen not ȝue to hem what þingis ben necessarie of body:
what schal it profite to zou/ so & seih zif it haue not werkis:
is deade in it self/ but summan schal sepe/ þou hast seih: and
I haue werkis/ schewe þou to me þe seih wiþ outen werkis:
and I schal schewe to þee my seih of werkis/ þou bileuest for
one god is: þou doist wel/ and deuelis bileuen & to gedir trem-
blen/ forsoþe wolte þou wite þou weyne man: for seih wiþ
outen werkis is ydill/ abraham oure fadir: wher he was not
iustifiede of werkis offerynge ysaac his sone on þe auter/ þer-
fore þou seest: for seih wrouzte wiþ his werkis: & his seih ful-
filde of werkis/ and þe scripture is fullilde: seyinge/ abraham
bileuede to god: & it is rettide to hym to ryztwesnesse: and he
is clepide þe frende of god/ zee seen for a man is iustifiede of
werkis: and not of seih onely/ also forsoþe & raab hoore: wher
sche was not iustifiede of werkis: recepyng þe messagers: &
by anoter weye doinge oute (or sendyng) oute/ forsoþe as a
body wiþ outen spirit is deade: so & seih wiþ outen werkis is
deade//

C^m 3^m



hy breheren nyl zee be made manye maystris: wit-
ynge for zee taken þe more dome/ sohely alle we
offenden in many þingis/ zif any man offendih not
in worde: þis is a parsite man/ forsoþe he may wiþ
a bridil: leede aboute al þe body/ forsoþe zif we putten horsis
bridels into mouþes for to consente to us & we beren þer wiþ
aboute al þe body of hem/ and lo schippis whanne þei ben
grete.

pe aplis

reedy: flepyeden to irlm/ soþely summe of disciplis camen wiþ
 vs fro cesarie: leedynge wiþ hem summan: Jason of cypre: an
 olde disciple: at whom we schulden be herboride/ and whanne
 we camen to Irlm: breþeren receyueden vs wilfully/ soþely
 in þe day supinge: poul entride wiþ vs to James: & alle þe eldre
 men ben gederide/ whom whanne he had grette: he told bi alle
 þingis: what þingis god had done in heþen men: by þe myn-
 ystrie of hym/ & þei whanne þei herden: magnysfieden god: &
 seyden to hym/ þou broþer seest how many housandis ben in
 ietwes þat haue bileuede to god: & alle ben suers (or louers) of
 þe lawe/ soþely þei herden of þee: for þou techist departynge
 fro moyses: of þe ilke ietwes þat ben by heþen men: seyinge/
 þat þei owen not for to circumcide here sones: neþer owen for
 to entre by custum/ þerfore what is: soþely it bihoueþ a multi-
 tude come to gedit/ soþely þei schulen here þee for to haue
 come ouer/ þerfore do þou þis þing: þat we seyn to þee/ þer ben
 to vs foure men hauynge a vowe on hem/ þes taken to: ha-
 lotwe þee wiþ hem: & caste in hem þat þei schaue here hedis: &
 alle men wite þat þe þingis þat þei herden of þee ben false:
 but þou walkist & pi self kepyng þe lawe/ of þes soþely þat bi-
 leueden of heþen men: we writen demynge þat þei abstene
 hem fro þing offride to ydolis: & blood & stranglide þing &
 fornycacon/ þanne þe men taken to: poul in þe day supynge
 purposide wiþ hem entride into þe temple: schetwynge þe ful-
 fillynge of dayes of purifpyng: til offryng was offride for eche
 of hem/ soþely whanne seuene dayes weren endide: þe ietwes
 þat weren of asie: whanne þei sizen hym in þe temple: streden
 al þe puple: & leyden handis on hym cryng: men of isrl helpe
 zee us/ þis is þe man þat azene þe puple & lawe & þis place:
 techynge euery where alle men/ more ouer & haþ ledde in he-
 þen men into þe temple: & haþ defoulide þis holy place/ forsoþe
 þei sizen trophymus of ephes in þe cytee wiþ hym: whom þei
 gefide for poul had brouzt into þe temple/ and al þe cytee is
 mouede: and arennyng to gedit of puple is made/ and þei
 cacchynge

Dedys

cacchynge poul · Drowen hym oute of þe temple: and anone
 þe zatis ben closide/ soþely hem seekynge for to flee hym · it is
 tolde to þe tribune of þe cumpange of knyztis: for al Irlm is
 confoundide/ þe whiche anone knyztis taken to · & centuri-
 ouns: ran to hem/ whiche whanne þei hadden seen þe tribune
 & knyztis: ceesiden for to smyte poul/ þanne þe tribune co-
 myng to cauhte hym · & comaundide for to be bounden wif
 two cheynes/ and aride who it was: & what he had done/
 soþely oþer crieden oþer þing in þe cumpange/ And whanne
 he myhte not knowe þe certeyn þing for noyse: he comaundide
 hym for to be led into þe castels/ and whanne poul came to
 grees: it bisel þat he was borne of knyztis · for strengþe of þe
 puple/ forsoþe þe multitude of puple suede hym crynge · take
 hym aweye/ and whan poul bigan for to be led into þe castels:
 he seip to þe tribune/ zif it is leuesul to me · for to speek any þing
 to þee/ whiche seyde/ þou greek hast þou knowen/ wher þou
 art not þe egipcian þe whiche bifore þes dayes mouedist a
 noyse · & leddis & oute into deserte soure þoulande of men ·
 mansteers/ and poul seyde to hym/ soþely I am a man Ietwe
 of tharse of cilicie · a cyteseyn (or burgeys) of a cytee not vn-
 knowen/ forsoþe I prepe þee suffre me for to speek to þe puple/
 and whanne he suffride · poul stondynge in þe grees: bekenyde
 wif þe hande to þe puple/ and a greet scilence made: he spac
 to hem in ebreu tunge seyinge//

C^m 22^m



En breþeren & faderis: here zee what resoun I zilde
 now to zou/ forsoþe whanne summe herden for in
 ebrue tunge he spac to hem: þei zauen more sci-
 lence/ and he seyde I am a ietwe borne of tarse of
 cilicie · norischide forsoþe in þis cytee bisidid þe feet of gama-
 liel · lernyde after þe treuþe of faderis lawe · solower (or louter)
 of þe lawe: as & zee alle ben to day/ þe whiche I pursuede þis
 weye til to þe deþ · byndynge to gedir & dratwynge into holdis
 men & wymmen · as þe prynce of pristis zildis witnessynge to
 me

ye aplis

me · & alle þe more in birþe · of whiche I takynge piffills to
breþeren wente to damaske · þat I schulde brynge fro þens
bounden into Irlm · þat þei schulden be peynede/ forsoþe it
is done me goinge & neyþinge to damaske in þe midday so-
deynly fro heuene a copious lizte schone aboute me/ and I fall-
ynge into þe etþe: herde a voyce fro heuene seyinge to me/
Saul Saul what puruest þou me? it is harde to þee for to
like azenes þe pricke/ forsoþe I answerde/ who art þou lorde?
and he seyde to me/ I am Ihu of nazereth whom þou puruest/
and þei þat weren wiþ me · sizen soþely þe lizte: forsoþe þei
herden not þe voyce of hym þat spak wiþ me/ and I seyde/
lord what schal I do? soþely þe lorde seyde to me/ þou risynge
go to damask: & here it schal be seyde to þee of alle þingis
whiche it bihoueh þee for to do/ and whanne I sizen not for þe
cleerte of þat lizt: I ledde to handis of felowis · came to da-
mask/ forsoþe summan ananye vp or astir þe lawe haupnge
witnesynge of alle ietwes dwellynge in damask comynge to
me & stondynge nyz: seyde/ Saul broþer biholde/ & I in þe
same houre bihilde into hym/ and he seyde/ god of oure faderis
ordeynede þee · þat þou schuldist knowe þe wille of hym &
schuldist se iuste þing: & here þe voyce of his mouþe: for þou
schalt be his witnesse to alle men · of þo þingis þat þou hast
seen & herde/ and now what dwellest þou? rise vp · & be bap-
tise · & wasche aweye þi synnes: inclepe þe name of hym/ for-
soþe it is done to me turnynge azen into Irlm · & preyinge in
þe temple · me for to be made in raupschynge of soule: and to
se hym seyinge/ hiþe þou & go oute faste of irlm: for þei schulen
not receyue þi witnesynge of me/ and I seyde/ lorde þei wi-
ten for I was closynge to gedir into prisoun · & betynge by
synagogis · hem þat bileueden into þee/ and whanne þe blood
of heuene þi witnesse was sched: I stode nyz & contentide &
kepte þe cloþes of men sleinge hym/ and he seyde to me/ go
þou for I schal sende þee fer to naciounes/ forsoþe þei herden
hym til to his worde: & þei resyden here voyce seyinge/ take

Dedis

fro þe erþe ſuche a maner man/ forſoþe it is not leueful hym
for to lyue/ ſoþely hem crynge in voyce & caſtynge away here
cloþes & þrowynge duſte into þe eire: þe tribune comaundide
hym for to be led into þe caſtels · & for to be beten wiþ ſcour-
gis · & for to be turmentide: þat he ſchulde wite for what cauſe
þei crieden to to hym/ and whanne þei hadden ſtreyngde hym
wiþ bondis (or roopis:) þoul ſeyde to a centurioñ ſtondyng nyz
to hym · zif it were leueful to 3ou for to ſcourge a man ro-
mayne & vndampnyde/ whiche þing herde: þe centurioñ wente
to þe tribune: and tolde to hym ſeyinge/ what art þou to do-
inge/ forſoþe þis man is a cyteſeyn romayne/ forſoþe þe tri-
bune comynge to ſeyde to hym/ ſey þou zif þou art a ro-
mayne/ and he ſeyde · 3he/ and þe tribune anſweride/ how
lyzely (or boldely) ſeyſt þou þee a romayne cyteſeyn: I wiþ
myche ſoume gate þis cyuglite/ and þoul ſeiþ/ I ſoþely & am
borne/ þerfore anone & þei þat weren to turmentynge hym:
departiden away fro hym/ and þe tribune dredde aſtir þat he
wiſte azen for he was a cyteſeyn of rome: & for he had boun-
den hym/ forſoþe in þe day ſuyng · he willynge for to wite
more diligently of what cauſe he were accuſide of Jewes · vn-
bounde hym · & comaundide priſtis for to come to gedir · & al
þe counſepl/ and he bryngyng forþ þoul: ordeynede hym
amonge hem//

C^m 23^m



Dul forſoþe biholdynge into þe counſepl: ſeiþ/ men
breþeren · I wiþ al good conſcience haue lyuede
biſore god: til into þis day/ ſoþely anange prynce
of priſtis · comaundide to men ſtondyng nyz: for
to ſmyte þis moup/ þanne þoul ſeyde to hym/ walle made
white: god ſchal ſmyte þee/ and þou ſittynge demeiſt me by
(or aſtir) þe lawe · & azenes þe lawe comaundiſt me for to be
ſmyten/ and þei þat ſtoden nyz: ſeyden/ curſiſt þou þe biſeſt
priſt of God/ ſoþely þoul ſeyde/ breþeren I wiſte not for he is
prynce of priſtis/ ſoþely it is writen/ þou ſchalt not curſe to þe
prynce

petre .i.

noure into þe reuelacōn of Ihū c̄st. whom whanne zee haue
 not seen zee louen into whom also now zee not seinge. bi-
 leuen/ forsoþe zee bileupnge schulen haue ioye wiþ oute forþ
 in gladenesse vnenerrable (þat may not be tolde oute) . & glo-
 rifiede bryngynge azen þe ende of zoure seip . þe helpe of zoure
 soulis/ of whiche helpe prophetis souzten oute & enserchiden .
 þat prophecieden of þe grace to comyng in zou . sechyng
 whiche or what maner tyme þe spirit of c̄st signyfyede in hem .
 bifore tellynge þe passouns þat ben in c̄rist . & later glories/
 to whom it is schewide for not to hem self soþely to zou þei
 mynystreden þo þingis . þat now ben tolde to zou bi hem
 þat euangelizeden to zou þe holy goſt sente fro heuene. into
 whom aungels desiren for to biholde/ for whiche þingis zee
 girde þe lendis of zoure soule . sobre . parfite hope into þe ilke
 grace þat is offride to zou into reuelacōn or schewynge of Ihū
 c̄st . as sonex of obedience . not to gedir lickenyde to þe for-
 mer desires of zoure ignoraunce. but by hym þat clepide zou
 holy . þat & zoure self be holy in al lyuynge/ for it is writen/
 zee schulen be holy. for I am holy/ and zif zee inclepen hym
 fadir . þe whiche wiþ outen accepciōn of persones demeth by
 þe werke of eche man. lyue zee in drede in tyme of zoure pil-
 grymage (or litil dwellynge in erþe)/ wityng þat not bi cor-
 ruptible golde or siluer zee ben bouzte azen of zoure veyne
 lyuynge of faderis tradicoñs. but by þe precious blood of þe
 lombe . vndefoulide & vnsportide c̄st Ihū/ bifore knowen so-
 þely bifore þe makynge of þe worlde. forsoþe schewide in þe
 laste tymes. for zou þat by hym ben seipful in god þat repyde
 hym fro deade men . & zaue to hym euerlastynge glorie . þat
 zoure seip & hope were in god/ zee makynge chaste zoure soulis
 in obedience of charite . in loue of broþerhede of symple herte
 louezee to gedir bisloket borne azen . not of corruptible seed.
 but of vncorruptible by þe worde of quykke god & dwellynge
 into wiþ outen ende/ for eche sleysche hay. and al þe glorie of
 it as floure of hay/ þe hay drieth vp. and his floure sel doune/
 forsoþe

petre .i.

forsoþe þe worde dwellich into wiþ outen ende/ soþely þis is þe
worde þat is euangelizide to zou//

C^m 2^m



þerfore puttynge away al malice · & al gile & symul-
accris or seynnyngis · & enuyes & al detraccon as
newe gendride zonge children · wiþ oute gile ·
coueyte zee mylke þat in it zee ware into helþe · zif
neþeles zee tastiden for þe lorde is swete/ to whom zee goinge
nyz a quykke soon · reþrouyde soþely of men · forsoþe chosen
of god & honouride · & zoure self as quykke stonex be aboue
bildide spiritual housis · holy prishode for to offre spiritual
oostis (or offryngis) · acceptable to god by Ihu crist/ for whiche
þing þe scripture holdiþ lo I schal putte in syon þe heyzest
soon · corner soon · chosen · precious/ and he þat schal bileue
into hym · schal not be confoundide/ þerfore honoure to zou
bileuyng/ forsoþe to men not bileuynges · þe soon whom þei
bildyngre reþroueden · þis is made into þe hede of þe corner ·
& þe soon of offencioñ (or hurtynge) · & soon of sclaundre · to
hem þat offenden by worde · neþer bileuen in whiche & þei ben
putte/ forsoþe zee ben a kynde chosen · kyngely prishode ·
holy solc · puple of purchasyngre · þat zee telle þe vertues of
hym þat clepide zou fro dirkeness · into his wondreful lizte/
þe whiche sum tyme not þe puple of god · nowe soþely þe puple
of god/ þe whiche not haupng mercy · nowe forsoþe haupng
mercy// **T**hose dere I biseche zou as comelyngis (or gestis) for
to abstene zou fro sleyschely desiris · þat sizten azenes þe soule/
haupng zoure conuertacon (or lijf) good amonge heþen men/
þat in þat þing þat þei bachiten (or euyl treten) of zou as of
mysdoers · þei biholdyngre zou of good werkis · glorifie god in þe
day of visitacon/ be zee suget to eche creature of man for god/
oper to þe kyng · as excellent (or worþi in staat) · oper to
dukis · as sente of hym/ to þe vengeaunce of mysdedis (or mys-
doers) · forsoþe to þe prepsyngre of good dedis (or good men) ·
for so is þe wille of god · þat zee doinge wel make þe unkun-
nyngnesse



ye aplis

comaundide hym for to be kepte in þe pretorie (or moot halle)
of heroude//



Forsoþe astir syue dayes · ananye prynce of pristin
came doune wiþ summe eldre men · & tertulle sum
orator (or sayre speker or avoker) · whiche wenten
to þe president azenes poul/ and poule sumnyde
tertulle bigan for to accuse seyinge/ whanne in myche pees we
done by þee · & manye þingis ben amende by þi prouydence
(or wisdom) · euermore & euery where þou beste felix · we haue
receyved wiþ al doinge of þankyngis/ forsoþe lest I tarie
þee lenger · I preye þee shortely · here vs for þi mekenesse/ we
haue founden þis man berynge venym or pestilence · & stiryng
sedicion (or discencion) · to alle iewis in al þe worlde · & autour of
sedicioun of þe secte of nazarenes · þe whiche also enforþide
for to defoule þe temple · whom & taken to · we wolden deme
astir oure lawe/ soþely listas þe tribune aboue comynge · wiþ
greet strengþe delyueride hym fro oure handis/ comaundyng
his accusers for to come to þee · of whom þou demynge mayste
knowe of alle þes þingis · of whiche we accusen hym/ forsoþe
& iewes castiden to seyinge þes þingis for to haue hem so/ for-
soþe poul answeride grauntyng to hym þe president for to
seye/ of many zeeris I knowynge þee for to be domesman to þis
folc · schal do ynowz for me wiþ good intwite (or resoune)/
soþely þou mayste knowe · for to me ben not more þan twelue
dayes · siþ I seyede vp for to worship in Jrlm/ and neþer in
þe temple þei founden me disputyng wiþ any man or makynge
concur (or rennyng to gedit) of þe cumpanye of puple · neþer
in synagogis neþer in cytee · neþer þei motone proue to þee · of
þe whiche þingis þei nowe accusen me/ soþely I knoweleche
to þee þis þing · þat vp þe secte whiche þei seyn heresie · so I
serue to god þe fadir · bileuyng to alle þingis þat ben writen
in þe lawe & prophetis · haupyng hope into god · þe whiche &
þei hem self abiden þe azen risyng to comynge of iuste men &
wicked/

C^m 24^m

Dedis

wickide/ In his þing & I studie wiþ outen hurtynge: for to haue conscience to god & to men euermore/ forsoþe astir mo zeeris · I came to doinge almes dedis into my solc · & offtyngis & vowis in whiche þei founden me purifiede in þe temple · not wiþ cumpanye neþer wiþ noyse · & þei cauzten me crynge & seyinge take aweye oure enemye · soþely summe Jewes of alle whom it bihoste for to be nowe present (or reedy) at þee · & accuse zif þei hadden any þing azenes me · or þes hem self seye · zif þei founden in me any þing of wickidnesse · siþ I stood in þe counseyl: no but onely of his one voyce · by whiche I criede stondynge amonge hem · for of þe azen risynge of deade men: I am demede þis day of zou/ Soþely felix differride hem · moſte certeynly he witynge of þe weye · seyinge/ whanne liſias þe tribune schal come: I schal here zou/ and he comaundide to a centurioun for to kepe hym & for to haue resce: neþer for to forbede any man for to mynyſtre of his owne þingis to hym// ¶ Soþely astir summe dayes felix comynge wiþ drusiſil his wiſe þat was a iewes: clepide poul & herde of hym þe ſelf þat is into c̄ſt Ihu/ soþely hym diſputynge of riſtweſneſſe & chaſtite & of doom to comynge: felix made trembynge · anſweride · þat parteyneþ nowe go: soþely in tyme couenable I schal clepe þee to/ also & hoppyng: þat money ſchulde be zouen to hym of poul/ for whiche þing & ofte he clepyng hym to: ſpac wiþ hym/ soþely two zeeris fulſilde: felix tooc a ſucceſſour: feſtus of ponte/ forsoþe felix willynge for to gyue grace to Jewes: leſte poul bounden//

C^m 25^m



Therefore whanne feſtus came into þe prouynce astir þe pridde day: he aſſendide to Irlm fro ceſarie/ and þe prynces of priſtis & þe ſiſle of Jewes wenten to hym azenes poul: and preyede hym aringe azenes hym þat he ſchulde comaunde hym for to be ledde to Irlm · ſettyng aſpies for to ſlee hym in þe weye/ soþely feſtus anſweride · poul for to be kepte in ceſarie · hym soþely to goinge forþ

ye aplis

forþ more ripely (or hastely)/ þerfore he seih · þei þat in zour
ben myzty compynge doune to gedir · zif any cryme is in þe man ·
accuse hym/ soþely he dwellynge amonge hem · no more þan
ten or eyzte dayes · came doune to cesarie/ and þe toþer day
he satte for domesman · & comaundide poul for to be ledde to/
whiche whanne he was ledde · Jewes stoden aboute hym þe
whiche camen doune fro Irlm · puttyng azenes manye & gre-
uous causis · whiche þei myzten not proue/ Soþely poul zild-
ynge resoun · for neþer into þe lawe of Jewes · neþer into þe
temple · neþer into cesar I synned any þing/ forsoþe festus
wyllynge for to gyue grace to þe ieiwes · answerynge to poul
seyde/ wolte assende to Irlm · & þere he demyde of þes þingis
at me/ Soþely poul seyde/ at þe doom place of cesar I stonde
wher it bihoueh me for to be demyde/ I haue not noyzede to
þe Jewes · as þou hast better knowen/ soþely zif I haue noy-
zede or done any þing worþi deeh · I forsake not for to die/
soþely zif no þing of þes is · þat þei accusen me · no man may
zyue me to hem/ cesar I apeel/ þanne festus spekyng wih þe
counseyl · answeride/ cesar þou hast appelide · to cesar þou
schalt go/ and whanne summe dayes weren passide · agrippa
kyng & bernyce camen doune to cesarie · for to greet wel fes-
tus/ and whanne þei dwelten þere many dayes · festus sche-
wide to þe kyng of poul seyinge/ Summan is leste bounden of
felix · of whiche whanne I was at irlm · prynces of pristis &
eldre men of Jewes camen to me · axinge dampnacōn azenes
hym/ of whom I answeride/ it is not custum to romayns for
to dampne any man · bifore þat he þat is accuse · haue his
accusers present · & take place of defendynge · for to wasche
awepe crymes (or grete trespassis) · þat ben putte azenes hym/
þerfore whanne þei camen to gedir hidir · wih outhen anye de-
laye in þe day supynge I sittyng for domesman · comaundide
þe man for to be led to/ of whom whanne accusers stoden · þei
seyden no cause of whiche þingis I hadde suspesiō of euyl/ so-
þely þei hadden azenes hym summe questiouns of þere weyne
worschippynge

Dedís

worschippynge (or religiouse): and of Ihu deade whom poul affermyde for to lyue/ sohely I dourynge of suche maner quest-
 tioun seyde · zif he wolde go to Irlm · & here for to be demyde
 of þes þingis/ poul forsoþe appelynge þat he schulde be kepte
 to þe knowynge of þe emperoure. I comaundide hym for to
 be kepte · til I schal sende hym to cesar/ Sohely agrippa seyde
 to festus/ and I myself wolde here þe man/ to morne he seih
 þou schalt here hym/ sohely on þe toþer day whan agrippa &
 bernyce camen wiþ myche ambussoune (or pride of staat)/ and
 entride into þe auditorie wiþ tribunes & pryncipal men of þe
 cytee. festus biddynge poul is led to/ and festus seyde/ kyng
 agrippa & alle men þat ben wiþ vs. zee seen þis (man) of whiche
 al þe multitude of Jewes preyeden me at Irlm · aringe & cry-
 inge · hym for to not bihoue lyue more/ forsoþe I sonde hym
 for to haue done no þing worþi of deþ/ sohely hym appelynge
 þis þing. to þe emperoure Ideme for to sende · of whiche man
 I haue not what þing certayne I schal write to þe lorde/ for
 whiche þing I brouzt hym to þou · & moſte to þee o kyng agrip-
 pa. þat aringe made I haue what I schal write/ forsoþe it is
 seen to me wiþ outhen resoune for to send a bounden man. &
 not to signysie þe cause of hym//

C^m 26^m



Agrippa sohely seih to poul/ It is suffride to þee for
 to speke for þi self/ þanne poul þe hande holden
 forþ. bigan for to zilde resoune/ of alle þingis in
 whiche I am accuside þou kyng agrippa/ I gesse
 me blesside at þee · whanne I am to defendynge me þis day ·
 moſte þee wityng alle þingis þat be at iewes customs & ques-
 tyouns/ for whiche þing I biſeche. here me paciently/ and so-
 hely alle iewes biſore witynge me fro þe bygynnyng · haue
 knowen my liſt fro þouþe · þat fro þe bygynnyng was in my
 ſolc in Irlm · zif þei wolen here witneſſe · for vp þe moſte cer-
 teyn ſecte of oure religiouse · I lyuede a phariſee/ and nowe
 in þe hope of repromyſſion þat is made to oure ſaderis of god.
 I ſonde

ye aplis

I stonde sijet in doom · in whiche our twelue lynagis seruyng
 nyzt & day · hopen for to bycome/ of whiche hope · pou kyng
 I am accuside of Jewes/ what vnbeleueful ping is demyde at
 zou · zif god reysih deade men/ and sohely I gesside me azenes
 þe name of Jhūnazarene/ for to owe do many contrarie pingis ·
 whiche ping & I dide in Jrlm/ and I encloside manye of seyntis
 in prisouns power taken of prynces of pristis/ and whanne
 þei weren slayne · I gaue þe sentence/ and by alle þe synago-
 gis ofte I punyschyngge hem · constreynede for to blasfeme/
 and more I waringe wood azenes hem · pursuede to alien
 cytees wih power & sustyrngge þe prynces of pristis · in þe myd-
 day in þe weye I sise pou kyng from heuene lizte haue schy-
 nyde aboute me ouer þe schynngge of sunne/ and hem þat
 weren to gedir wih me/ and whanne we alle hadden fallen
 doune in to þe erþe · I herde a voyce seyinge to me in ebrue
 tunge/ Saul Saul what pursuest pou me/ it is harde to þee to
 kike azenes þe pricke/ forsoþe I seyde/ who art pou lorde/ so-
 hely þe lorde seyde/ I am Jh̄c whom pou pursuest/ but rise vp
 & stonde on þi feet/ sohely to þis ping I apperide to þee · þat
 I ordeyne þee mynysre & witnesse of þo pingis þat pou hast
 seen · & of þo in whiche I schal appere to þee · delueryngge þee
 fro puplis & folkis into whiche now I sende þee for to open þe
 yzen of hem · þat þei be conuertide fro dirkeness to lizte/ and
 fro power of sathanas to god · þat þei take remysoun of synnes ·
 & soorte (or parte) amonge seyntis by selþ þat is in me/ wher-
 fore pou kyng agrippa · I was not vnbeleueful to heuenely
 wisdom · but to hem þat ben at damask firste & Jrlm & bi al þe
 cuntre of Jude & to heþen men · I schewide (or tolde) þat þei
 schulden do penaunce & be conuertide to god · doinge worþi
 werkis of penaunce/ of þis cause letwes temptiden me taken to ·
 whanne I was in þe temple · willynge for to flee me/ sohely I
 holpen by þe helpe of god into þis day · stonde witnessyngge to
 lesse & more · no ping wih outhen seyinge · þanne whiche pingis
 þe prophetis & moyses spaken for to be comyng/ zif crist pas-

Dedys

sible (or able to suffre) · zif he firste of þe azen rylonge of deade men · is to schewynge lize to þe puple & heben men/ hym spekyng þes þingis · & zildynge resoun · festus wif greet voyce seyde/ poul þou maddist (or warist wood)/ many lettres turnen þee into wodenesse/ and poul seih/ I madde not þou beste festus · but I speek oute þe wordis of treuþe in sobrenes/ sobely & þe kyng to whom I speke stydefastly · woot of þes þingis/ sobely I deme no þing of þes · for to dare hym (or vnknowe)/ neþer in a corner is ouzte of þes þingis done/ bileuest þou kyng agrippa to prophetis/ I woot for þou bileuest/ Sobely agrippa seyde to poul/ in litil þing þou counseylist me for to be made a cristen man/ and poul/ I desire anentis god · & in litil & in greet · not onely þee · but & alle þes þat heren to day · for to be made suche what maner & I am · out taken þes bondis/ and þe kyng roos vp & þe president & bernyce · and þei þat saten nyz to hem/ þe whiche whanne þei wenten awey · spaken to gedit seyinge/ for þis man haþ not done any þing worþi deeth or bondis/ forsoþe agrippa seyde to festus/ þis man myzte be dysmyttide (or delyueride) · zif he had not appelle to cesar//

C^m 27^m



Whely as it demyde hym for to schippe into ytalie · and þei bitoken poul wif oþer kepte to a centurioun by name Julius · of þe cumpanye of knyztis of þe emperoure/ Sobely we slepyng into þe schippe of adrymetis & bygyngynge for to sayle · baren vp aboute þe placis of alie · lastynge stille wif vs aristarke of macedonye tessalonycense/ forsoþe þe day supnge · we camen to sydon/ sobely Julius tretynge manly (or curteysely) poul · suffride for to go to frendis · & to do þe cure (or nede) of hym/ and whanne we hadden taken vp fro þens · we vndresayliden to cypre · for þat wyndis weren contrarie · & þe see of cilicie & pamphilie · we saylynge camen to listris þat is licpe/ and here centurioun syndynge a schip of alisaundre saylynge into ytalie ·

pe aplis

He: puttide vs ouer into it/ and whanne manye dayes we say-
 liden slowely · & vnnephe camen azene gnydun · he wynde for-
 bedynge vs: we sayliden to crete bisidys salomona/ and vnnephe
 we bisidys saylynge camen into sum place hat is clepide of
 good hauen · to whom he cytee tessala was nyz/ forsope myche
 tyme passide · & whanne nowe was no ssker saylynge · for hat
 fastynge passide: poul confortide hem · seyinge to hem/ men I
 se for wronge & harme · not onely of charge & schippe · but also
 of oure soulis (or lynes): bygynne saylynge for to be/ sohely
 centurioune bileuede more to pe gouernoure & to pe lorde of
 pe schippe: hanne to hes pingis hat weren seyde of poul/ and
 whanne he hauen was not able for to dwelle in wynter: sul
 manye ordeyniden counseyl · for to sayle pens: zif in any
 maner hei myzten come to senyce · for to wynter in pe hauen
 of creete biholdynge to affrike & to chorum/ sohely pe soup
 blowynge · hei gessynge hem for to holde purpose · whanne
 hei hadden taken vp fro assen · sayliden to creete/ sohely not
 affir myche (tyme) · he wynde tyfongk hat is clepide north or
 esse (or wynde of tempest): sente hym azenes it/ and whan he
 schip was raupschide · & myzte not enforce into pe wynde · he
 schippe zouen to blowynges: we weren borne/ sohely we ren-
 nyng into sum ple hat is clepide cauda: vnnephe myzten gete
 a litil boot/ he whiche taken vp wip helpis · hei vsiden gird-
 yng to gedir pe schippe · dredynge lest he schulen falle into
 sondy places · he vessel undirsente · so hei weren borne/ sohely
 vs prowen wip greet tempest: in pe day supnge hei maden
 castynge oute · & he bridde day wip here hondis castiden away
 pe instrumentis of pe schippe/ sohely neper sunne neper sterres
 apperynge by mo dayes · & tempest not litil schewynge nyz:
 nowe al pe hope of oure helpe was done aweye/ and whanne
 myche fastyng had be: hanne poul stondynge in pe mydel of
 hem seyde/ o men it bihoste me herde · for to not take away
 fro creete · & make to wynne his wronge & castynge oute/ and
 nowe I counseyl you for to be of gode intwitte (or herte)/ sohely
 her

men forsakinge he desoluyngis or unclermentis of he worlde
in he knowyng of oure lord & saueour ihu crist. after some in-
misappoyde in hes ben ouercomen: he laste thingis ben made to
hem worse than he former. forsoke it was better to hem for to
not knowe he way of cōfession: than for to turne azen after
he knowyng: for dar holy mandement hat was butaken to
hem. forsoke he the thing of verrey prouerbe butel to hem. an
bounde tynge azen to his doom or cassyng up: & a some
waschen in he walyngyng or stome of cleye (or fen)

C 3



I write to you his secounde pisse. in whiche I
fise youre cleer soul in monestynge to gedir. hat
for he myndeful of he wordis hat I bifore seide of
holy prophetis: & of he mandementis of holy apos-
tles of he lord saueour firste tynge his thing. hat in he laste
dayes illudours (or scorners or deceptours). schulen come in
deceit. goinge after here owne coueynyngis sepyng: where
is bihest: or he comynge of hym: forsoke sith he faderis sep-
ten. to alle thingis lasten fro he bygynnyng of creature/
forsoke it darech hem willynge his thing. hat heuenes weren bi-
fore: & he erthe of water: & by water bringe (or stondynge to
gedir) by goddis worde: by whiche thingis hat ilke worlde
clenside. þanne perischide. forsoke he heuenes hat nowe ben.
& he erthe. by he same worde putte azen. ben kepte to sijt.
into he day of doom & perdicō of vnpytous men: forsoke for
moſte dere. one thing dare you nouzt (or be not unknowen).
for one day anentis god. as a housande zeeris: & a housande
zeer as one day/ he lord tariet not his bihest as summen ges-
sen: but he doih paciently for you. not willynge any for to
perische: but alle for to turne azen to penaunce/ forsoke he
day of oure lord schal come as a heef: in whiche heuenes wih
greet bitre (or seerfnes) schulen passe/ forsoke elementis schu-
len be dissolupde by heete/ forsoke he erthe & alle werkis hat ben
in it. schulen be brente/ perfore whanne alle thingis schulen
be

ye aplis

whiche þei þouzten zif þei myzten: for to caste þe schippe/ and
 whanne þei hadden taken vp þe ankeris: þei bitoken hem to
 þe see • to gedir slakynge þe ioyntures & gouernaylis/ and a
 litil sayle • lifte vp • vp blowynge of þe wynde: þei wenten to
 þe banke/ and whanne we sellen into a place of grauel gon al
 aboute wih þe see: þei hurtlyden þe schippe/ and þe former
 parte sicchide dwelte vnmouable: soþely þe laste parte was
 broken of strengþe of þe see/ soþely counseyl of þe knyztis was
 for to see men in þe keepynge: lest any schulde scape • whanne
 he had swimmyde oute/ forsoþe centurioune willynge for to
 kepe poult: forþed to be done/ and he comaundide hem þat
 myzten swimme: for to sende hem firste into þe see & scape •
 & go oute to þe lande/ and summe oþer þei baren in bordis •
 summe on þo þingis þat weren of þe schippe/ and it is made
 þat alle þe soulis (or luyng men) scapipen to þe lande//



AND whanne we hadden scapide: þanne we knewen C^a 28^m
 þat þe isle was clepide mytilyne/ soþely barbars (or
 heþen men) • zauen to vs not a litil humanyte (or
 curtepyse)/ forsoþe a sijr kyndelide: þei resetiden
 (or refreschiden) vs alle • for þe rayne þat came nyz & colde/
 soþely whan poul had gederide sum multitude of kittynge of
 vynes • & inputte on þe sijr: an eddre whanne sche came forþ
 fro þe heet: assaylide his hande/ þerfore as barbars sizen þe
 beest hangynge in his hande: þei sepden togedir/ soþely þis
 man is a manqueller/ whiche whanne he scapide fro þe see:
 goddis vengeaunce sustriþ hym not for to lyue/ and he soþely
 schakynge of þe beest into þe sijr: sustride no þing of euyl/ and
 þei gessiden hym for to be turnyde into swellynge • & soþeonly
 to fallynge • & for to die/ forsoþe hem longe abydyng • & se-
 inge no þing of euyl for to be done in hym: þei turnynge to
 gedir • sepden hym for to be god/ forsoþe in þo places weren
 maners (or feeldis) of þe prynce of þe isle • puplius by name:
 þe whiche recepyngge vs þre dayes benygngnely (or of good
 wille) •

dedis

wille) • sonde vs/ sohely it bifel þe fadir of puplius for to ligge
 traueplide wiþ feueris & discenterie (or flure) to whom poul
 entride/ and whanne he had preyede • & puttide þe handis to
 hym/ he sauede hym/ whiche þing done alle þat in þe yle had=
 den sekenessis: camen to • & weren curide (or heclide)/ whiche
 also honoureden vs in manye worschipis • & to vs schippynge:
 in puttiden what þingis weren necessarie/ forsoþe aftir þre
 moneþes we schippiden in a schippe of alisaundre • þat had
 wyntride in þe yle • to þe whiche was a noble þing of castels/
 and whanne we camen to syracusan: we dwelten þere þre
 dayes/ troþens we schippynge aboute: bicamen to þe regioun/
 and aftir one day þe south blowynge: in þe secounde day we
 camen to puteolos/ where breþeren founden: we ben preyede
 for to dwelle þere anentis hem • seuene dayes • & so we camen
 to rome/ and fro þens whan breþeren hadden herde: þei run=
 nen to vs til to þe chepyng of apppyus • & to a place þat is cle=
 pide þre tauernes/ whom whan poul had*: doinge þankyngis
 to god • toke trisse/ sohely whan we camen to rome: it is suf=
 fride to poul for to dwelle to hym self wiþ one knyzt kepyng
 hym/ forsoþe aftir þe þridde day: he clepide to gedir þe firste
 of Jewes/ and whanne þei camen: he seyde to hem/ men bre=
 þeren I doinge no þing azenes þe puple or custum of faderis •
 I bounden at Jerlm • am bitaken into þe handis of romayns/
 whiche þei hadden aringe of me: wolden dismytte me • for þat
 no cause of deþ was in me/ but Jewes azen seynges: I am
 constreynede for to appeel cesar • not as haupnge any þing for
 to accuse my folc/ þerfore for þis cause I preyede for to se you:
 and I spac to/ forsoþe for þe hope of isrl: I am girde aboute
 wiþ þis cheyne/ and þei seyden to hym/ neþer we haue recey=
 uþde lettris of þee fro Jude • neþer any of breþeren comynge
 to: schetwide or spac any euyl þing of þee/ sohely we prepen
 for to here of þee: what þingis þou feelist/ for whi of þis secte
 it is knowen to vs: for euery where it is azenseyde/ sohely
 whanne þei hadden ordeynede a day to hym: mo camen to
 hym

• Thus in
 the MS. but
 the word
 [seen] is evi=
 dently want=
 ing.

Boon .i.

dirkeness hane blyndide his yzen/ litil sones I write to zou
 for youre synnes ben forzouen to zou · for his name/ faderis
 I write to zou · for zee haue knowen hym pat is fro he bigyn-
 nyng/ zonge men I write to zou · for zee hane ouercomen he
 wickide/ I write to zou infauntis (or zonge children): for zee
 hane knowen he fadir/ I write to zou zonge men (or of myddil
 age): for zee ben stronge · & he worde of god dwelliþ in zou ·
 & ouercamen he wickide/ ¶ Myl zee loue he worlde: neþer ho
 pingis pat ben in he worlde/ zif any man loueþ he worlde:
 he charite of he fadir is not in hym/ for whi alle þing pat is
 in he worlde is coueptise of fleysche & coueptise of yzen · &
 pride of lijf: whiche is not of he fadir · but it is of he worlde/
 and he worlde schal passe: & he coueptise of it/ soþely he pat
 doþ he wille of god: dwelliþ into wiþ ouden ende/ my litil
 sones he laste is/ and as zee haue herde for antecrist comeþ:
 now many antecristis ben made/ wher of we witen: for it is
 he laste houre/ þei wenten forþ fro vs: but þei weren not of
 vs/ for whi zif þei hadden ben of vs: soþely þei hadden dwelte
 wiþ vs/ but þei pat ben knowen for þei ben not of vs/ but zee
 haue vnction of he holy (goste): & haue knowen alle þingis/
 I wrote not to zou · as to men unknowynge treuþe: but as
 to knowynge it · & for eche leesynge is of treuþe/ who is a lier:
 no but þis pat dengeþ for Jh̄c is not crist · þis is antecrist: pat
 dengeþ he fadir & he sone/ soþely eche pat dengeþ he sone ne-
 þer haþ he fadir/ forsoþe he pat knowelechiþ he sone haþ & he
 fadir/ pat þing pat zee herden fro he bygyngnyng: dwelle in
 zou/ for zif it schal dwelle in zou he whiche zee herdenat he bi-
 gynyng: & ze schulen dwelle in he sone & he fadir/ and þis
 is he azenbihest pat he bihipte to vs euerlastyng lijf/ I wrote
 þes þingis to zou: of hem pat deceyuen zou/ and he anoynt-
 ynge he whiche zee receyueden of hym: dwelle in zou/ and
 zee hane not nede pat any man teche zou: but as his anoynt-
 ynge techiþ zou alle þingis/ and it is trewe: & it is not les-
 ynge/ and as he tauzte zou: dwelle zee in hym/ and now zee
 litil

pe piſter

nediſh wiſdom: are he of god • he whiche zyueh to alle men
largely • & vpraydiſh not: and it ſchal be zouen to hym/ ſo-
hely are he in feiſh: no þing doutynge/ forſoþe he þat doutiſh
is lijk to a waue of þe ſee • he whiche of wynde is mouede &
borne aboute/ þerfore geſſe not þe ilke man þat he ſchal take
any þing of þe lorde/ a man double of intwitte: is vnſtable in
alle his wepes/ forſoþe a meke broþer glorie in his enhaun-
ynge/ ſohely a riche man in his mekenefſe/ for as þe ſoure of
hay (or graſſe): he ſchal paſſe/ ſohely þe ſunne is ſprungen vp
wiþ brennyng (or heet): and driede þe hay/ and þe ſoure of
it fel doune • & þe ſayrenefſe of his chere periſchide: ſo a riche
man welowiſh in his wepes/ bleſſide is þe man þat ſuffreþ
temptacon/ for whanne he ſchal be prouede: he ſchal receyue
þe crowne of liſt • he whiche azen bihiſte to men louynge
hym/ no man whan he is temptide ſepe: for he is temptide of
god/ ſohely god is vntempter of euyl þingis/ forſoþe he temp-
tiſh no man/ ſohely eche man is temptide of his coueytynge:
drawen (fro reſoun) & ſnaride (or deſceyuyde)/ þanne couey-
tynge whanne it haþ conſequeude: bryngiſh forþ ſynne/ ſohely
ſynne whan it is fulfild: gendriſh deþ/ and ſo my moſte der-
worþe breþeren: nyl zee erre/ eche beſt þing zouen • & al par-
ſite ziſte it is fro aboue comynge doune of þe ſadir of liſtis/
anentis whom is not ouerchaunge: neþer ſchadowynge of
whilenes (or tyme)/ forſoþe wilfullþ he gendride wiþ vs þe
worde of treuþe: þat we be ſum bygynnyng of þe creature of
hym/ wiſte zee my breþeren moſte louede/ be eche man ſwiſte
for to here • forſoþe ſlowe for to ſpeke • & ſlowe to wraþe/ ſo-
hely þe wraþ of man worchiſh not þe riſtweſneſſe of god/ for
whiche þing zee caſtynge aweiþ al vnclenenefſe & plente of
malice in myldenefſe (or homelyneſſe) • receyue zee þe worde
inſente (or ſopnyde): þat may ſaue zoure ſoulis/ forſoþe be
zee doers of þe worde • & not herers onely: deſceyuyng zou ſelf/
for ziſ any man is herer of þe worde & not doer: þis ſchal be
compariſounde (or lickenyde) to a man biholdynge þe cheer
of

Boon .i.

us: & we owen for to putte (our) soulis for bretheren/ he þat
 schal haue þe substance of þis worlde · & schal se his broþer
 for to haue nede · & schal close his entraplis fro hym: how
 dwelliþ þe charite of god in hym/ my litil sones loue we not
 in worde neþer in tunge: but in treuþe & werke/ in þis þing
 we knowen for we ben of treuþe: & in his sizte we monestien
 oure hertis/ for zif oure hertis schal reprove vs (or vndir-
 nymme: god is more þan oure herte · & knewe alle þingis/
 moſte dere zif oure herte schal not reprove vs: we haue triſte
 in god/ and what euer we schulen are · we schulen receiue of
 hym: for we kepen his comaundementis · & we done þo þin-
 gis þat ben pleaſaunt biſore hym/ and þis is þe comaunde-
 ment of hym: þat we bileue in þe name of his ſone Ihu cū ·
 & loue eche oþer · as he ſaue beſte to vs/ and he þat kepith his
 maundementis: dwelliþ in hym & he in hym/ and in þis þing
 we witen for he dwelliþ in vs of þe ſpirit of whom he ſaue
 to vs//



Moſte dere nyl zee bileue to eche ſpirit: but proue zee
 ſpiritis zif þei ben of god/ for many falſe prophetis
 wenten oute into þe worlde/ in þis þing þe ſpirit
 of god is knowen/ eche ſpirit þat knowelechiþ criſt
 for to haue comen in fleſche: is of god/ & eche ſpirit þat diſ-
 ſoluyþ (or fordoiy) Ihu: is not of god/ and þis antecriſt of
 whom zee herden: for he cometh/ and riȝt now he is in þe
 worlde/ zee litil ſones ben of god/ and zee haue ouercomen
 hym · for he þat is in ȝou is more: þan he þat in þe worlde/
 þei ben of þe worlde: þerfore þei ſpeken of þe worlde · &
 worlde heriþ hem/ we ben of god/ he þat knewe god heriþ vs/
 he þat is not of god: heriþ not vs/ in þis þing we knowen þe
 ſpirit of treuþe: & þe ſpirit of erreure/ moſte dere loue we to-
 gedir: for charite is of god/ and eche man þat loueth his bro-
 þer is borne of god & knowiþ god/ he þat loueth not haþ not
 charite · neþer knewe god · for god is charite/ In þis þing þe
 charite

C^m 4^m

Joon .i.

charite of god apperthe in us: for god sente his one bigon
some man he worlde: hat we lyue by hym. in his thing is cha-
rite: not as we hadden louede god: but for he firste loude us
& sente his some helppinge for oure synnes. ¶ For moche bete
god louede us: & we ouen for to loue ethe oter no man firste
ouer god. gif we louen to god: god dwelleth in us: & he cha-
rite of hym is parfite in us. in his thing we knowen for we
dwellen in hym & he in us: for of his spirit he came to us: & we
fisen & wunnen: for he sadir sente his some fauour of he
worlde who ener schal knoweche for the is he some of god
& we haue knowen & beleuen to be charite hat god hab in us
god is charite: & he hat dwelleth in charite: dwelleth in god: &
god in hym. in his thing is he parfite charite of god with us:
hat we haue trufe in he day of doom. for as he is: & we ben in
his worlde drede is not in charite: but parfite charite: sendith
oure drede: for drede hab peyne forsope he hat dredith: is not
parfite in charite: herfore loue we god: for he former louede
us gif any man schal seye for I loue god: & schal hate his
brother: he is a liet. sothely he hat louch not his brother whiche
he sech: howe may he loue god whom he sech not? & we haue
his precepte of god: hat he hat louch god: loue & his broper//

C 5



The man hat bileueþ for Jh̄c is crist: is borne of
god: and ethe man hat louch hym hat gendriþ:
louch hym hat is borne of hym/ in his thing we
knowen for we louen he children of god: whanne
we louen god & done his maundementis/ sothely his is charite
of god: hat we kepe he maundementis: & his maundementis
ben not greuous/ for alle þing hat is borne of god: ouercomeþ
he worlde/ and his is he victorie hat ouercomeþ he worlde:
oure seip/ forsope who is it hat ouercomeþ he worlde: no but
he hat bileueþ for Jh̄c is he sone of god/ þis is Jh̄c crist hat
came by water & bloode/ not in water onely: but in water &
blood/ and he spirit is he pat witnesseþ/ for crist is treuþ/
for

of James

grete & ben dryuen of stronge wyndis: sopely þei ben borne
aboute of litil gouernayle / wher þe birre of a man dresynge
schal wole/ so & þe tunge sopely is a litil membre: and reþliþ
grete þingis/ lo how myche siȝt kyndeliþ how greet a wode/
and oure tunge is siȝt: þe vnquersite of wickidnesse/ þe tunge
is ordeynede in oure membris: þe whiche defouliþ al þe body/
and it enflaumede (or sette a siȝt) of helle: enflaumeþ þe queel
of oure birþe/ sopely al þe kynde of beestis or foulis & serpentis
& of oþer: be ouercomen (or vndrezokide) & ben made tame
of mannes kynde: forsoþe none of men may daunte (or chas-
tise) þe tunge/ sopely it is vnquete (or vnpeesible) euyl þing:
and ful of deadely venym/ in it we blessen god þe fadir: and
in it we cursen men: þat ben made of þe lickenesse of god/ of
þe same mounþ cometh forþ blessinge & cursynge/ my breþeren
it bihoueth not þes þingis for to be made so/ wher a welle of
þe same hool brynge forþ swete & salte water: my breþeren:
wher a fyge tree may make grapis: [eifer a vyne fygis:]
so neþer salte water: may make swete water/ who is wise
& disciplynede (or chastise) amonge ȝou: schewe he of good
lyuynge his werke in mylidenesse of wisdom/ but ȝif ȝee haue
bittir ȝele (or enuie) & stryunges ben in ȝoure hertis: nyl
ȝee glorie & be liers azenes þe treuþe/ forsoþe his wisdom is
not fro aboue comynge doune: but erþely bestly fendely/ for
where is enuie & strife: þere vnstidfastnesse & al schrewide
werke/ forsoþe wisdom þat is fro aboue: firste sopely it is
chaste: astirwarde peesible: mylde: swadible (þat is eȝer for
to trete & to be tretide): consentynge to good þingis: ful of
mercy & gode fruytis: demynge wiþ outen seynynge/ sopely
þe fruytis of riȝtwisnesse ben sownen in pees: to men making
pees//

über

pe piſtel

C^m 4^m



Wher of bataylis & chestis (or chydyngis) amonge zou/
 wher not of zoure coueytis. þat sitten in zoure
 membres: zee coueyten: and zee hane not/ zee
 ſleen & hane enuie: and zee motone not gete/ zee
 chiden & maken batayle: and zee hane not for whiche þing
 zee hane not aride/ zee aren & zee recepuen not. for þat zee
 aren euyl: as in zoure coueytiſe zee ſchewen/ auoutrers witen
 not zee. for þe frenſchip of þis worlde is enuie to god: þer-
 fore who euer ſchal wole. for to be frende of þis worlde: is or-
 deynede þe enemy of god/ wher wenen zee þat beynly þe ſcrip-
 ture ſeiþ þe ſpirit þat dwelliþ in zou coueytis to enuie: for-
 ſoþe he ȝyueþ more grace/ for whiche þing he ſeiþ/ god wiþ-
 ſtondiþ proude men: forſoþe to meke men he ȝyueþ grace/
 þerfore be zee ſuget to god/ forſoþe wiþſtonde zee þe deuyl: &
 he ſchal ſce fro zou/ neyze zee to god: & he ſchal neyze to zou/
 zee ſynnere clenſe þe handiſ: & zee double of intwit (or wille).
 purge þe hertiſ/ be zee wreccheſ (in zoure owne ȝzen): &
 weple zee & wepe zee/ zoure leȝzinge be it turnyde into wep-
 ynge: & zoure lope into ſorowe of herte/ be zee mekide in þe
 ſitte of þe lorde: & he ſchal enhaunce zou/ my breþeren nyl
 zee bacbite eche oþer/ he þat bacbitiþ hiſ broþer. or þat demeth
 hiſ broþer: bacbitiþ þe lawe & demeth þe lawe/ forſoþe ȝif þou
 demeth þe lawe: þou art not doer of þe lawe. but domeſman/
 ſoþely one iſ ſpeker (or maker) of þe lawe & Juge: þat may
 leeſe & delꝓuer/ forſoþe who art þou þat demeth þi neȝzeboꝝe/
 lo now zee þat ſeyn. to day or tomorowe we ſchulen go into
 þe ilke cytee. & þere ſoþely we ſchulen make a zeer. & we
 ſchulen make marchaundiſe & we ſchulen make wyꝓnynges:
 þe whiche witen not what iſ to zou in þe morowe/ forſoþe
 what iſ zoure liȝt/ a vapour (or ſmoke) to a litil ſemyng: and
 aftirwarde it ſchal bewaſtide: þerfore þat zee ſeþe/ ȝif þe lorde
 ſchal wole. & ȝif we ſchulen lyue: we ſchulen do þiſ þing/
 now forſoþe zee gladen in zoure pridis/ euery ſuche loyng
 is

of James

is wickide/ þerfore to a man kunnyng for to do good & not
doinge: synne it is to hym//



D nowe zee riche men wepe zee & zoulpunge in zoure C^m 5^m
wrecchidnessis þat schulen come to zou/ zoure rich-
essis ben made roten: & zoure cloþes ben eten of

mouztis/ zoure golde & siluer haþ rustide: & ruste
of hem schal be to zou into witnessyng & schal ete zoure slep schis
as sijt/ zee haue trefouride to zou wraþe in þe laste dayes/ lo
þe hijre of zoure werkemen þat repeden zoure cuntrees: þat
is fraudide of zou crieh: & þe crie of hem: entride into þe eris
of þe lorde of oostis/ zee haue eten on þe erþe: & in zoure lec-
cheries zee haue norischide zoure hertis/ in þe day of sleeing
zee ledden to & slown þe iuste man: & he azenstode not zou//

¶ þerfore breþeren be zee patient: til to þe comynge of þe
lorde/ lo an erþe tiller abidyþ precious fruyte of þe erþe: pa-
tiently suffrynge til he recepue tymeþul & lateþul/ and be zee
patient & conferme zee zoure hertis: for þe comynge of þe
lorde schal neþz/ breþeren nyl zee be sorowful eche into oþer:
þat zee be not demyde/ loþe iustise stondeþ nyl: bifore þe zate//
Breþeren take zee ensaumple of euyl goinge oute & of longe
abidyng of traueyl & pacience: þe prophetis þat spaken to
zou in name of þe lorde/ lo we blessen hem þat suffreden/ zee
herden þe suffrynge (or pacience) of Job: & zee sizen þe ende
of þe lorde: for þe lorde is mercyful & doing mercy bifore
alle þingis/ my breþeren nyl zee swere: neþer by heuene ne by
erþe: neþer by what euer oþer oþe/ forsoþe be zoure wordis
nay nay: þat zee falle not vndre doom/ Soþely zif any of
zou is sorowful (or heupe): prepe he wiþ euen inwitte: & sepe
þe psalme/ any of zou is sisk: leede he in pristis of þe chirche:
& prepe þei on hym: anoyntyng wiþ oyle in name of þe
lorde: & þe preper of seiþ schal saue þe sisk/ and þe lorde schal
discharge (or make hym lizt)/ and zif he be in synnes: þei
schulen be forzouen to hym/ þerfore knoweleche zee one to
anoþer

petre .2.

men forsakynghe þe defoulyngis (or vncleanness) of þe worlde in þe knowynge of oure lorde & saueour Ihu crist · ettesone in-
 wlapide in þes ben ouercomen: þe later þingis ben made to
 hem worse þan þe former/ soþely it was better to hem for to
 not knowe þe wey of ryztwelnesse: þan for to turne azen aftir
 þe knowynge · fro þat holy maundement þat was bitaken to
 hem/ soþely þe ilke þing of verrey prouerbe bifel to hem · an
 hounde turnyde azen to his boom (or castyng vp) · & a sowe
 watchen in þe walowynge or stowe of clepe (or fen)//

C^m 3^m



I write to zou þis secounde pistle · in whiche I
 sike zoure cleer soul in monestynge to gedir · þat
 zee be myndeful of þe wordis þat I bifore seyde of
 holy prophetis · & of þe maundementis of holy apos-
 tles of þe lorde saueour/ firste witynghe þis þing · þat in þe laste
 dayes illufours (or scorners or deceyuours) · schulen come in
 decept · goinge aftir here owne coueyntyngis seyinge: where
 is bihest: or þe compynge of hym/ forsoþe siþ þe faderis slep-
 ten · so alle þingis lassen fro þe bygynnynghe of creature/
 soþely it dareþ hem willynge þis þing · þat heuenes weren bi-
 fore · & þe erþe of water · & by water beinge (or stondynge to
 gedir) by goddis worde: by whiche þingis þat ilke worlde
 clenside · þanne perischide/ forsoþe þe heuenes þat nowe ben ·
 & þe erþe · by þe same worde putte azen · ben kepte to sijn ·
 into þe day of doom & perdicon of vnpytous men/ forsoþe zee
 moste dere · one þing dare zou nouzt (or be not vnknown) ·
 for one day anentis god · as a housande zeeris: & a housande
 zeer as one day/ þe lorde tarieþ not his bihest as summen ges-
 sen: but he doip paciently for zou · not willynge any for to
 perische: but alle for to turne azen to penaunce/ forsoþe þe
 day of oure lorde schal come as a þeef: in whiche heuenes wip
 greet birre (or seersnes) schulen passe/ soþely elementis schu-
 len be dissolupde by heete/ forsoþe þe erþe & alle werkis þat ben
 in it · schulen be brente/ þerfore whanne alle þingis schulen
 be

petre .i.

noure into þe reuelacōn of Ihū c̄st: whom whanne zee haue
not seen zee louen into whom also now zee not seinge: bi-
leuen/ forsoþe zee bileuynge schulen haue ioye wiþ oute forþ
in gladenesse vnenerrable (þat may not be tolde oute) · & glo-
rifiede bryngynge azen þe ende of zoure seiþ · þe helpe of zoure
foulis/ of whiche helpe prophetis souzten oute & enserchiden ·
þat prophceden of þe grace to comyng in zou · sechynge
whiche or what maner tyme þe spirit of c̄st signyfiede in hem ·
bifore tellynge þe passouns þat ben in c̄rist · & later glories/
to whom it is schewide for not to hem self sopely to zou þei
mynstreden þo þingis · þat now ben tolde to zou bi hem
þat euangelizeden to zou þe holy gost sente fro heuene: into
whom aungels desiren for to biholde/ for whiche þingis zee
girde þe lendis of zoure soule · sobre · parfite hope into þe ilke
grace þat is offride to zou into reuelacōn or schewynge of Ihū
c̄st · as sones of obedience · not to gedir lickenyde to þe for-
mer desires of zoure ignoraunce: but vp hym þat clepide zou
holy · þat & zoure self be holy in al luyng/ for it is writen/
zee schulen be holy: for I am holy/ and zif zee inclepen hym
fadir · þe whiche wiþ ouden accepciōn of persones demeh vp
þe werke of eche man: lyeue zee in drede in tyme of zoure pil-
grymage (or litil dwellynge in erþe)/ wityng þat not bi cor-
ruptible golde or siluer zee ben bouzte azen of zoure beynne
luyng of faderis tradicoñs: but by þe precious blood of þe
lombe · vndesoulide & vnspottide c̄st Ihū/ bifore knownen so-
þely bifore þe makynge of þe worlde: forsoþe schewide in þe
laste tymes · for zou þat by hym ben seiþful in god þat reyside
hym fro deade men · & zaue to hym euerlastynge glorie · þat
zoure seiþ & hope were in god/ zee makynge chaste zoure foulis
in obedience of charite · in loue of broþerhede of symple herte
louezee to gedir bisloker borne azen · not of corruptible seed:
but of vncorruptible by þe worde of quykke god & dwellynge
into wiþ ouden ende/ for eche fleysche hay: and al þe glorie of
it as floure of hay/ þe hay drieþ vp: and his floure fel downe/
forsoþe

petre .i.

forsoþe þe worde dwelliþ into wiþ outhen ende/ soþely þis is þe
worde þat is euangelizide to 3ou//

C^m 2^m



þerfore puttynge away al malice · & al gile & symul-
acris or seynnyngis · & enuyes & al detraccon as
newe gendride zonge children · wiþ outhen gile ·
coueyte zee mylke þat in it zee ware into helþe · zif
neþeles zee tastiden for þe lorde is swete/ to whom zee goinge
nyz a quyeke soon · reþroude soþely of men · forsoþe chosen
of god & honouride · & zoure self as quyeke stones be aboue
bildide spiritual housis · holy prishode for to offere spiritual
oostis (or offeryngis) · acceptable to god by Ihu crist/ for whiche
þing þe scripture holdiþ lo I schal putte in syon þe heyzest
soon · corner soon · chosen · precious/ and he þat schal bileue
into hym · schal not be confoundide/ þerfore honoure to 3ou
bileuyng/ forsoþe to men not bileuyng · þe soon whom þei
bildyng reþroueden · þis is made into þe hede of þe corner ·
& þe soon of offencion (or hurtynge) · & soon of sclandre · to
hem þat offenden by worde · neþer bileuen in whiche & þei ben
putte/ forsoþe zee ben a kynde chosen · kyngely prishode ·
holy soyl · puple of purchasyng · þat zee telle þe vertues of
hym þat clepide 3ou fro dirkeness · into his wondreful lizte/
þe whiche sum tyme not þe puple of god · now soþely þe puple
of god/ þe whiche not hauyng mercy · now forsoþe hauyng
mercy// ¶ Goste dere I biseche 3ou as comelyngis (or gestis) for
to abstene 3ou fro fleischely desiris · þat sizten azenes þe soule/
hauyng zoure conuersacon (or liif) good amonge heþen men/
þat in þat þing þat þei bacbiten (or euyl treten) of 3ou as of
mysdoers · þei biholdyng 3ou of good werkis · glorifie god in þe
day of visitacon/ be zee suget to eche creature of man for god/
oper to þe kyng · as excellent (or worþi in staat) · oper to
dukis · as sente of hym/ to þe vengeance of mysdedis (or mys-
doers) · forsoþe to þe prepyng of good dedis (or good men) ·
for so is þe wille of god · þat zee doinge wel make þe unkun-
nyngnelle

Boon .i.

dirkeness hane blyndide his yzen/ litil sonex I write to zou
 for youre synnes ben forzouen to zou · for his name/ faderis
 I write to zou · for zee haue knowen hym þat is fro þe bigyn-
 nyng/ zonge men I write to zou · for zee hane ouercomen þe
 wickide/ I write to zou infauntis (or zonge children) · for zee
 hane knowen þe fadir/ I write to zou zonge men (or of myddel
 age) · for zee ben stronge · & þe worde of god dwelliþ in zou ·
 & ouercamen þe wickide/ ¶ I wyl zee loue þe worlde · neþer þo
 þingis þat ben in þe worlde/ zif any man loueþ þe worlde ·
 þe charite of þe fadir is not in hym/ for whi alle þing þat is
 in þe worlde is coueptise of flesche & coueptise of yzen · &
 pride of lijf · whiche is not of þe fadir · but it is of þe worlde/
 and þe worlde schal passe · & þe coueptise of it/ soþely þe þat
 doþ þe wille of god · dwelliþ into wiþ ouden ende/ my litil
 sonex þe laste is/ and as zee haue herde for antecrist comeþ ·
 now many antecristis ben made/ wher of we witen · for it is
 þe laste houre/ þei wenten forþ fro vs · but þei weren not of
 vs/ for whi zif þei hadden ben of vs · soþely þei hadden dwelte
 wiþ vs/ but þei þat ben knowen for þei ben not of vs/ but zee
 haue unccion of þe holy (goste) · & haue knowen alle þingis/
 I wrote not to zou · as to men vnknowynge treuþe · but as
 to knowynge it · & for eche leesynge is of treuþe/ who is a lier ·
 no but þis þat denyeþ for Jhc̄ is not crist · þis is antecrist · þat
 denyeþ þe fadir & þe sone/ soþely eche þat denyeþ þe sone ne-
 þer haþ þe fadir/ forsoþe þe þat knowelechiþ þe sone haþ & þe
 fadir/ þat þing þat zee herden fro þe bygynnyng · dwelle in
 zou/ for zif it schal dwelle in zou þe whiche zee herden at þe bi-
 gynnyng · & ze schulen dwelle in þe sone & þe fadir/ and þis
 is þe azenbichest þat he biþizte to vs euerlaßyng lijf/ I wrote
 þes þingis to zou · of hem þat decepuen zou/ and þe anoynt-
 ynge þe whiche zee recepueden of hym · dwelle in zou/ and
 zee hane not nede þat any man teche zou · but as þis anoynt-
 ynge techiþ zou alle þingis/ and it is trewe · & it is not les-
 ynge/ and as he tauzte zou · dwelle zee in hym/ and now zee
 litil

Boon .i.

litil sonex dwelle zee in hym: pat whan he schal appere: we haue triſte: & be not confoundide of hym in his comenge. zif zee witen for he is iuſte: wite zee for & eche pat doih riſtwelnes: is borne of hym//

C^a 3^m



See what maner charite he ſadir ſaue to vs pat we be nampde he ſonex of god: & be/ for his þing he worlde knewe not vs: for it knewe not hym/ moſte dere nowe we ben he ſonex of god: & zif it apperide not what we ſchulen be/ we witen for whanne he ſchal appere: we ſchulen be liche to hym: for we ſchulen ſe hym as he is/ and eche man pat haþ þis hope in hym: makih hym ſelf holy: as & he is holy/ eche man pat doih ſynne: doþ & wickidneſſe: & ſynne is wickidneſſe/ and zee witen/ for he apperide pat he ſchulde do atwey ſynnes: & ſynne is not in hym/ eche man pat dwellih in hym: ſynneþ not/ and eche pat ſynneþ ſeeþ not hym: ne knewe hym/ litil ſonex no man deceyue zou/ he pat doih riſtwelneſſe: is iuſte: as & he is iuſte/ he pat doih ſynne: is of þe deuyl: for þe deuyl ſynneþ at þe biggynnyng/ in þis þing þe ſone of god apperide pat he vndo þe werkis of þe deuyl/ eche man pat is borne of god: doih not ſynne: for þe ſeed of god dwellih in hym: & he may not ſynne for he is borne of god/ in þis þing þe ſonex of god ben knowen/ and þe ſonex of þe fende/ eche man pat is not iuſte: is not of god: & he pat loueþ not his broþer/ for þis is þe tellynge pat zee herden at þe bygynnyng: pat zee loue eche oper/ not as caym pat was of euyl: & ſlowþ his broþer/ and for what þing ſlowe he hym/ for his werkis weren euyl/ ſohely his broþeris iuſte/ ¶ Breþeren nyl zee wondren: zif þe worlde hatih zou/ we witen for we ben tranſlatide fro deþ to liſt: for we louen breþeren/ he pat loueþ not dwellih in deþ/ eche man pat hatih his broþer: is a manqueller & zee witen for eche manqueller haþ not euerlaſtyng liſt dwellynge in hym/ in þis þing we haue knowen þe charite of god: for he puttide his ſoule (or liſt) for
vs:

Boon .i.

vs. & we owen for to putte (our) soulis for breperen/ he þat
 schal haue þe substaunce of his worlde . & schal se his broþer
 for to haue nede . & schal close his entraylis fro hym. how
 dwellip þe charite of god in hym. my litil sonex loue we not
 in worde neþer in tunge. but in treuþe & werke/ in þis þing
 we knowen for we ben of treuþe. & in his sizte we monestien
 oure hertis/ for zif oure hertis schal reproue vs (or vndir-
 nymme. god is more þan oure herte . & knewe alle þingis/
 moße dere zif oure herte schal not reproue vs. we haue trisle
 in god/ and what euer we schulen are . we schulen receyue of
 hym. for we kepen his comaundementis . & we done þo þin-
 gis þat ben plesaunt bifore hym/ and þis is þe comaunde-
 ment of hym. þat we bileue in þe name of his sone Jhū cū .
 & loue eche oþer . as he zaue heste to vs/ and he þat kepip his
 maundementis. dwellip in hym & he in hym/ and in þis þing
 we witen for he dwellip in vs of þe spirit of whom he zaue
 to vs//



Moste dere nyl zee bileue to eche spirit. but proue zee
 spiritis zif þei ben of god/ for many false prophetis
 wenten oute into þe worlde/ in þis þing þe spirit
 of god is knowen/ eche spirit þat knowelechip crist
 for to haue comen in fleysche. is of god/ & eche spirit þat dis-
 solupþ (or fordoip) Jhū. is not of god/ and þis antecrist of
 whom zee herden. for he comep/ and rizt now he is in þe
 worlde/ zee litil sonex ben of god/ and zee haue ouercomen
 hym . for he þat is in zou is more. þan he þat in þe worlde/
 þei ben of þe worlde. þerfore þei speken of þe worlde . &
 worlde herip hem/ we ben of god/ he þat knewe god herip vs/
 he þat is not of god. herip not vs/ in þis þing we knowen þe
 spirit of treuþe. & þe spirit of erroure/ moße dere loue we to-
 gedir. for charite is of god/ and eche man þat louep his bro-
 þer is borne of god & knowip god/ he þat louep not hap not
 charite . neþer knewe god . for god is charite/ In þis þing þe
 charite

C^m 4^m

Boon .i.

charite of god apperide in vs · for god sente his one bigoten
sone into þe worlde · þat we lye by hym/ in þis þing is cha-
rite · not as we hadden louede god · but for he firste loupde us ·
& sente his sone helppnge for oure synnes/ ¶ 3ee moste dere zif
god louede vs · & we owen for to loue eche oþer/ no man sise
euer god/ zif we louen to gedit · god dwellig in us · & þe cha-
rite of hym is parfite in vs/ in þis þing we knowen for we
dwellen in hym & he in vs · for of his spirit he zawe to vs · & we
sizen & witnessen · for þe fadir sente his sone saueour of þe
worlde/ who euer schal knoweleche for ih̄c is þe sone of god ·
& we hane knowen & bileuen to þe charite þat god hap in vs/
god is charite/ & he þat dwellig in charite · dwellig in god · &
god in hym/ in þis þing is þe parfite charite of god wip vs ·
þat we haue triste in þe day of doom/ for as he is · & we ben in
þis worlde/ drede is not in charite · but parfite charite · sendiþ
oute drede · for drede hap peyne/ forsoþe he þat dredith · is not
parfite in charite/ þerfore loue we god · for he former louede
vs/ zif any man schal sepe for I loue god · & schal hate his
broþer · he is a lier/ soþely he þat loueth not his broþer whiche
he seeth · howe may he loue god whom he seeth not? & we haue
his precepte of god · þat he þat loueth god · loue & his broþer//

C^m 5^m



The man þat bileueþ for Ih̄c is crist · is borne of
god/ and eche man þat loueth hym þat gendriþ ·
loueth hym þat is borne of hym/ in þis þing we
knowen for we louen þe children of god · whanne
we louen god & done his maundementis/ soþely þis is charite
of god · þat we kepe þe maundementis · & his maundementis
ben not greuous/ for alle þing þat is borne of god · ouercomeþ
þe worlde/ and þis is þe victorie þat ouercomeþ þe worlde ·
oure seiþ/ forsoþe who is it þat ouercomeþ þe worlde · no but
he þat bileueþ for Ih̄c is þe sone of god/ þis is Ih̄c crist þat
came by water & bloode/ not in water onely · but in water &
blood/ and þe spirit is he þat witnesseth for crist is trewe/
for

Joon . i .

for þre ben þat ʒyuen witnessynge in heuene . þe fadir þe worde (or sone) & þe holy goste . & þes þre ben one / and þre ben þat ʒyuen witnessynge in erþe . þe spirit water & blood . & þes þre ben one / ʒif we receyuen witnessynge of men . þe witnessynge of god is more / for þis is þe witnessynge of god þat is more . for he witnesside of his sone / he þat bileueþ into þe sone of god . haþ witnessynge of god in hym / he þat bileueþ not to þe sone . makith hym a lier . for he bileueþ not in þe witnessynge þat god witnesside of his sone . þis is þe witnessynge . for god ʒaue to vs euerlastyng lijf . & þis lijf is in his sone / he þat haþ þe sone . haþ & lijf / he þat haþ not þe sone of god . haþ not lijf // ¶ I write to ʒou þes þingis . þat ʒee wite for ʒee haue euerlastyng lijf . þe whiche bileuen in þe name of god . Dis sone / and þis is þe trisse þat we haue to god . for what euer þing we schulen are vp his wille . he schal here vs / and we witen for he herith vs . what euer þing we schulen are / we witen for we haue þe aringis . whiche we aren of hym / he þat woot his broþer for to synne a synne not to þe deþ . are he . & lijf schal be ʒouen to hym . synnyng not to þe deþ / þer is a synne to deþ / not for it I seye þat any prepe / eche wickidnesse is synne . & þer is synne to deþ / we witen for eche man þat is borne of god . synneþ not / but þe generacon of god kepith hym . & þe wickide touchith hym not / we witen for we ben of god . & al þe worlde is putte in wickide / and we witen for þe sone of god came & cloþide flesche for cause of vs . & suffride & roos aʒen fro deade men . & took vs to . & ʒaue to vs witte þat we knowe verrey god . & be in þe verrey sone of hym . þis is verrey god . & euerlastyng lijf / litil sonex kepe ʒou fro simulacris (or counterfeit) //

petre . 2.

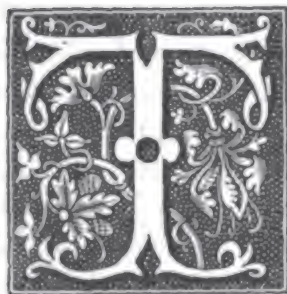
neste zou euermore of hes þingis · & tohely I wole zou wy-
 tyngge & confermyde in presente trueþe/ forsoþe I deme iust how
 longe I am in þis tabernacle for to reyse zou in monestynge I
 certeyn for þe puttyngge of · of my tabernacle is swyfte/ by þat
 oure lorde Ihu crist haþ signyfiede to me/ forsoþe I schal ȝue
 werke (or bisynesse) & ofte for to haue zou astir my deþ: þat
 zee do þe mynde of hem/ tohely we not supnge vntwise talis
 haue made knowen to zou þe vertue & prescience (or bifore
 knowynge) of oure lorde Ihu crist: but made biholders of his
 gretenesse/ tohely he takynge of god þe sadir honoure & glorie
 suche maner voyce sliden doune to hym fro þe greet glorie ·
 þis is my louede sone in whom I haue pleside to me: here zee
 hym/ and we herden þis voyce brouzte to fro heuene: whanne
 we weren wif hym in þe holy hil/ and we haue a sadder worde
 of þe prophete to whiche zee ȝyunge tente done wel · as to a
 lanterne ȝyupng lizte in a dirke (or mysty) place til þe day
 bygynne for to ȝue lizt: & þe day sterre sprynge in zoure her-
 tis/ firste vnderstondynge þis þing· þat eche prophete of scrip-
 ture is not made by propre (or owne) interpretacon/ forsoþe
 prophecie is not brouzte to by mannes wille: but þe holy men
 of god in spirit wif þe holy goſt spaken//

C^m 2^m



Forsoþe þer weren & false prophetis of þe puple · as
 & in zou schulen be maystris liers · þat schulen
 brynge in sectis of perdicon · & þei denyen þe ilke
 lorde þat bouzt hem: aboue ledynge to hem self
 hasty perdicon (or dampnacōn) · & manye schulen sue here lec-
 cheries · by whiche þe wey of treuþe schal be blasfemyde/ and
 þei schulen marchaundise of zou in coueytise by seynede wor-
 dis/ to whom doom nowe sumtyme ceesliþ not: & þe perdicon
 of hem nappiþ not/ forsoþe zif god sparide not to aungels ·
 but bitoke hem to be turmentide· drawen wif hondis of helle
 into helle: for to be kepte into doom/ and sparide not to þe
 firste worlde · but kepte noe þe eyȝthe · bifore goer of rixtwes-
 nesse ·

ye priddy pistel of Ioon



He eldre man to gayus moste dere: whom

C^m 1^m

I loue in treuþe/ moste dere of alle þin-
gis I make preper · þee for to entre &
fare wellsumly: as þi soule doih wel-
sumly/ I iopzede ful gretely · breþeren
comynge & witnesþynge berynge to þi
treuþe: as þou walkist in treuþe/ I
haue not more grace of þes þingis:

þan þat I here my sones for to walke in treuþe/ moste dere
þou doist feiþfully: what euer þou wirchist into breþeren/ &
þis þing into pilgrymes: whiche zilden witnesþynge to þi
charite in sizte of þe chirche: whom þou wel doinge ledist forþ
worþily to god/ soþely for his name þei wenten forþ: no þing
takynge of heþen men/ þerfore we owen for to receyue suche
maner (men): þat we be euen wirchers of treuþe/ I schulde
haue write parauenture to þe chirche: but þis diotrepes þat
loueþ for to bere primacie in hem · receyueþ not vs/ for þis
þing zif I schal come: I schal monest his werkis whiche he
doih garrynge (or chydyng) into vs/ wiþ euyl wordis/ and
as þes þingis sufficien not to hym · neþer he receyueþ bre-
þeren · & forbediþ hem þat receyuen: & castiþ oute of þe
chirche/ moste dere nyl þou sue euyl þing: but þat þat is gode
þing/ he þat doih wel · is of god/ he þat doih euyl seþ hym
not/ witnesþynge is zolden to demetrie of alle men: & of treuþe
it self/ but & we beren witnesþynge/ and þou hast knowen: for
our witnesþynge is trewe/ I had many þingis for to write to
þee: but I wolde not write to þee by incke & penne/ forsoþe I
hope anone for to se þee: & we schulen speke mouþe to mouþe/
pees to þee/ frendes greten þee wel/ grete þou frendis by
name//

RR

þe

petre . 2.

men forsakynghe þe defoulyngis (or vncleanness) of þe worlde in þe knowynge of oure lorde & saueour Ihu crist · ettesome in-
 wylappide in þes ben ouercomen: þe later þingis ben made to
 hem worse þan þe former/ soþely it was better to hem for to
 not knowe þe wey of ryztwesnesse: þan for to turne azen astir
 þe knowynge · fro þat holy maundement þat was bitaken to
 hem/ soþely þe ilke þing of verrey prouerbe bisel to hem · an
 hounde turnyde azen to his boom (or castyng vp) · & a sowe
 watchen in þe walowynge or slowe of clepe (or fen)//

C^m 3^m



D I write to zou þis secounde pistle · in whiche I
 sike zoure cleer soul in monestynge to gedir · þat
 zee be myndeful of þe wordis þat I bifore seyde of
 holy prophetis · & of þe maundementis of holy apos-
 tles of þe lorde saueour/ firste witynghe þis þing · þat in þe laste
 dayes illufours (or scorers or deceyuours) · schulen come in
 decept · goinge astir here owne couepntyngis seyinge: where
 is bihest: or þe compynge of hym/ forsoþe siþ þe faderis sley-
 ten · so alle þingis lasten fro þe bygynnynghe of creature/
 soþely it dareþ hem willynghe þis þing · þat heuenes weren bi-
 fore · & þe erþe of water · & by water beinge (or sondynghe to
 geder) by goddis worde: by whiche þingis þat ilke worlde
 clenside · þanne perischide/ forsoþe þe heuenes þat nowe ben ·
 & þe erþe · by þe same worde putte azen · ben kepte to sijr ·
 into þe day of doom & perdicon of vnpytous men/ forsoþe zee
 moste dere · one þing dare zou nouzt (or be not vnknown) ·
 for one day anentis god · as a housande zeeris: & a housande
 zeer as one day/ þe lorde tarieþ not his bihest as summen ges-
 sen: but he doiþ paciently for zou · not willynghe any for to
 perische: but alle for to turne azen to penaunce/ forsoþe þe
 day of oure lorde schal come as a þeef: in tohiche heuenes wiþ
 greet bitre (or feertnes) schulen passe/ soþely elementis schu-
 len be dissoluyde by heete/ forsoþe þe erþe & alle werkis þat ben
 in it · schulen be brente/ þerfore whanne alle þingis schulen
 be

Jude



Wto hem þat wenten þe weye of cayme · & by er-
 rout of balaam for mede ben sched oute: & per-
 ischiden in þe azenseyng of chore/ þes ben in here
 metis: filþes (or defoulþnges) feefþnges to gedir/

C^m 2^m

wiþ outh drede feedþnge hem self/ cloudis wiþ outh water
 borne aboute of wyndes · heruest trees wiþ outh fruyte ·
 twyes deade drawn vp by þe roote · wawes of þe wilde (or
 wood) see · froþinge oute here confusiouns · errynges sterres (or
 fallþnges doune) to whom þe tempest of dirkeness is kepte
 into wiþ outh ende/ forsoþe enos þe seueneþ fro adam pro-
 peciede of þes: seyng/ lo þe lorde cometh in his holy hou-
 sande · for to deme azenes alle men · & for to reproue alle vn-
 pitouse men · & alle þe werkis of þe unpitoe of hem · by whiche
 þei diden unpitously: & of alle harde þingis þat unpitous syn-
 ners hane spoken azenes god/ þes ben grucchers pleyþng (or
 ful of pleyntis) wandrynges vp here desires/ and þe mowþ of
 hem spekiþ pride: wondrynges (or worschippnges) persones by
 cause of wyþnynges/ forsoþe see moþe dere · be see myndeful
 of þe wordis · whiche ben bifore seyde of apostlis of oure lorde
 Ihu crist/ þe whiche seyde to zou · for in þe laste tymes þere
 schulen come scorneris · wandrynges vp here desiris · not in
 pitee/ þes ben þe whiche departen hem self beefly · not hau-
 ynges spirit/ forsoþe see moþe dere aboue bildynges zoure self
 to zoure moþe holy seiþ · in þe holy goþt preynges · kepe zoure
 self in þe loue of god · abidynges þe mercy of oure lorde Ihu
 crist · into lijf euerlastynges/ and soþely reproue see þes men
 dempde: forsoþe saue see hem: raupschynges of þe list/ soþely do
 see mercy to oper in drede of god: hatynges & þe ilke defoulide
 coat · þe whiche is slepshely/ forsoþe to hym þat is myzty for
 to kepe to gedir zou wiþ outh synne · & for to ordeyne bifore
 þe list of his glorie zou vntwemmyde · in gladþnges (or ioyng)
 wiþ outh forþ · in þe comynges of oure lorde Ihu crist · to god
 al one oure sayeour · by ihu oure lorde · glorie & magnyfy-
 inge

Boon .i.

sadir & his sone Ihu crist/ and his þing we writen to zou/ þat zee haue loye · & zoure loye be ful/ and þis is þe tellynge þat we herden of hym & tellen to zou/ for god is lizt: & any dirkeness ben not in hym/ zif we schulen seye · for we haue feloweschip wiþ hym · & we wanderen in dirkeness · we lizen & we done not treuþe/ soþely zif we walken in lizt · as & he is in lizte: we haue feloweschip to gedir/ and þe blood of Ihu his sone: clenst þ vs fro al synne/ zif we schulen seye for we hane not synne: we oure self deceyuen vs · & treuþe is not in vs/ zif we knowelechen oure synnes: he is seifful & iust · þat he for-zyue to vs oure synnes · & clense vs fro al twickidnesse/ zif we schulen seye for we haue not synned: we maken hym a liet: & his worde is not in vs//

C^m 2^m



þ litil sones I write to zou þes þingis þat zee synne not/ but & zif any man schal synne: we haue avoket anentis þe sadir Ihu crist iust · & he is helpynge for oure synnes/ soþely not onely: but also for of al þe worlde/ and þis þing we witen for we haue knowen hym/ zif we kepen his comaundementis/ he þat seif hym for to haue knowen god · & kepiþ not his comaundementis: is a liet & treuþe is not in hym/ forsoþe who kepiþ his worde: verreyly in hym is parfite charite/ in þis þing we witen for we ben in hym: zif we schulen be parfite in hym/ he þat seif hym for to dwelle in hym: & he owiþ for to walke as he walkide/ moke dere I write to zou not a newe maundement · but þe olde maundement · þat zee hadden fro þe bygynnyng/ þe olde maundement is þe worde þat zee herden/ eftesone I write to zou a newe maundement þat is trewe · & in hym & in zou: for dirkeness passen · & verrey lizt nowe schineþ/ he þat seif hym · for to ben in lizt & hatiþ his broþer: is in dirkeness til to zit/ he þat loueþ his broþer dwelliþ in lizt: & sclaundre is not in hym/ soþely he þat hatiþ his broþer: is in dirkeness · & in dirkeness wandriþ: & woot not whidir he goþ · for
dirkeness

Boon .i.

dirkeness hane blyndide his yzen/ litil sones I write to zou
 for poure synnes ben forzouen to zou · for his name/ faderis
 I write to zou · for zee haue knowen hym hat is fro þe bigg-
 nyng/ zonge men I write to zou · for zee hane ouercomen þe
 wickide/ I write to zou infauntis (or zonge children): for zee
 hane knowen þe fadir/ I write to zou zonge men (or of myddil
 age): for zee ben stronge · & þe worde of god dwellig in zou ·
 & ouercamen þe wickide/ ¶ Nyl zee loue þe worlde: neher þo
 pingis hat ben in þe worlde/ zif any man loueþ þe worlde:
 þe charite of þe fadir is not in hym/ for whi alle þing hat is
 in þe worlde is coueytise of fleysche & coueytise of yzen · &
 pride of lijf: whiche is not of þe fadir · but it is of þe worlde/
 and þe worlde schal passe: & þe coueytise of it/ soþely þe þat
 doþ þe wille of god: dwellig into wiþ ouden ende/ my litil
 sones þe laste is/ and as zee haue herde for antecrist comeþ:
 now many antecristis ben made/ wher of we witen: for it is
 þe laste houre/ þei wenten forþ fro vs: but þei weren not of
 vs/ for whi zif þei hadden ben of vs: soþely þei hadden dwelte
 wiþ vs/ but þei hat ben knowen for þei ben not of vs/ but zee
 haue vncion of þe holy (goste): & haue knowen alle pingis/
 I wrote not to zou · as to men unknowynge trewe: but as
 to knowynge it · & for eche leesyng is of trewe/ who is a lier:
 no but þis hat dengeþ for Ihs is not crist · þis is antecrist: þat
 dengeþ þe fadir & þe sone/ soþely eche þat dengeþ þe sone ne-
 her hap þe fadir/ forsoþe he þat knowelechþ þe sone hap & þe
 fadir/ þat þing hat zee herden fro þe byggyng: dwelle in
 zou/ for zif it schal dwelle in zou þe whiche zee herdenat þe bi-
 ggyng: & ze schulen dwelle in þe sone & þe fadir/ and þis
 is þe azenbihest þat he bihizte to vs euerlastyng lijf/ I wrote
 þes pingis to zou: of hem þat deceyuen zou/ and þe anoynt-
 yng þe whiche zee receyueden of hym: dwelle in zou/ and
 zee hane not nede þat any man teche zou: but as þis anoynt-
 yng techþ zou alle pingis/ and it is trewe: & it is not les-
 yng/ and as he tauzte zou: dwelle zee in hym/ and now zee
 litil

Boon .i.

litil sonex dwelle zee in hym: pat whan he schal appeer • we
haue triste • & be not confoundide of hym in his comynge/ zif
zee witen for he is iuste • wite zee for & eche pat doip ríztwe-
nes • is borne of hym//

C^m 3^m



See what maner charite þe fadir zawe to us pat we
be nampde þe sonex of god • & be/ for þis þing þe
worlde knewe not us: for it knewe not hym/ moſte
dere nowe we ben þe sonex of god: & zit it apper-
ide not what we schulen be/ we witen for whanne he schal ap-
pere: we schulen be liche to hym • for we schulen ſe hym as he
is/ and eche man pat haþ þis hope in hym: makip hym ſelf
holþ • as & he is holþ/ eche man pat doip ſynne: doþ & wickid-
neſſe • & ſynne is wickidneſſe/ and zee witen/ for he apperide
þat he ſchulde do awey ſynnes: & ſynne is not in hym/ eche
man pat dwelliþ in hym: ſynneþ not/ and eche pat ſynneþ ſeeþ
not hym: ne knewe hym/ litil sonex no man deceyue zou/ he
þat doip ríztweſneſſe: is iuste • as & he is iuste/ he þat doip
ſynne: is of þe deuyl • for þe deuyl ſynneþ at þe bigynnyngē/
in þis þing þe ſone of god apperide þat he vndo þe werkis of
þe deuyl/ eche man þat is borne of god: doip not ſynne • for þe
ſeed of god dwelliþ in hym • & he may not ſynne for he is borne
of god/ in þis þing þe sonex of god ben knowen/ and þe sonex
of þe ſende/ eche man þat is not iuste: is not of god • & he þat
loueþ not his broþer/ for þis is þe tellynge þat zee herden at
þe bygynnyngē: þat zee loue eche oþer/ not as caym þat was
of euyl: & ſlowz his broþer/ and for what þing ſlowe he hym/ for
his werkis weren euyl/ ſophely his broþeris iuste/ ¶ Bre-
þeren nyl zee wondren: zif þe worlde hatip zou/ we witen
for we ben tranſlatide fro deþ to liſf: for we louen breþeren/
he þat loueþ not dwelliþ in deþ/ eche man þat hatip his bro-
þer: is a manqueller & zee witen for eche manqueller haþ
not euerlaſtyngē liſf dwellyng in hym/ in þis þing we haue
knowen þe charite of god: for he puttide his ſoule (or liſf) for
us:

Boon .i.

vs: & we owen for to putte (our) soulis for breheren/ he þat
 schal haue þe substance of þis worlde · & schal se his broþer
 for to haue nede · & schal close his entraplis fro hym: how
 dwelliþ þe charite of god in hym: my litil sones loue we not
 in worde neþer in tunge: but in treuþe & werke/ in þis þing
 we knowen for we ben of treuþe: & in his sizte we monestten
 oure hertis/ for zif oure hertis schal reprove vs (or vndir-
 nymme: god is more þan oure herte · & knewe alle þingis/
 moſte dere zif oure herte schal not reprove vs: we haue triſte
 in god/ and what euer we schulen are · we schulen receyue of
 hym: for we kepen his comaundementis · & we done þo þin-
 gis þat ben plesaunt bifore hym/ and þis is þe comaunde-
 ment of hym: þat we bileue in þe name of his sone Ihū c̄st ·
 & loue eche oþer · as he zaue beste to vs/ and he þat kepith his
 maundementis: dwelliþ in hym & he in hym/ and in þis þing
 we witen for he dwelliþ in vs of þe spirit of whom he zaue
 to vs//



Moste dere nyl zee bileue to eche spirit: but proue zee
 spiritis zif þei ben of god/for many false prophetis
 wenten oute into þe worlde/ in þis þing þe spirit
 of god is knowen/ eche spirit þat knowelechiþ crist
 for to haue comen in fleysche: is of god/ & eche spirit þat dis-
 solupþ (or fordoih) Ihū: is not of god/ and þis antecrist of
 whom zee herden: for he cometh/ and rize now he is in þe
 worlde/ zee litil sones ben of god/ and zee haue ouercomen
 hym · for he þat is in zou is more: þan he þat in þe worlde/
 þei ben of þe worlde: herfore þei speken of þe worlde · &
 worlde heriþ hem/ we ben of god/ he þat knewe god heriþ vs/
 he þat is not of god: heriþ not vs/ in þis þing we knowen þe
 spirit of treuþe: & þe spirit of erreure/ moſte dere loue we to-
 gedir: for charite is of god/ and eche man þat loueth his bro-
 þer is borne of god & knowiþ god/ he þat loueth not haþ not
 charite · neþer knewe god · for god is charite/ In þis þing þe
 charite

C^m 4^m

Boon .i.

charite of god apperide in vs · for god sente his one bigoten
 sone into þe worlde: þat we lye by hym/ in þis þing is cha-
 rite · not as we hadden louede god: but for he firste loupde us ·
 & sente his sone helpynge for oure synnes/ ¶ zee moste dere zif
 god louede vs: & we owen for to loue eche oþer/ no man fize
 euer god/ zif we louen to gedir: god dwellig in us · & þe cha-
 rite of hym is parfite in vs/ in þis þing we knowen for we
 dwellen in hym & he in vs: for of his spirit he saue to vs · & we
 fizen & witnessen: for he sadir sente his sone saueour of þe
 worlde/ who euer schal knoweleche for ih̄c is þe sone of god ·
 & we hane knowen & bileuen to þe charite þat god haþ in vs/
 god is charite/ & he þat dwellig in charite: dwellig in god · &
 god in hym/ in þis þing is þe parfite charite of god wip vs ·
 þat we haue triste in þe day of doom/ for as he is: & we ben in
 þis worlde/ drede is not in charite · but parfite charite · sendip
 oute drede · for drede haþ peyne/ forsoþe he þat dredip: is not
 parfite in charite/ þerfore loue we god: for he former louede
 vs/ zif any man schal seye for I loue god · & schal hate his
 broþer: he is a liet/ soþely he þat louep not his broþer whiche
 he seep: howe may he loue god whom he seep not? & we haue
 þis precepte of god · þat he þat louep god: loue & his broþer//

C^m 5^m



The man þat bileueþ for ih̄c is cr̄st: is borne of
 god/ and eche man þat louep hym þat gendrip:
 louep hym þat is borne of hym/ in þis þing we
 knowen for we louen þe children of god: whanne
 we louen god & done his maundementis/ soþely þis is charite
 of god: þat we kepe þe maundementis · & his maundementis
 ben not greuous/ for alle þing þat is borne of god: ouercomeþ
 þe worlde/ and þis is þe victorie þat ouercomeþ þe worlde:
 oure seip/ forsoþe who is it þat ouercomeþ þe worlde · no but
 he þat bileueþ for ih̄c is þe sone of god/ þis is ih̄c crist þat
 came by water & bloode/ not in water onely: but in water &
 blood/ and þe spirit is he þat witnessep/ for crist is treue/
 for

Boon .i.

for þre ben þat ȝyuen witnessynge in heuene · þe fadir þe worde (or sone) & þe holy goste · & þes þre ben one/ and þre ben þat ȝyuen witnessynge in erþe · þe spirit water & blood · & þes þre ben one/ zif we receyuen witnessynge of men · þe witnessynge of god is more/ for þis is þe witnessynge of god þat is more · for he witnesside of his sone/ he þat bileueþ into þe sone of god · haþ witnessynge of god in hym/ he þat bileueþ not to þe sone · makith hym a lier · for he bileueþ not in þe witnessynge þat god witnesside of his sone · þis is þe witnessynge · for god ȝaue to vs euerlastyng lijf · & þis lijf is in his sone/ he þat haþ þe sone · haþ & lijf/ he þat haþ not þe sone of god · haþ not lijf// ¶ I write to ȝou þes þingis · þat ȝee wite for ȝee haue euerlastyng lijf · þe whiche bileuen in þe name of god · Dis sone/ and þis is þe trithe þat we haue to god · for what euer þing we schulen are vp his wille · he schal here vs/ and we witen for he herith vs · what euer þing we schulen are/ we witen for we haue þe aringis · whiche we aren of hym/ he þat woot his broþer for to synne a synne not to þe deþ · are he · & lijf schal be ȝouen to hym · synnyng not to þe deþ/ þer is a synne to deþ/ not for it I seye þat any prepe/ eche wickidnesse is synne · & þer is synne to deþ/ we witen for eche man þat is borne of god · synneþ not/ but þe generacoñ of god kepith hym · & þe wickide touchith hym not/ we witen for we ben of god · & al þe worlde is putte in wickide/ and we witen for þe sone of god came & cloþide flesche for cause of vs · & suffride & roos aȝen fro deade men · & took vs to · & ȝaue to vs witte þat we knowe verrey god · & he in þe verrey sone of hym · þis is verrey god · & euerlastyng lijf/ litil sones kepe ȝou fro simulacris (or co-weptite)//

to romayns

forsoþe we seyn • for þe feiþ is rettide to abraham to ríztwel-
nesse/ how þerfore is it rettide? in circumcisiõ or in prepuc-
cie? not in circumcisiõ; but in prepucye/ and he took a signe
of circumcisiõ; • a markynge (or tokenynge) of ríztwelnesse
of feiþ þat is in prepucye • þat he be fadir of alle men bileu-
ynge by prepucye • þat it be rettide & to hem to ríztwelnesse;
& þat he be fadir of circumcisiõ/ not onely to hem þat ben of
circumcisiõ; but & to hem þat suen his steppis • of þe feiþ of
our fadir abraham þat is in prepucie/ forsoþe not by þe lawe
is biheste to abraham or to his seede • þat he be þe eyre of þe
worlde; but by þe ríztwelnesse of feiþ/ soþely zif þei þat ben
of þe lawe ben epres; feiþ is anentiside (or distrupede) • bihest
is done away/ forsoþe þe lawe worchþ wrap/ soþely whereþe
lawe is not; neþer preuarcacõ (or trespassynge)/ þerfore of
þe feiþ; þat by grace biheste be stable (or stidefast) to eche
seed • not to þat seed onely þat is of þe lawe; but þat is of þe
feiþ of abraham • þe whiche is fadir of vs alle; as it is writen/
for I haue sette þee fadir of many folkis • bifore god to whom
þou hast bileuede • þe whiche god quykeneþ deade men • &
clepiþ þo þingis þat ben not; as þo þat ben/ þe whiche (abra-
ham) azenes hope • bileuede into hope; þat he schulde be made
fadir of many folkis • by þat it is seyde to hym/ þus schal þi
seede be as sterres of heuene; & as grauel (or sonde) • þat is
in þe bryncke of þe see/ and he is not made vnstidefast in þe
bileue • neþer he bihilde his body how nyȝ deade • whanne he
was almost of an hundride ȝeer; & þe wombe of sare nyȝ
deade/ also in þe biheste of god • he doutide not wiþ vntriȝt;
but he is confortide in bileue • ȝyuyng glorie to god • wit-
ynge moste fully • for what euer þingis god hap bihiȝt; he is
al mizty & for to do/ þerfore it is rettide to hym to ríztwel-
nesse/ forsoþe it is not writen onely for hym • for it is rettide
to hym to ríztwelnesse; but & for vs • to whiche it schal be ret-
tide • bileuynge into hym þat reȝside oure lorde Ihu cristi fro
deade (spiritis) þe whiche is bitaken for oure synnes; & roos
azen for oure iustifynge//

Therefore

ye priddde pistel of Ioon



He eldre man to gayus moste dere: whom C^m 1^m

I loue in treuþe/ moste dere of alle þingis I make preyer · þee for to entre & fare welsumly: as þi soule doiþ welsumly/ I ioyzede ful gretely · breþeren comynge & witnessynge berynge to þi treuþe: as þou walkist in treuþe/ I haue not more grace of þes þingis:

þan þat I here my sones for to walke in treuþe/ moste dere þou doiþ seiþfully: what euer þou wirchist into breþeren/ & þis þing into pilgrymes: whiche zilden witnessynge to þi charite in sight of þe chirche: whom þou wel doinge ledist forþ worþily to god/ soþely for his name þei wenten forþ: no þing takynge of heþen men/ herfore we owen for to receyue suche maner (men): þat we be euen wirchers of treuþe/ I schulde haue write parauenture to þe chirche: but þis diotrepes þat loueþ for to bere primacie in hem · receyueþ not vs/ for þis þing zif I schal come: I schal monest his werkis whiche he doiþ garrynge (or chydyng) into vs/ wiþ euyl wordis/ and as þes þingis sufficien not to hym · neþer he receyueþ breþeren · & forbediþ hem þat receyuen: & castiþ oute of þe chirche/ moste dere nyl þou sue euyl þing: but þat þat is gode þing/ he þat doiþ wel · is of god/ he þat doiþ euyl seþ hym not/ witnessynge is zolden to demetrie of alle men: & of treuþe it self/ but & we beren witnessynge/ and þou hast knowen: for our witnessynge is trewe/ I had many þingis for to write to þee: but I wolde not write to þee by incke & penne/ forsoþe I hope anone for to se þee: & we schulen speke mouþe to mouþe/ pees to þee/ frendes greten þee wel/ grete þou frendis by name//

ye pistil of Jude.

C^m 1^m



Vidas þe seruaunt of Ihu crist broþer
forsoþe of James · to þes louede þat
ben in god þe fadir & of Ihu crist kepte
& clepide: mercy to zou & pees & charite
þe fulfulde/ moſte dere I makynge al
byſynes of writynge to zou of zoure
comoune helpe · had nede for to write
to zou · preyinge for to ſtrive vpon þe
ſeiþ ones bitaken of ſeyntis/ ſoþely ſummen pryueli entre-
den · þat ſum tyme weren biſore writen into þis doom/ vn-
pitous men ouerturnynge þe grace of oure god into letche-
rie · & denyng þe al one lordſchip: & oure lorde Ihu crist/
ſoþely I wole to gedir moneste zou: witynge ones alle þingis/
for ihc ſaunge his puple of þe lande of egipte: þe ſecounde
tyme loſte hem þat bileueden not/ ſoþely aungels þat kepten
not his pryncchode · but forſoken his hous: þe reſerupde into
doom of greet god · in euerlaſtynge bondis vndir dirkenesse/
as ſodom & gomor · & nyȝ cooſtide cytees on liche maner
doinge fornycacon · & goinge aweiȝe aſtir oper fleysche: ben
made enſaumple · ſuſteynynge peyne of euerlaſtynge ſijr/ alſo
& þes þat deſoulen ſoþely þe fleysche · forſoþe diſpiſen lorde-
ſchypynge: forſoþe blaſfemen mageſte/ whanne mychael þe
archaungel diſputynge wiȝ þe deuyl · aroſe of moyſes body:
he was not hardy for to ȝyue doom of blaſfemye: but ſeyde ·
þe lorde comaundide to þee/ forſoþe þes blaſfemen what euer
þingis þei ſoþely vnknewen/ ſoþely what euer þingis þei hane
known · kyndely as doumbe beſtis: in þes þei ben corrupte//

Jude



W to hem þat wenten þe wepe of cayme · & by er- C^m 2^m
 rour of balaam for mede ben sched oute: & per-
 ischiden in þe azenseyinge of chore/ þes ben in here
 metis: filþes (or defoulynges) feedynge to gedir/
 wiþ outen drede feedynge hem self/ cloudis wiþ outen water
 borne aboute of wyndes · heruest trees wiþ outen fructe ·
 twyes deade drawen vp by þe roote · wawes of þe wilde (or
 wood) see · stropinge oute here confusiouns · errynge sterres (or
 fallynge doune) to whom þe tempest of dirkeness is kepte
 into wiþ outen ende/ forsoþe enos þe seueneþ fro adam pro-
 pociede of þes: seyinge/ lo þe lorde comen in his holy hou-
 sande · for to deme azenes alle men · & for to reproue alle vn-
 pitouse men · & alle þe werkis of þe unpitoe of hem · by whiche
 þei diden unpitously: & of alle harde þingis þat unpitous syn-
 ners hane spoken azenes god/ þes ben grucchers pleyng (or
 ful of pleyntis) wandrynge vp here desires/ and þe mouþ of
 hem spekiþ pride: wandrynge (or worschippynge) persones by
 cause of wyngynge/ forsoþe zee moſte dere · be zee myndeful
 of þe wordis · whiche ben bifore seide of apostlis of oure lorde
 Ihu crist/ þe whiche seide to zou: for in þe laste tymes þere
 schulen come scorneris · wandrynge vp here desiris · not in
 pitee/ þes ben þe whiche departen hem self beestly · not hau-
 ynge spirit/ forsoþe zee moſte dere aboue bildynge zoure self
 to zoure moſte holy seiþ · in þe holy goſt preyinge · kepe zoure
 self in þe loue of god · abidyng þe mercy of oure lorde Ihu
 crist · into lijf euerlastynge/ and soþely reproue zee þes men
 dempde: forsoþe saue zee hem: raupſchyng of þe sijr/ soþely do
 zee mercy to oþer in drede of god: hatynge & þe ilke defoulide
 coot · þe whiche is slepſchely/ forsoþe to hym þat is myȝty for
 to kepe to gedir zou wiþ outen synne · & for to ordeyne bifore
 þe ſijt of his glorie zou vntwemmyde · in gladynge (or ioying)
 wiþ outen forþ · in þe comynge of oure lorde Ihu crist · to god
 al one oure ſayeour · by ihu oure lorde · glorie & magnify-
 inge

to romayns

we here fruyte to god/ forsope whanne we weren in flesche
 passions of synnes hat weren by þe lawe wrouzten in our
 membris: hat þei schulden here fruyte to deþ/ now forsope we
 ben vnbounen fro þe lawe of deþ in whiche we weren/ so hat
 we serue in newenesse of spirit & not in oldenesse of lettre/
 what perfore schule we seye/ þe lawe is synne/ ser be it/ but
 I knewe not synne: no but by þe lawe/ for whi I wiste not co-
 ueptynge for to be synne: no but þe lawe seyde: þou schalt not
 coueyte/ forsope occasiõ: synne by þe maundement hat
 wrouzte in me al coueptynge (or coueytise)/ soþely wiþ outen
 þe lawe: synne was deade/ forsope I lyuede wiþ outen þe
 lawe sum tyme/ but whanne þe comaundement had comen:
 synne lyuede azen/ soþely I am deade & þe comaundement
 is founden to me hat was to liif: þis þing for to be to deþ/ for
 whi synne & occasiõ taken by þe comaundement deceyvede
 me: & bi it slowe me/ and so þe lawe soþely is holy & þe com-
 aundement holy: & iuste & good/ perfore hat hat is good to me
 is made deþ/ ser be it/ but hat synne apperide (or be knowen):
 synne þourz gode þing wrouzte deþ to me: hat here be made
 synne synnyng ouer maner (or mesure) by comaundement/
 soþely we witen for þe lawe is spiritual (or gostly) forsope I
 am fleschely: solde vndir synne/ soþely I vnderstonde not hat:
 hat I wirche/ soþely I do not þe good þing hat I wole: but I
 do þe ilke euyl þing hat I hate/ forsope zif I do hat þing hat
 I wole not: I consente to þe lawe: for it is good/ now soþely
 I worche not hat þing nowe: but hat synne hat dwellich in me/
 soþely I woot for in me: hat is in my flesche dwellich no good/
 for wille liif to: to me: treuely for to parfoume good þing
 I fynde not/ forsope I do not þe ilke good þing hat I wole/
 but I do þe ilke þing hat I wole not/ soþely zif I do hat þing
 hat I wole not: I wirche not it: but þe synne hat dwellich in
 me/ perfore þe lawe is good to me: willynge for to do good
 þing: for euyl þing liif to me/ perfore þe lawe is good to me
 willynge/ forsope I delite togedir þe lawe of god: vp þe inner
 man/

to romayns

þat is in me is reedy for to euangelize & to zou þat ben at
 rome/forsoþe I schame not þe gospel/ for it is of þe vertue of
 god into helpe to eche man byleuyng: to þe iewe firste & to
 þe greek/ soþely þe ryztwelnesse of God is schewide in it of
 seiþ into seiþ: as it is writen/ forsoþe a iuste man liueþ of seiþ/
 forsoþe þe wrappe of god is schewide fro heuene vpon al vn-
 pitee & vnryztwelnesse of þo men þat wiþholden (or holden
 abak) þe treuþe of god in vnryztwelnesse/ for þat þat is knowen
 of god: is schewide (or made open) to hem/ forsoþe god schew-
 ide to hem • for þe vnupfible þingis of hym • of þe creature of
 þe worlde • by þo þingis þat ben made • vnderston den ben bi-
 holden • & þe euerlastyng vertue of hym & þe godhede: so þat
 þei ben vnercufable/ for whanne þei hadden god: þei glorifie-
 den not as god • or diden þankyngis/ but þei vangschilden in
 here pouztis: & þe vnwise herte of hem is dirkide (or made
 dirke)/soþely þei sepyng hem self for to be wisemen: ben made
 foolis/ and þei chaungiden þe glorie of god vncorruptible •
 (þat may not die ne be peyride): into þe lickenesse of an ymage
 or corruptible man • & of briddis & of foure footide beestis • &
 of serpentis/ for whiche þing god bitoke hem into þe desires of
 here herte into vncleennesse: þat þei punysche wiþ wrongis
 (or dispitis) • here bodies in hem self/þe whiche men chaungi-
 den þe treuþe of god into leesyng • & herieden & serueden to a
 creature: raper þan to þe creatoure (þat is maker of nouzt) þat
 is bleffide into worldis (or wiþ outen ende) amen (or so be it)/
 herfore god bitoke hem into passlouns of euyl fame (or schen-
 schip)/for whi þe wymmen of hem chaungiden þe kyndely vse:
 into þat vse þat is azenes kynde/ also forsoþe & þe malis (or
 men) • þe kyndely vse of wymmen forsaken: brenned in here
 desiris togedir • malis into malis wirchyng filþehede • & re-
 cepuyng in hem self þe mede (or hijre) þat bihouede of here er-
 rour/ and as þei proueden not for to haue god in knowyng:
 god bitoke hem into a reprouable wit: þat þei do þo þingis þat
 accorden not (or bisemen not) • hem fulfild wiþ al wickidnesse •
 malice •

to romayns

malice · fornycatōn · coueytise · waywarnesse · ful of enuye ·
man sleingis · stryfe · gyle · euyl wille · pryuey bachbiters (or
sowers of discorde) · detraictours (or open bachbiters) · hateful to
god · wrongeful dispisers · proude hyze (ouermeasure) fynders
of euyl þingis · not obeschynge to sadir & modir · vnwise · vn-
couenable in berynge wip outh forþ · wip outhen affeccon (or
loue) · wip outhen bonde of pees · wip outhen mercy/ þe whiche
whanne þei hadden knowe þe ryztwesnesse of god vnderstoden ·
for þei þat done suche þingis · ben worpi of deþ/ not onely þei
þat done þo þingis · but also þei þat consenten to men doinge//

C^m 2^m



Euer whiche þing þou art vnercusable · þou eche man
þat demest/ sopely in what þing þou demest anoper
man · þou condempnest þi self/ forsoþe þou dost þe
same þingis · whiche þou demest/ sopely we witen
for þe doom of god is vntreue into hem þat done suche þingis/
geffist þou man forsoþe þat demest hem þat done suche þingis ·
& þou doste hem · for þou schal ascape þe doom of god/ wher
þou dispisest þe richessis of his godenesse · & patience & longe
abidyng · vnknewest þou for þe benygnyte (or good wille)
of god leedip þee to penaunce/ forsoþe astir þin hardenesse &
vnpentaunte herte · þou tresourist to þee wrappe into þe day
of wrappe & schewyng of þe ryztful doom of god · þat schal
zilde to eche man astir his werkis/ sopely to hem þat vp pa-
cience of goode werke · glorie & honoure & vncorruptcon · to hem
seekyng euerlastyng lijf/ forsoþe to hem þat ben of strife & þat
assenten not treue · but bileuen to wickidnesse · wrappe & in-
dignacon · tribulacon & angwische into eche soule of man wirch-
yng euyl · of Jewe firste & of greke/ sopely glorie & honoure
& pees to eche man wirchyng good þing · to Jewe firste & to
greke/ for accepcon of persones (þat is to putte one bifore ano-
þer wip outhen deserte) · it is anentis god/ forsoþe who euer syn-
nen wip outhen lawe · schulen perische wip outhen lawe/ and who
euer in þe lawe synnen · schulen be demyde by þe lawe/ forsoþe
þe

to romayns

whom he clepide & hem he iustifiede/ soþely whom he iustifiede: & hem he glorifiede/ what þerfore schulen we seye to þes þingis: zif god for vs who azenes vs/ þe whiche also sparide not to his owne sone/ but for vs alle bitoke hym/ how also 3aue he not to vs alle þing wiþ hym/ who schal accuse azenes þe chosen sones of god/ god þat iustifiede: who is þat condempnyþ/ Jh̄c crist þat is deade/ 3he þe whiche & roos azen: þe whiche is on þe ryzt halfe of god: & þe whiche prepeþ for vs/ who þerfore schal departe vs fro þe charite of god: tribulacōn or angwische or hungre: or nakidnesse: or persecucōn: or perel: or twerde/ as it is writen/ for we ben slayne al day for þee: we ben gesside as scheep of slauzter/ but in alle þes þingis we ouercomen: for hym þat louede vs/ soþely I am certayne: for neþer deþ: neþer lijf: neþer aungels: neþer pryncipatis: neþer vertues: neþer potestatis: neþer present þingis: neþer þingis to comynge: neþer strengþe: neþer heþþe: neþer depnesse: neþer oper creature: schal motwe departe vs fro þe charite of god: þat is in c̄st Jhū oure lorde//



De seye treuþe in crist Jhū: I lize not: my conscience berynge witnessynge to me in þe holy gost: for grete heuynesse is to me: & contynuel sorowe to myn herte/ forsoþe I my self desiride for to be curside (or departide) fro crist for my breþeren: þat ben colyns astir þe flesche: þat ben israelitis (or of isrl) whos adopcōn is of sones & glorie & testament & 3pynge of lawe: & seruyse & bihestis: whos ben þe faderis: & of whom crist astir þe flesche: þat is god aboue alle þingis: bleside into worldis/ amen/ soþely not þat þe worde of god haþ fallen doune: (or saylide vnsulside)/ soþely not alle þat ben of isrl: þes ben isrlitis (or sones of iacob)/ neþer þei þat ben þe seede of abraham alle ben sones: but in ysaac: seed schal be clepide to þee/ þat is to seye: not þei þat ben sones of þe flesche: ben sones

C^a 9^m

¶ ¶

of

to romayns

of god; but þei þat ben sones of biheste: ben demyde in seed
of bihest/ soþely þis is þe worde of bihest/ vp þis tyme I schal
come: & a sone schal be to sare/ forsoþe onely sche: but & re-
becca of one liggynge by haupng two sones of ysaac oure sa-
dir/ soþely whanne þei weren not zit borne: oþer hadden done
any of good or euyl: þat þe purpos of god schulde dwelle vp
þe eleccioun/ not of werkis: but of god cleppynge þat is seyd
to hym: for þe more schal serue to þe lesse: as it is writen: I
louede Jacob/ forsoþe esau I had in hate/ what þerfore schu-
len we sepe/ wher wickidnesse he anentis god/ fer be it/ for-
soþe he seip to moytes/ I schal haue mercy to whom I schal
haue mercy: & I schal ȝyue mercy to whom I schal haue
mercy/ þerfor it is not neþer of man willyng neþer rennyng:
but of god haupng mercy/ forsoþe þe scripture seip to pha-
rao/ for into þis þing I haue stired þee: þat I schewe in þee
my vertue: & þat my name be tolde in al erþe/ þerfore of
whom god wole he haþ mercy: & of whom god wole he endu-
riþ (or hardenyþ)/ and so þou seist to me/ what þing is zit
souzt: soþely who wiþstondip þis wille/ O man who art þou:
þe whiche answerist to god/ wher a potte or made þing: seip
to hym þat made it: what hast þou made me so/ wher a potter
of clepe haþ not power of þe same gobet: for to make soþely
one vessel into honoure: anoder forsoþe into dispite (or lowe of-
fice): þat zit god willynge for to schewe wrappe & for to make
power knowen: sustenyde in grete pacience þe vessels of tra-
þpe able into perdicoñ (or dāpnacoñ): þat he schulde schewe
þe richess of his glorie: into vessels of mercy: þe whiche he
made redy into glorie/ and whiche he clepide not onely of
iewes: but also of heþen men as he seip in osee/ I schal clepe
not my puple: my puple: & not my louede: my louede: & not
haupnge mercy: haupnge mercy/ and it schal be in place
wher it is seyd not zee my puple: þere þei schulen be clepide
þe sones of lyuynge god/ forsoþe ysaie crieh for isrl/ zit þe
nowmbre of isrl schal be as þe grauel of þe see: þe relyques
schulen

to romayns

schulen be made saaf/ forsope a worde endynge & abreggynge
in equyte/ for þe lorde schal make a worde breggide (or made
schorte) vpon al erþe/ and as ysaid bifore seide/ no but god
had lesse to vs seide/ we hadden ben made as sodom & we
hadden ben lijk as gomor/ þerfore what schulen we seye/ þat
þeþen men þat sieden not ryztwesnesse/ haue cauhte ryztwes-
nesse þat is of seip/ forsope isrt saynge þe lawe of ryztwesnesse/
came not partitely into þe lawe of ryztwesnesse/ why/ for not
of seip/ but as of werkis/ soþely þei offendiden into þe soun of
offencon (or spurnynge) * as it is writen/ io I putte a soun of
offencon in syon/ & a soun of schlaundre/ þat eche þat schal bi-
leue into it/ schal not be confoundide (or schente)//



Beþeren soþely þe wille of myn herte & my bisech-
ynge is made to god for hem into helpe/ forsope I
bere witnessynge to hem for þei haue loue of god/ but not of kunnyng/ soþely þei vnkownyng goddis
ryztwesnesse/ & seekyng for to make sidestast here owne/ ben
not suget to þe ryztwesnesse of god/ forsope þe ende of þe lawe
is/ to ryztwesnesse to eche man bileuyng/ soþely moyses/ for
þe man þat schal do ryztwesnesse þat is of þe lawe/ schal lyue
in it/ forsope þe ryztwesnesse þat is of þe bileue/ seip þus/ seye
þou not in þin herte/ who schal stepe into heuene/ þat is to
seye for to leede doune crist/ or who schal go doune into dep-
nesse (of helle)/ þat is for to azen clepe crist fro deade (spiri-
tis)/ but what seip þe scripture/ þe worde is nyz in þi moup/ &
& in þin herte/ þat is þe worde of bileue/ þe whiche we pre-
chen/ þat zif þou knoweleche in þi moup þe lorde Ihu xpi &
bileuest in þin herte þat god reyside hym fro deade (spiritis)/
þou schalt be saaf/ forsope by herte we bileuen to ryztwesnesse/
by moup soþely knowelechyng is made to helpe/ soþely þe
scripture seip/ eche þat bileueþ into hym/ schal not be con-
foundide/ soþely þer is no distyncon of Iewe & greek/ forwhi
þe same lorde of alle/ ricke into alle þat inclepen hym/ forsope
eche

C^m 10^m

ye pistil of Jude.

C^m 1^m



Udas þe seruaunt of Ihu cñ broþer
 forsoþe of James · to þes louede þat
 ben in god þe sadir & of Ihu crist kepte
 & clepide: mercy to zou & pees & charite
 be fulfilde/ moſte dere I makynge al
 byſynes of writynge to zou of zoure
 comoune helþe · had nede for to write
 to zou · preyinge for to ſtriue vpon þe
 ſeiþ ones bitaken of ſeyntis/ ſohely ſummen pryuelly entre-
 den · þat ſum tyme weten biſore writen into þis doom/ vn-
 pitous men ouerturnynge þe grace of oure god into lecche-
 rie · & denyng þe al one lordſchip: & oure lorde Ihu crist/
 ſohely I wole to gedir monette zou: witynge ones alle þingis/
 for ihc ſauynge his puple of þe lande of egipte: þe ſecounde
 tyme loſte hem þat bileueden not/ ſohely aungels þat kepten
 not his pryncchode · but forſoken his hous: þe reſeruyde into
 doom of greet god · in euerlaſtyng bondis vnder dirkenette/
 as ſodom & gomor · & nyȝ cooſtide cytees on liche maner
 doinge fornycacon · & goinge aweye aſtir oþer flepſche: ben
 made enſaumple · ſuſteynynge peyne of euerlaſtyng ſtir/ alſo
 & þes þat defoulen ſohely þe flepſche · forſoþe diſpiſen lorde-
 ſchypynge: forſoþe blaſfemen mageſte/ whanne mychael þe
 archaungel diſputynge wiþ þe deuyl · aroſe of moyſes body:
 he was not hardy for to ȝyue doom of blaſfemye: but ſeyde ·
 þe lorde comaundide to þee/ forſoþe þes blaſfemen what euer
 þingis þei ſohely unknowen/ ſohely what euer þingis þei hane
 knowen · kyndely as doumbe beſtis: in þes þei ben corrupte//

Jude



W to hem þat wenten þe wepe of cayme · & by er- C^m 2^m
 rout of balaam for mede ben ſched oute · & per-
 iſchiden in þe azenſeyinge of chore/ þes ben in here
 metis/ filþes (or defoulþnges) ſeekþnge to gedir/
 wiþ outen drede ſeedþnge hem ſelf/ cloudis wiþ outen water
 borne aboute of wyndes · herueſt trees wiþ outen fruyte ·
 twyes deade drawen vp by þe roote · wawes of þe wilde (or
 wood) ſee · froþinge oute here confuſiouns · erryng ſterres (or
 fallþnge doune) to whom þe tempeſt of dirkenesſis is kepte
 into wiþ outen ende/ forſoþe enos þe ſeueneþ fro adam pro-
 peciede of þes · ſeyinge/ lo þe lorde comeþ in his holy þou-
 ſande · for to deme azenes alle men · & for to reprove alle vn-
 pitouſe men · & alle þe werkis of þe unpitē of hem · by whiche
 þei diiden unpitouſly · & of alle harde þingis þat unpitous ſyn-
 ners hane ſpoken azenes god/ þes ben grucchers pleyþng (or
 ſul of pleyntis) wandryng vp here deſires/ and þe mouþ of
 hem ſpekþ pride · wondryng (or worſchippþnge) perſones by
 cauſe of wyþþngþnge/ forſoþe zee moſte dere · be zee myndeful
 of þe wordis · whiche ben biſore ſeyde of apoſtliſ of oure lorde
 Ihu criſt/ þe whiche ſeyde to zou · for in þe laſte tymes þere
 ſchulen come ſcorners · wandryng vp here deſiris · not in
 pitē/ þes ben þe whiche departen hem ſelf beeliy · not hau-
 þnge ſpirit/ forſoþe zee moſte dere aboue bildþnge zoure ſelf
 to zoure moſte holy ſeiþ · in þe holy goſt þreyþnge · kepe zoure
 ſelf in þe loue of god · abidþnge þe mercy of oure lorde Ihu
 criſt · into liſt euerlaſþþnge/ and ſoþely reprove zee þes men
 demþde · forſoþe ſaue zee hem · rauþſchþnge of þe liſt/ ſoþely do
 zee mercy to oþer in drede of god · batþnge & þe ilke defoulide
 coot · þe whiche is ſleþſchely/ forſoþe to hym þat is myzty for
 to kepe to gedir zou wiþ outen ſynne · & for to ordeyne biſore
 þe liſt of his glorie zou vnwemþþde · in gladþnge (or ioyþng)
 wiþ outen forþ · in þe comþþnge of oure lorde Ihu criſt · to god
 al one oure ſageour · by ihu oure lorde · glorie & magnyfy-
 inge

to romayns

as it is writen/ he schal come of spon pat schal delpue & turne
 away: unpitue of iacob/ and his testament to hem of me:
 whanne I schal do away here synnes/ sohely by þe gospel
 enemyes for you: forsoþe mooste dertworþ by þe eleccō: for sa-
 deris/ sohely þe ziftis & clepyng of god: ben wip outhen for-
 þinkyng (or reuokynge)/ sohely as sumtyme & zee bileueden
 not to god: nowe forsoþe zee haue gete mercy for þe vnbeleue
 of hem: so & þes nowe bileueden not into zoure mercy: þat &
 þei gete mercy/ forsoþe god closide to gebir alle þingis in vnbi-
 leue: þat he haue mercy on alle/ ¶ **W**he þizenesse (or depnesse)
 of þe richessis of wisdom & kunnyng of god/ how incompre-
 hensibile ben his domes: & his weyes untrecheable/ forsoþe
 who knewe þe witte of god: or who was his counseyler or who
 former 3aue to hym: & it schal be quytte azen to hym: for of
 hym & by hym & in hym ben alle þingis: to hym honoure &
 glorie into worldis amen//

C^m 12^m



And so breþeren I biseche you by þe mercy of god:
 þat zee 3yue zoure bodys a luyng oost (or sacri-
 fice) holy plesynge to god: zoure seruyce reson-
 able/ and nyl zee be confourmyde (or made lijk) to
 þis worlde: but be zee refourmyde in newenesse of zoure witte:
 þat zee proue whiche is þe wille of god: good & wel plesynge
 & parfite/ forsoþe I sepe by þe grace þat is zouen to me: to alle
 þat ben amonge you: for to not sauer (or kunne) more þanne
 it bihoueh for to kunne: but for to kunne to sobrenesse/ and
 to eche man as god haþ departide þe mesure of seiþ/ forsoþe as
 in one body we haue many membris: sohely alle þe membris
 hane not þe same aste (or dede) so we ben mange: one body in
 crist/ eche forsoþe membris: þe toþer of anoper/ þerfore hau-
 ynge ziftis dyuersynge by þe grace þat is zouen to us: oper
 prophecy by resoun of seiþ: oper mynistrye or seruyce in
 mynistryng/ oper þe þat techiþ in techynge: þe þat siþeþ
 softely in exhortaciō (or monestynge)/ þe þat 3yueþ in sym-
 plenys.

to romayns

þat is in me is reedy for to euangelize & to zou þat ben at
 rome/ forsoþe I schame not þe gospel/ for it is of þe vertue of
 god into helpe to eche man byleuyngē: to þe iewe firste & to
 þe greek/ soþely þe ryztwelnesse of God is schewide in it of
 seif into seif: as it is writen/ forsoþe a iuste man liueþ of seif/
 forsoþe þe wrapþe of god is schewide fro heuene vpon al vn-
 pitee & vnryztwelnesse of þo men þat wiþholden (or holden
 abak) þe treuþe of god in vnryztwelnesse/ for þat þat is known
 of god: is schewide (or made open) to hem/ forsoþe god schew-
 ide to hem * for þe vnuyfible þingis of hym * of þe creature of
 þe worlde * by þo þingis þat ben made * vnderstonðen ben bi-
 holden * & þe euerlastyng vertue of hym & þe godhede: so þat
 þei ben vnercusable/ for whanne þei hadden god: þei glorie-
 den not as god * or diden þankyngis/ but þei vangschilden in
 here houztis: & þe vnwise herte of hem is dirkide (or made
 dirke)/ soþely þei seyinge hem self for to be wisemen: ben made
 foolis/ and þei chaungiden þe glorie of god vncorruptible *
 (þat may not die ne be pepride): into þe likenesse of an ymage
 or corruptible man * & of briddis & of foure footide beestis * &
 of serpentis/ for whiche þing god bitoke hem into þe desires of
 here herte into vncleennesse: þat þei punysche wiþ wrongis
 (or dispitis) * here bodies in hem self/ þe whiche men chaungi-
 den þe treuþe of god into leesyngē * & herieden & serueden to a
 creature: raper þan to þe creatoure (þat is maker of nouzt) þat
 is blesside into worldis (or wiþ outen ende) amen (or so be it)/
 þerfore god bitoke hem into passiouns of euyl fame (or schen-
 schip)/ for whi þe wymmen of hem chaungiden þe kyndely vse:
 into þat vse þat is azenes kynde/ also forsoþe & þe malis (or
 men) * þe kyndely vse of wymmen forsaken: brennedē in here
 desiris togedir * malis into malis wirchyngē filþehede * & re-
 cepuyng in hem self þe mede (or hire) þat bihouede of here er-
 rour/ and as þei proueden not for to haue god in knowyngē:
 god bitoke hem into a reprouable wit * þat þei do þo þingis þat
 accorden not (or bisemen not) * hem fulfildē wiþ al wickidnesse *
 malice *

to romayns

herfore by name he see direct: not onely for hirabbe: but 3 for
conscience sohely herfore 3 see synen condicions. he ben de myn-
yffis of god: for his same thing seruyng. herfore yllde see to
alle men: demis: to whom condicions: condicions to whom tol (or
custum for thingis borne aboute: tol or such custum to whom
drene: drene to whom honoure: honoure to no man ome see
any thing: no but bat see loue to god. sohely he bat loue his
neyghore: hab fulfille he latwe for whi thou schalt do no le-
cherie: thou schalt not fley: thou schalt not fiele: thou schalt not
sepe false wunessyng: thou schalt not conceyte he thing of bi
neyghore and yif he be any oter mandement: it is in-
fhoride (or enclofide) in his worde. thou schalt loue bi ney-
ghore as bi self. he loue of neyghore: worchid not euyl be-
fore loue is plente (or fulfylling) of latwe. ¶ And we wun-
yng his tyme: for houre is now: us to rise of sleep sohely
nowe oure hesthe is neer: han iohanne we bilerueden. he nyxt
wente bifore: forlohe he day schal nyxt. herfore caste we
awaye he werkis of dirkenessis: 3 he we clofide he armes of
liste: as in day wandre we honestly not in ofte etyngis 3
drunkenesse: not in couchis 3 vnchastitees not in idylpates
3 in enuys: but he see clofide he lorde Jhu xij. and do see not
he cure (or bisynesse) of slepyche in desiris.

C^o 14^m



Forlohe take see a sijk man in bileue: not in decep-
tacons (or dispitesouns) of pouztis/ sohely anoter
bileueh hym for to ete alle pingis/ forlohe he bat is
sijk (or vnstidfast): ete he wortis (or potage)/ he
bat etih dispise not he man not etyng/ and he bat etih not:
deme not he man etyng/ sohely god hab taken hym/ who art
thou bat demest anoter seruaunt: to his lorde he stonidih or
fallip doune/ forlohe he schal stonde/ forlohe he lorde is myst
for to ordeyne hym: (or make stidfast) for whi anoter demeh
a day bitwixe he day: anoter demeh eche day/ eche man a
bounde (or be plenteuous) in his witte/ he bat sauerih (or vn-
dirstondih

to romayns

dirfiondiþ) þe day: vndirfiondiþ to þe lorde/ and he þat etih · etih
 to þe lorde: for he doiþ þankyngis to þe lorde/ and he þat etih
 not: etih not to þe lorde · & doiþ þankyngis to god/ forfoþe no
 man of vs lyueþ to hym self: & no man dieþ to hym self/ fopely
 wher we lyuen: we lyuen to þe lorde/ wher we dien: we dien
 to þe lorde/ þerfore wher we lyuen or dien we ben of þe lorde/
 in þis þing fopely cñ is deade & roos azen: þat he be lorde of
 qupcke & of deade/ forfoþe what demest þou þi broþer/ or whi
 diſpiſiſt þou þi broþer/ forfoþe alle we ſchulen ſtonde biſore þe
 trone of criſt/ I lyue ſeiþ þe lorde: for to me eche knee ſchal be
 bowide: & eche tunge ſchal knoweleche to god/ and to eche of
 vs · ſchal zilde reſoun to god for hym ſelf/ þerfore no more
 deme we to gedir (or eche oþer) but more deme zee þis þing ·
 þat zee putte not hurtynge (or ſclaundre) to a broþer/ I woot
 & triſte in þe lorde Iþū · for no þing is comoun (or vnclene)
 by hym: no but to hym þat demeth any þing to be vnclene/
 fopely zif þi broþer be made ſory in conſcience for mete: now
 þou walkiſt not aſtir charite/ nyl þou þourgh þi mete leeſe
 hym: for whom criſt diede/ þerfore be not oure gode þing blaſ-
 femyde (or diſpiſide)/ fopely þe rewme of god is not mete &
 drynke: but riſtweſneſſe & pees & lope in þe holy goſt/ forfoþe
 he þat in þis þing ſerueþ criſt: pleſiþ to god · & is prouyde to
 men/ and ſo ſue we þo þingis þat ben of pees: & kepe we to-
 gedir þo þingis þat ben of edificacō · (þat is to bilde ſoulis to
 heuene) nyl þou for mete diſtruye þe werke of god/ fopely alle
 þingis ben clene: but it is euyl to þe man þat etih by offend-
 ynge (or ſclaundre): or is made ſijk (or vnſidefaſt)/ þou þat
 haſt ſeiþ anentis þi ſelf: haue þou biſore/ bleſſide is he þat
 demeth not (or dampnyþ not) hym ſelf · in þat þing þat he
 proueþ/ forfoþe he þat demeth zif he ete: is dampnyde/ for it is
 not of ſeiþ/ forfoþe alle þing þat is not of ſeiþ: is ſynne//



Desire we fader ouen for to suffryne (or bere up)
 be schewinge of his men or wylad in scrib: & not
 plese to ouer this ethe of us plese to his myghore
 man good to suffryne and forsoke crist pleide not
 to hym self: but as it is witten he reproues (or schentchipis)
 of men dyspayngt hee: tellen on me forsoke what euer þingis
 ben witten: he ben witten to ouer techyng: þat bi pacience &
 comforte of scripures: we haue hope forsoke god of pacience
 & solace: or comforte. gyue to you for to vnderstonde þe same
 þing ethe into oþer after Ihu crist: þat see of one wille (or
 will) • with one mouth worship god & be fadir of oure lorde Ihu
 crist for whiche þing take see to gedir: as & est took you into
 honoure of god schely I seye Ihu crist for to haue be a mynys-
 tre of circumcisiõ for þe trewe of god: for to conferme þe bi-
 helis of faderis schely þe en men for to honoure god upon mer-
 cy: as it is witten þerfore lorde I schal knowe ethe to þee in he-
 þen men: & I schal synge to þiname and esteſone þe scrib/ glade
 (or ioye) see þe en men with his puple and esteſone alle þe en
 men preysse see þe lorde: & alle puples magnysie see hym and es-
 teſone plaie scrib þer schal be a root of Jesse: & þe en menschu-
 len hope into hym • þat schal rise for to gouerne þe en men/
 forsoke god of hope • fulfil you in al ioye & pees in bileuynge:
 þat see abounde in hope & vertue of þe holy gost. ¶ Sopely
 breþeren & I my self am certeyn of you: for & see youre self ben
 ful of loue • see fulfild with al science (or kunnynge): so þat
 see motwne moneste ethe oþer/ sopely breþeren more hardily
 I write to you of partye • as azen bryngyng you into mynde •
 for þe grace þat is zouen to me of god: þat I be þe mynys-
 tre of crist Ihu in þe en men/ I halowynge þe gospel of god þat
 þe offerynge of þe en men be made accepte & halowide in þe
 holy gost/ þerfore I haue glorie in crist Ihu to god/ forsoke I dar
 not speke any þing of þo þingis: þe whiche est make not by me:
 into obedience of þe en men in worde & dedis: in vertue of to-

kenes

to romayns

kenes & grete wondris • in vertue of þe holy gost: so þat from
 irłm by cumpas til to hillirik: I haue fulfild þe gospel of crist/
 forsoþe so I haue prechide þis gospel • not where ȝt was na-
 myde • leste I bilde vpon oþeris grounde: but as it is writen/
 for to whom it is not tolde of hym: þei schulen se/ and þei þat
 herden not schulen vnderstonde/ for whiche þing I was lettide
 ful myche for to come to zou: & I am forbeden til into zit/ for-
 soþe now I not haupnge forþer place in þes cuntrees: soþely
 haupnge couepteise of comynge to zou • of many zeeris now
 goinge bifore • whan I schal bygynne for to passe into spayne:
 I hope þat I passynge forþe schal se zou/ and of zou schal be
 ledde þidir: zif I schal vse zou firste in partpe/ þerfore now
 I schal passe forþ to irłm: for to mynystre to seyntis/ forsoþe
 macedonpe & acape prouede for to make sum collacoñ (or ge-
 derynge) of money into pore men of seyntis • þat ben in irłm/
 soþely it pleside to hem: & þei ben dettours of hem/ for whi zif
 heþen men ben made parteners of here gosly þingis: þei owen
 & in fleischely þingis for to mynystre to hem/ þerfore whanne
 I schal ende þis þing & assigne hem þis frupte: by zou I schal
 passe into spayne/ forsoþe I woot þat I comynge to zou schal
 come: in þe aboundaunce (or plente) of þe blessinge of crist/ þer-
 fore breþeren I biseche zou by oure lorde Ihu crist • & by cha-
 rite of þe holy gost: þat zee helpe me in zoure prepers: for me
 to þe lorde • þat I be delpueride fro þe vntrewe men þat ben
 in Judee: & þat þe offerynge of my serupce be acceptide in
 Irlm to seyntis/ þat I come to zou in ioyze by þe wille of god:
 & þat I be restreschide wiþ zou/ soþely god of pees be wiþ zou
 alle amen//



Essoþe breþeren I comende to zou seþen oure syster
 þat is in þe serupce of þe chirche: þat is cencris: þat
 zeereceþue hire in þe lorde worþily to seyntis: & þat
 zee stonde nyz (or helpe) hire: in what euer nede (or
 þing) sche schal nede of zou/ forsoþe & sche stode nyz (or helpide)
 to

C^m 16^m

to romayns

to manye: & to myself/ salute (or grete) zee prisca & aquyla myn
 helpers in Ihu crist: he whiche vnder puttiden here neckis for
 my soule (or lijf)/ to whom not I al one do thankyngis: but &
 alle chirchis of heben men/ and grete zee wel here homely
 chirche/ gretih wel ephenete louede to me: pat is he firste of asie
 in crist Ihu/ gretih wel mary: he whiche hab traueylide myche
 in vs/ gretih wel adronyk & Julian my cosyns & myn euen cay-
 tifes (or prisouners): he whiche ben noble amonge he apostlis:
 & he whiche weren bifore me in crist/ gretih wel ampliete: moste
 derworh to me in he lorde/ gretih wel vrbane oure helper in
 crist Ihu: & stacchen my louede/ gretih wel appellem he noble
 in crist/ gretih wel hem pat ben aristobolis hous/ gretih wel he-
 rodien my cosyn/ gretih wel hem pat ben at narcissies hous:
 pat ben in he lorde/ gretih wel tryphenam & tryphonam: he
 whiche wommen traueylen in he lorde/ gretih wel persida
 moste derworhe womman: pat hab myche traueylide in he
 lorde/ gretih wel ruphus chosen in he lorde: & his modir & myn/
 gretih wel ansicrete: slegoncia: hermen: patroban: herman:
 and breheren pat ben wiþ hem/ gretih wel sylologus & Julian
 & venerum & his sister: & lympiades: and alle he seyntis pat ben
 wiþ hem/ gretih wel to gedir in holy cosse/ alle he chirchis of
 crist grete zou wel// ¶ forsoþe breheren I preye zou pat zee as-
 pie hem pat maken discencionis & hurtyngis (or sclauderis):
 bisidid he doctryne: pat zee haue lernyde: & bowe he away fro
 hem/ soþely suche men seruen not to he lorde crist: but to here
 wombe/ and by swete wordis & blessingis deceyuen he hertis of
 innocent men/ soþely zoure obedience is pupilschide into euery
 place/ perfore I loye in zou: but I wole zou for to be wise in
 good þing: & symple in euyl þing/ forsoþe god of pees desoule
 sathanas vnder zoure feet swiftly/ he grace of oure lorde ihu
 crist wiþ zou/ tymothe myn helper gretih zou wel: & also lu-
 cyns & Jason & sosipater my cosyns/ I he pridde grete zou wel:
 pat haue write his epistle in he lorde/ gajus myn herberger
 gretih zou wel: and quartus broþer/ he grace of oure lorde
 Ihu

to romayns



Therefore we iustificiede of feiþ: haue pees at god by
 oure lorde Ihu crist/ by whom we haue accessē (or
 nyȝ goinge to) · by feiþ into his grace · in whiche we
 stonden & haue glorie · in þe hope of glorie of goddis
 sones/ forsoþe not onely: but & we glorien in tribulacoñs · wit-
 ynge þat tribulacoñ worchith paciēce: soþely paciēce prou-
 ynge/ forsoþe prouynge hope/ forsoþe hope confoundith not · for
 þe charite of god is spred abroad in oure hertis by þe holy gost
 þat is zouen to vs/ wherto soþely diede crist for wickide men ·
 whanne we weren zit sijk (or vnstable vp tyme) / soþely vnnepis
 dieþ any man for þe iuste/ for whi for þe good: summan parauen-
 ture dar die / forsoþe god comendith his charite in vs/ for zif
 whanne we weren zit synners vp tyme · crist is deade for vs:
 myche more now we iustificiede in his blood · schulen be saaf fro
 wrap bi hym/ soþely zif whanne we weren enemyes · we ben re-
 counseylide to god by deeth of his sone: myche more we re-
 counseylide schulen be saaf in þe lijf of hym/ forsoþe not onely
 but & we glorien in god by oure lorde Ihu crist: by whom we
 haue recepyde nowe recounseylinge (or acordynge)/ þerfore
 as by one man synne entride into his worlde · & by synne
 deeth: so deeth passide forþ into alle men · in whiche man alle
 men synneden/ soþely til to þe lawe: synne was in þe worlde/
 forsoþe synne was not wiȝtde (or rettide): whan lawe was
 not/ but deeth regnyde fro adam · til to moyses · also into hem
 þat synneden not in licnesse of trespassynge of adam · þe whiche
 is fourme (or licknesse) of one to comynge/ but not as gylte
 (or trespasse): so & þe gylte/ soþely zif þourgh þe gylte of one
 manþe ben deade: myche more þe grace of god & zifte in þe
 grace of one man Ihu crist · haþ aboundide into many men/
 and not as by one synne: so & by zifte/ for whi soþely dome of
 one into condemnacoñ: grace forsoþe of manþe gyltis (or
 trespassyngis) into iustificacoñ/ forsoþe zif in þe gylte of one
 deeth regnyde þouruz one: myche more men takynge plente of
 grace

C^m 5^m

[illegible]

to ye corrintheis . i .

of hym 3ee ben in crist Ihu . he whiche is made to vs wisdom & ryztwesnesse & holynesse & azen byinge / pat as it is writen . he pat glorieþ glorie in þe lorde //



And I breþeren whan I came to zou . came not in

C^m 2^m

hizenesse of worde (or wisdom) tellynge (or schewyng) to zou þe witnessyng of crist / soþely I schewede (or demyde) me not . me for to wite (or kunne)

any þing amonge zou . no but crist Ihu . & hym crucifiede / and I in sekenesse & drede & myche tremblyng was anentis zou . & my worde & my prechyng not in persuable (or sutel glosyng) wordes of mannes wisdom . but in schewyng of spirit & vertue . þat zoure seiþ be not in wisdom of men . but in vertue of god / forsoþe we speken wisdom amonge parfite men / forsoþe not wisdom of þis worlde . neþer of prynces of þis worlde þat be distrugede . but we speken þe wisdom of god þe whiche is hid in mysterie (or pryuate) . þe whiche (wisdom) god bifore ordeynede bifore worldis into oure glorie . þe whiche no man of þe prynces of þis worlde knewe / for 3if þei hadden knowe . þei schulen neuer haue crucifiede þe lorde of glorie / but as it is writen / þe yze siþe not . ne þe ere herde . neþer it seyede into þe herte of man . what þingis god made reedy bifore . to hem þat louen hym / forsoþe god schewide to vs by þis spirit / forsoþe þe spirit sekþ alle þingis . 3he þe depe þingis of god / soþely who of men woot what þingis ben of man . no but þe spirit of man þat is in hym / so & what þingis ben of god . no man knoweþ . no but þe spirit of god / forsoþe we haue not receyved þe spirit of þis worlde . but þe spirit þat is of god . þat we wite what þingis ben zouen to vs of god / þe whiche þingis we speken . not in tauzte wordis of mannes wisdom . but in doctryne of þe spirit comparissonyng spiritual þingis to goßly men / forsoþe a beßly man perceyueþ not þo þingis þat ben of þe spirit of god / soþely it is soly to hym . & he may not vnderstone . for he is examynyde (or assayde) goßly / forsoþe

to romayns

we here fruyte to god/ forsoþe whanne we weren in fleysche ·
 passions of synnes þat weren by þe lawe wrouzten in oure
 membris: þat þei schulden here fruyte to deþ/ now forsoþe we
 ben unbounden fro þe lawe of deþ in whiche we weren/ so þat
 we serue in newenesse of spirit · & not in oldenesse of lettre/
 what þerfore schule we seye? þe lawe is synne? ser be it/ but
 I knewe not synne: no but by þe lawe/ for whi I wiste not co-
 ueptynge for to be synne: no but þe lawe seþde: þou schalt not
 couepte/ forsoþe occasion: synne by þe maundement þat
 wrouzte in me al coueptynge (or coueptise)/ soþely wiþ outen
 þe lawe: synne was deade/ forsoþe I lyuede wiþ outen þe
 lawe sum tyme/ but whanne þe comaundement had comen:
 synne lyuede azen/ soþely I am deade · & þe comaundement
 is founden to me þat was to liif: þis þing for to be to deþ/ for
 why synne · occasion taken by þe comaundement deceyvede
 me: & bi it slowe me/ and so þe lawe soþely is holy · & þe com-
 aundement holy: & iuste & good/ þerfore þat þat is good to me
 is made deþ? ser be it/ but þat synne apperide (or be knowen):
 synne þourz gode þing wrouzte deþ to me · þat here be made
 synne synnyng over maner (or mesure) by comaundement/
 soþely we witen for þe lawe is spiritual (or gossly) forsoþe I
 am fleyschely · solde undir synne/ soþely I undirstonde not þat:
 þat I wirche/ soþely I do not þe good þing þat I wole: but I
 do þe ilke euyl þing þat I hate/ forsoþe zif I do þat þing þat
 I wole not: I consente to þe lawe: for it is good/ now soþely
 I worche not þat þing nowe: but þat synne þat dwelliþ in me/
 soþely I woot for in me: þat is in my fleysche dwelliþ no good/
 for wille liþ to · to me: treuely for to parfoume good þing
 I fynde not/ forsoþe I do not þe ilke good þing þat I wole/
 but I do þe ilke þing þat I wole not/ soþely zif I do þat þing
 þat I wole not · I wirche not it: but þe synne þat dwelliþ in
 me/ þerfore þe lawe is good to me · willynge for to do good
 þing: for euyl þing liþ to me/ þerfore þe lawe is good to me
 willynge/ forsoþe I delite togedir þe lawe of god: by þe inner
 man/

to romayns

pleness · he þat is bifore (or souereyn) in bisynes · he þat haþ
 mercy in gladenesse · loue wiþ outen seymynge · hatynge etyrl ·
 cleuyng (or faste dratwynge) to good þing · louynge to gedir
 þe charite of breþerhede · comynge to gedir in honoure · not
 slowe in bisynesse · feruent (or brennyng) in spirit · feruynge
 to þe lorde · ioyinge in hope · pacient in tribulacōn · bispe in
 preyer · comynge to þe nedis of seyntis · luyng (or kepyng)
 hospitalite · (þat is herborynge of pore men) blesse zee men · pur-
 luyng zou · blesse zee & nyl zee curse (or warre) / for to iope wiþ
 men ioyinge · for to wepe wiþ men wepyng / seylng þe same
 þing to gedir not saueryng (or kunnynge) bizepingis · but con-
 sentynge to meke þingis / nyl zee be prudent anentis zoure self ·
 to no man zildynge euyl for euyl / purueyng good þingis ·
 not onely bifore god · but also bifore alle men / zif it may be
 done · þat is of zou · haupng pees wiþ alle men / zee most dere
 breþeren not defendynge (or vengynge) zoure self · but ȝue
 zee place to ire (or wraphe) / forsoþe it is writen / þe lorde seih /
 to me vengeaunce · & I schal zilde azen / but zif þin enemye
 schal hungre · fede þou hym / zif he þristiþ · ȝue þou drynke to
 hym / forsoþe þou doinge þes þingis · schalt gedir to gedir colis
 on his hede / nyl þou be ouercomen of euyl þing · but ouercome
 þou euyl in gode þing //



Every soule (or luyng man) · be sujet to bizet pow-
 ers / forsoþe þer is not power · no but of god / soþely
 þo þingis þat ben of god · ben ordeynede / and so he
 þat azenstondih þe ordynaunce of god / forsoþe þei
 þat azenstonden · geten to hem self dampnaciōn / for whi pryn-
 ces ben not to þe drede of gode werke · but of euyl / soþely
 wolte þou not drede power · do þou gode þing · & þou schalt
 haue preysyng of it / forsoþe he is þe mynystre of god · to þee
 into good / soþely zif þou doste euyl þing · drede þou / for not
 wiþ outen cause he berih þe swerde / for he is þe mynystre of
 god · venger into wraphe · to hym þat doih euyl þing / and
 þerfore

C^m 13^m

to romayns

ledde by þe spirit of god: þes ben þe sones of god: forsoþe zee
 hane not taken estesone þe spirit of seruage in drede: but zee
 haue taken þe spirit of adopcion of sones · (þat is to be sones
 of god by grace) · in whiche spirit we crien abba fadir/ forsoþe
 þe ilke spirit zildis witnessynge to oure spirit: þat we ben þe
 sones of god/ forsoþe zif sones: & epres/ soþely zif epris of god:
 treuely euen epris of fadir/ zif neþeles we to gedir suffren: þat
 & we ben glorifiede to gedir/ treuely I deme þat passouns of
 his tyme ben not euen worþ: to þe glorie to comynge þat
 schal be schewide in us/ for whi þe abydyng of creature · (þat
 is man) · abidis þe schewynge of þe sones of god/ soþely þe
 creature is sujet to vanyte · not willynge: but for hym þat su-
 gettide it (or made it sujet) in hope/ for & þe ilke creature
 schal be delyueride fro seruage of corrupcion: into liberte of
 glorie of þe sones of god/ soþely we witen · þat eche creature
 inforowis & chidis: (or worchis wiþ angwische) til zit/ forsoþe
 not onely it: but & we oure self haupnge þe firste fructis of
 þe spirit · & we oure self sorowen wiþinne us þe adopcion of
 goddis sones · (þat is wiþ greet mournynge desiren þe staat of
 goddis sones by grace) · abydyng þe azen bynge of oure body/
 soþely by hope: we ben made saaf/ forsoþe þe hope þat is seyn:
 is not hope/ for whi · what hopis a man þat þing þat he seþ/
 forsoþe zif we hopen þat þing þat we seen not: we abiden by
 pacience/ also & þe spirit helpis oure infirmyte (or vnstidfast-
 nes)/ forwhi what we schulen preye as it bihoueþ · we witen
 not: but þe ilke spirit ariþ for us wiþ sorowyngis þat mowne
 not be tolde oute/ forsoþe þe þat seekis þe hertis · woot what
 þe spirit desiris · for astir god · (þat is at goddis wille) he ariþ
 for holy men/ forsoþe we witen for to men louynge god · alle
 þingis worchen to gedir into good þing to hem · þat astir pur-
 pos ben clepide seyntis/ for whi & whom he wiste bifore: & he
 bifore ordeynede by grace · for to be made liche of þe ymage
 of his sone · þat he be þe firste bygoten in manye breþeren/
 soþely whom he bifore ordeynede to blis: & hem he clepide: &
 whom

to romayns

whom he clepide & hem he iustifyede/ soþely whom he iustifyede/ & hem he glorifiede/ what þerfore schulen we seye to þes þingis/ ȝif god for vs who azenes vs/ þe whiche also sparide not to his owne sone/ but for vs alle bitoke hym/ how also ȝaue he not to vs alle þing wip hym/ who schal accuse azenes þe chosen sones of god/ god þat iustifieth/ who is þat condempnyth/ Ihesu crist þat is deade/ ȝhe þe whiche & roos azen/ þe whiche is on þe ryzt halfe of god/ & þe whiche preyeth for vs/ who þerfore schal departe vs fro þe charite of god/ tribulaciō or angwische or hungre/ or nakidnesse/ or persecuciō/ or perel/ or swerde/ as it is writen/ for we ben slayne al day for þee/ we ben gesside as scheep of slauzter/ but in alle þes þingis we ouercomen/ for hym þat louede vs/ soþely I am certayne/ for neþer deþ/ neþer lijf/ neþer aungels/ neþer princypalis/ neþer vertues/ neþer potestatis/ neþer present þingis/ neþer þingis to comynge/ neþer strengþe/ neþer heȝþe/ neþer depnesse/ neþer oþer creature/ schal motwe departe vs fro þe charite of god/ þat is in crist Ihesu oure lorde//



De seye treuþe in crist Ihesu/ I lize not/ my conscience berynge witnessynge to me in þe holy goȝt/ for grete heupnesse is to me/ & contynuel sorowe to myn herte/ forsoþe I my self desiride for to be curside (or departide) fro crist for my breþeren/ þat ben cosyns aftir þe fleysche/ þat ben israelitis (or of isrl) whos adopciō is of sones & glorie & testament & ȝpungne of lawe/ & scrupse & bihestis/ whos ben þe faderis/ & of whom crist aftir þe fleysche/ þat is god aboue alle þingis/ blestide into worldis/ amen/ soþely not þat þe worde of god haþ fallen doune/ (or saylide vnsulside)/ soþely not alle þat ben of isrl/ þes ben isrlitis (or sones of iacob)/ neþer þei þat ben þe seede of abraham alle ben sones/ but in ysaac/ seed schal be clepide to þee/ þat is to seye/ not þei þat ben sones of þe fleysche/ ben sones

C^m 9^m

C C

of



Orloþe we sadder oʊwen for to lusteyne (or bere vp) þe schenckle of slyk men or vnslad in seip: & not plese to oure self eche of vs plese to his neyzeboʊre into good to edificacōn and forloþe crist pleside not to hym self: but as it is writen þe reproues (or schenschipis) of men dispisynge þee: sellen on me/ forloþe what euer þingis ben writen: þe ben writen to oure techynge/ þat bi pacience & comferte of scripturis: we haue hope/ forloþe god of pacience & solace (or comferte) ȝyue to ȝou for to vnderstonde þe same þing eche into oþer after Ihū crist: þat ȝee of one wille (or wit) • wiþ one moup worschip god & þe sadir of oure lorde Ihū crist/ for whiche þing take ȝee to gedir: as & cō took ȝou into honoure of god/ soþely I seye Ihū crist for to haue be a mynyſtre of circumcisiōn for þe treuþe of god: for to conferme þe bihestis of faderis/ soþely heþen men for to honoure god vpon mercy: as it is writen/ þerfore lorde I schal knoweleche to þee in heþen men: & I schal synge to þi name/ and esteſone þe seip/ glade (or ioye) ȝee heþen men wiþ his puple/ and esteſone/ alle heþen men preysse ȝee þe lorde: & alle puples magnyfie ȝee hym/ and esteſone pſaie seip/ þer schal be a root of Jesse: & heþen menschulen hope into hym • þat schal rise for to gouerne heþen men/ forloþe god of hope • fulfil ȝou in al ioye & pees in bileuynge: þat ȝee abounde in hope & vertue of þe holy goſt// ¶ Soþely breþeren & I my self am certeyn of ȝou: for & ȝee ȝoure self ben ful of loue • ȝee fulfildre wiþ al science (or kunnyng): so þat ȝee motwe moneste eche oþer/ soþely breþeren more hardily I write to ȝou of partye • as aȝen bryngyng ȝou into mynde • for þe grace þat is ȝouen to me of god: þat I be þe mynyſtre of crist Ihū in heþen men/ I halowynge þe goſpel of god þat þe offerynge of heþen men be made accepte & halowide in þe holy goſt/ þerfore I haue glorie in crist Ihū to god/ forloþe I dar not speke any þing of þo þingis: þe whiche cō make not by me: into obedience of heþen men in worde & dedis • in vertue of to-

kenes

to romayns

kenes & grete wondris • in vertue of þe holy gost: so þat from
 ierlm̄ by cumpas til to hillirik: I haue fulfild þe gospel of crisi/
 forsophe so I haue prechide þis gospel • not where crist was na-
 myde • lesse I bilde vpon oþeris grounde: but as it is writen/
 for to whom it is not tolde of hym: þei schulen se/ and þei þat
 herden not schulen vnderstonde/ for whiche þing I was lettide
 ful myche for to come to zou: & I am forbeden til into zit/ for-
 sophe nowe I not haupnge forþer place in þes cuntrees: soþely
 haupnge couepte of comynge to zou • of many zeeris now
 goinge bifore • whan I schal bygynne for to passe into spayne:
 I hope þat I passynge forþe schal se zou/ and of zou schal be
 ledde þidit: zif I schal vse zou firste in partye/ herfore nowe
 I schal passe forþ to ierlm̄: for to mynystre to seyntis/ forsophe
 macedonye & acaye prouede for to make sum collaçon (or ge-
 derynge) of money into pore men of seyntis • þat ben in ierlm̄/
 soþely it pleside to hem: & þei ben dettours of hem/ for whi zif
 heþen men ben made parteners of here gosly þingis: þei owen
 & in fleschely þingis for to mynystre to hem/ herfore whanne
 I schal ende þis þing & assigne hem þis fruyte: by zou I schal
 passe into spayne/ forsophe I woot þat I comynge to zou schal
 come: in þe aboundaunce (or plente) of þe blessinge of crisi/ her-
 fore breþeren I biseche zou by oure lord Ihu crisi • & by cha-
 rite of þe holy gost: þat zee helpe me in zoure preyers: for me
 to þe lord • þat I be delyueride fro þe vntrewe men þat ben
 in Judee: & þat þe offerynge of my serupce be acceptide in
 Ierlm̄ to seyntis/ þat I come to zou in ioyze by þe wille of god:
 & þat I be refreschide wip zou/ soþely god of pees be wip zou
 alle amen//



Esche breþeren I comende to zou seþen oure syster
 þat is in þe serupce of þe chirche: þat is cencris: þat
 zee receyue hire in þe lord worþily to seyntis: & þat
 zee stonde nyz (or helpe) hire: in what euer nede (or
 þing) sche schal nede of zou/ forsophe & sche stode nyz (or helpide)
 to

C^m 16^m

to romayns

to manpe: & to myself/ salute (or grete) zee prisca & aquila myn
 helpers in Ihu crist: he whiche vndir puttiden here neckis for
 my soule (or lijf)/ to whom not I al one do hankynge: but &
 alle chirchis of heben men/ and grete zee wel here homely
 chirche/ gretip welephenete louede to me: pat is he firste of alie
 in crist Ihu/ gretip wel mary: he whiche hap traueplide myche
 in vs/ gretip wel adronyk & Julian my cosyns & myn euen cap-
 tifes (or prisouners): he whiche ben noble amonge he apostlis:
 & he whiche weren bifore me in crist/ gretip wel ampliete: moste
 derworþ to me in he lorde/ gretip wel urban oure helper in
 crist Ihu: & stacchen my louede/ gretip wel appellem he noble
 in crist/ gretip wel hem pat ben aristoblis hous/ gretip wel he-
 rodien my cosyn/ gretip wel hem pat ben at narcisies hous:
 pat ben in he lorde/ gretip wel tryphenam & tryphonam: he
 whiche wymmen traueplen in he lorde/ gretip wel perfida
 moste derworþe womman: pat hap myche traueplide in he
 lorde/ gretip wel ruphus chofen in he lorde: & his modir & myn/
 gretip wel ansicrete: segoncia: hermen: patroban: herman:
 and breheren pat ben wip hem/ gretip wel sylologus & Julian
 & venerum & his suster: & lympiades: and alle he seyntis pat ben
 wip hem/ gretip wel to gedit in holy coffe/ alle he chirchis of
 crist grete zou wel// ¶ forsoþe breheren I prepe zou pat zee as-
 pie hem pat maken discencons & hurtyngis (or sclaunderis):
 bifidis he doctryne: pat zee haue lernyde: & bowe he away fro
 hem/ soþely suche men seruen not to he lorde crist: but to here
 wombe/ and by swete wordis & blessingis decepuen he hertis of
 innocent men/ soþely zoure obedience is pupilschide into euery
 place/ herfore I ioye in zou: but I wole zou for to be wise in
 good þing: & symple in euyl þing/ forsoþe god of pees defoule
 sathanas vndir zoure feet swiftely/ he grace of oure lorde ihu
 crist wip zou/ tymothe myn helper gretip zou wel: & also lu-
 cyns & Jason & sosipater my cosyns/ I he pridde grete zou wel:
 pat haue write his epistle in he lorde/ gapus myn herberger
 gretip zou wel: and quartus broþer/ he grace of oure lorde
 Ihu

to romayns

hem a spirit of compunccon · yzen þat þei seen not · & eris þat
 þei here not · til into þis day/ and daupd seiþ/ be þe borde of hem
 made bifore hem into a gnare & into cacchyng & into sclau-
 dre · & into zildyng azen to hem/ be þe yzen of hem made dirke ·
 þat þei se not · and incroke algatis þe bac of hem/ þerfore I
 sepe wher þei offendiden so · þat þei schulen falle doune · set be
 it/ but by gylte of hem helpe is made to heben men · þat þei sue
 hem/ þat zif þe gylte of hem ben richeffis of þe worlde · & þe mun-
 yschyng (or makynge lesse) of hem · ben richeffis of heben men ·
 how myche more þe plente of hem · sopely I sepe to zou heben
 men/ how longe sopely I am apostle of heben men · I schal ho-
 noure my mynysterie (or seruyce) zif on any maner I styre my
 flesche for to solowe · & I make summe of hem saaf/ forsoþe zif
 þe loos of hem is recounseylynge of þe worlde · what þe takynge
 vp of hem · no but lijf of deade men · for zif þe sacrifice (or litil
 parte of tastynge) be holy · & hool gobet/ and zif þe root be holy ·
 & þe braunchis/ þat zif any of þe braunchis ben broken · þou
 sopely whanne þou were a wilde olyue tree · art sette amonge
 hem · & art made felowe of þe root & of fatnesse & of þe olyue tree ·
 nyl þou glorie azenes þe braunchis/ for zif þou gloriest · þou
 berest not þe root · but þe root þee/ þerfore þou seist/ þe braun-
 chis ben broken þat I be insette/ wel/ for vnbileue þe braun-
 chis ben broken · forsoþe þou stondest by seiþ/ nyl þou sauer
 hize þing but drede þou/ forsoþe zif god sparide not kyndely
 braunchis · lesse parauenture he spare not þee/ þerfore se þe
 godenesse & þe seersenesse of god/ sopely þe seersenesse into hem
 þat sellen doune · sopely þe godenes of god in þee · zif þou
 schalt dwelle in godenesse/ ellis & þou schalt be kitte doune/
 but & þei schulen be insette · schulen not dwelle in vnbileue/
 forsoþe god is myzty · estesone for to insette hem/ for whi zif
 þou art kitte doune of þe kyndely wilde olyue tree · forsoþe
 breþeren I nyl zou unknowe þis mysterie · þat zee be not wise
 to zoure self/ for blyndenesse hap fallen of party in isrl · til þe
 plente of heben men entride · & so al isrl schulde be made saaf

as

to romayns

as it is writen/ he schal come of syon þat schal delouer & turne
 away: unpitied of iacob/ and his testament to hem of me:
 whanne I schal do away here synnes/ soþely vp þe gospel •
 enemyes for you: forsoþe mooste derworþ vp þe eleccō • for fa-
 deris/ soþely þe ziftis & clepyng of god: ben wiþ outen for-
 þynkyng (or reuokynge)/ soþely as sumtyme & zee bileueden
 not to god • nowe forsoþe zee haue gete mercy for þe vnbeleue
 of hem: so & þes nowe bileueden not into zoure mercy • þat &
 þei gete mercy/ forsoþe god closide to gedir alle þingis in vnbi-
 leue: þat he haue mercy on alle/ ¶ **¶** he biwesenesse (or depnesse)
 of þe richessis of wisdom & kunnyng of god/ how incompre-
 hensibile ben his domes: & his weyes vnsercheable/ forsoþe
 who knewe þe witte of god? or who was his counseyler or who
 former ȝaue to hym: & it schal be quytte azen to hym? for of
 hym & by hym & in hym ben alle þingis: to hym honoure &
 glorie into worldis amen//

C^m 12^m



Ad so breþeren I biſeche you by þe mercy of god •
 þat zee ȝyue zoure bodyes a lyuynge oost (or ſacri-
 fice) holy pleſynge to god • zoure ſeruyce reſon-
 able/ and nyl zee be confourmyde (or made lijk) to
 þis worlde: but be zee reſourmyde in neweneweſſe of zoure witte •
 þat zee proue whiche is þe wille of god • good & wel pleſynge
 & parſite/ forsoþe I ſeþe by þe grace þat is ȝouen to me • to alle
 þat ben amonge you • for to not ſauer (or kunne) more þanne
 it bihoueh for to kunne • but for to kunne to ſobreneweſſe/ and
 to eche man as god haþ departide þe meſure of ſeiþ/ forsoþe as
 in one body we haue many membris • ſoþely alle þe membris
 hane not þe ſame acte (or dede) ſo we ben manye: one body in
 criſt/ eche forsoþe membris: þe toþer of anoþer/ þerfore hau-
 ynge ziftis dyuerſynge vp þe grace þat is ȝouen to vs • oþer
 prophece vp reſoun of ſeiþ • oþer mynſterie or ſeruyce in
 mynſtrynge/ oþer he þat techiþ in techynge: he þat ſiteth
 ſoftely in exhortacon (or moniſynge)/ he þat ȝyueþ in ſym-
 plenetiſ •

to ye corrintheis .i.

of hym 3ee ben in crist Ihu . he whiche is made to vs wisdom & ryztwesnesse & holynesse & azen bynge/ pat as it is writen . he pat glorieþ glorie in þe lorde//



AND I breperen whan I came to zou: came not in
 hizenesse of worde (or wisdom) tellynge (or schew-
 ynge) to zou þe witnessynge of crist/ soþely I schew-
 ede (or dempde) me not me for to wite (or kunne)
 any þing amonge zou: no but crist Ihu & hym crucifiede/ and
 I in sekenesse & drede & myche tremblynge was anentis zou:
 & my worde & my prechynge not in persuable (or sutel glos-
 ynge) wordes of mannes wisdom: but in schewynge of spirit
 & vertue . þat zoure seip be not in wisdom of men: but in ver-
 tue of god/ forsoþe we speken wisdom amonge parfite men/
 forsoþe not wisdom of þis worlde . neþer of prynces of þis
 worlde þat be distruded: but we speken þe wisdom of god þe
 whiche is hid in mysterie (or pryuate) . þe whiche (wisdom) god
 bifore ordeynede bifore worldis into oure glorie . þe whiche
 no man of þe prynces of þis worlde knewe/ for 3if þei hadden
 knowe: þei schulen neuer haue crucifiede þe lorde of glorie/
 but as it is writen/ þe 3ye s3e not . ne þe ere herde . neþer it
 stepede into þe herte of man . what þingis god made reedy
 bifore: to hem þat louen hym/ forsoþe god schewide to vs by þis
 spirit/ forsoþe þe spirit sekþ alle þingis: 3þe þe depe þingis of
 god/ soþely who of men woot what þingis ben of man: no but
 þe spirit of man þat is in hym/ so & what þingis ben of god .
 no man knoweþ: no but þe spirit of god/ forsoþe we haue not
 receyved þe spirit of þis worlde: but þe spirit þat is of god .
 þat we wite what þingis ben zouen to vs of god/ þe whiche
 þingis we speken . not in tauzte wordis of mannes wisdom:
 but in doctryne of þe spirit comparissonynge spiritual þingis
 to gossly men/ forsoþe a bestly man perceyueþ not þo þingis
 þat ben of þe spirit of god/ soþely it is soly to hym . & he may
 not vnderstode . for he is examynede (or assayed) gossly/ for-
 soþe

C^m 2^m

to romayns

þerfore by nede be zee sujet: not onely for wrappe: but & for
conscience/soþely þerfore & zee ȝyuen tributis/þei ben þe myn-
ȝstris of god: for þis same þing serupnge/ þerfore zilde zee to
alle men: dettis/ to whom tribute: tribute/ to whom tol (or
custom for þingis borne aboute): tol (or suche custom)/to whom
drede: drede/ to whom honoure: honoure/ to no man owe zee
any þing: no but þat zee loue to gedir/ soþely þe þat loueþ his
nepzeþore: haþ fulfild þe lawe/ for whi þou schalt do no lec-
cherie · þou schalt not fle · þou schalt not stele · þou schalt not
sepe false witnesþinge · þou schalt not couepte þe þing of þi
nepzeþore/ and ȝif þer be any oþer maundement: it is in-
floride (or encloside) in þis worde/ þou schalt loue þi nepze-
þore as þi self/ þe loue of nepzeþore: worchþ not euyl/ þer-
fore loue is plente (or fulfyllinge) of lawe// ¶ And we wit-
þinge þis tyme · for houre is now: vs to rise of sleep/ soþely
nowe oure helpe is neer · þan whanne we bileueden/ þe nyȝte
wente bifore: forsoþe þe day schal nepze/ þerfore caste we
awepe þe werkis of dirkenessis · & be we cloþide þe armes of
lizte: as in day wandre we honestly/ not in ofte etyngis &
drunkennesse · not in couchis & vnchastitees not in instrues
& in enuie: but be zee cloþide þe lorde Ihu cū/ and do zee not
þe cure (or bisynesse) of slepþe in desiris//

C^a 14^m



Forsoþe take zee a sijk man in bileue · not in decep-
tacons (or dispitesouns) of þouȝtis/ soþely an oþer
bileueþ hym for to ete alle þingis/ forsoþe þe þat is
sijk (or vnstidfast): ete he wortis (or potage)/ þe
þat etþ dispise not þe man not etynges/ and þe þat etþ not:
deme not þe man etynges/ soþely god haþ taken hym/ who art
þou þat demest an oþer seruaunt: to his lorde he stonðþ or
fallþ doune/ forsoþe þe schal stonde/ forsoþe þe lorde is myȝty
for to ordeyne hym · (or make stidfast) for whi an oþer demeth
a day bitwixe þe day: an oþer demeth eche day/ eche man a-
bounde (or be plenteuous) · in his witte/ þe þat sauerþ (or vn-
dirstondþ

to ye corinthiis .i.

ple of god is holy: he whiche zee ben/ no man decepue hym-
self/ zif any man amonge zou is seen to be wise in his worlde:
be he made a fool: pat he be wise/ forsope he wisdom of his
worlde: is soly anentis god/ forsope it is writen/ I schal cacche
wise men in here wisdom (or futel gile)/ and este/ ye lorde hap
knowen he pouztis of wisemen: for hei ben veyne/ and so no
man glorie in men/ forsope alle pingis ben zoure: oþer poul:
oþer appollo: oþer cephas (þat is petre) oþer he worlde: oþer lijf
oþer deef: oþer pingis present: oþer pingis to comynge/ forsope
alle pingis ben zoure: zee forsope of crist: crist soþely of god//



Sa man gesse (or deme) vs as mynystis of crist & dis-
penders of he mynysteries of god/ nowe it is souzte
here amonge he dispenders: pat a man be founden
trewe/ forsope to me it is for he lesse þing: pat I be

C^m 4^m

demyde of zou or of mannes day/ but neþer I deme myself/
soþely I am noþing gilti to my self: but not in his þing I am
iustifiede/ forsope he þat demeth me is he lorde/ & nyl zee deme
bisore he tyme: til þat he lorde come: he whiche & schal lizten
he hidde pingis of dirkeness: & schal schewe he counseilis of
hertis: & þanne prepsynges schal be to eche man of god//

Soþely breþeren his þing I haue transfiguride into me & in
appollo: þat in vs zee lerne: lesse þat ouer þat it is writen: one
azenes anoter be inblowen (wih pride) for anoter man/ who
forsope demeth þee/ what soþely hast þou: þat þou hast not
recepuyde: what gloriest þou as þou haddist not recepuede:
nowe zee ben fulfild: nowe zee ben made riche/ zee reg-
nen wihouten vs: & I wolde zou regne: þat & we regnyde
wih zou/ soþely I wene þat god schewide vs he laste apostlis:
& made redy to þe deþ: for we ben made a spectacle to he worlde
& to aungels & to men/ we foolis for crist: zee forsope prudent
in crist/ we fisk: zee forsope stronge/ zee noble: we forsope vn-
noble/ til into his houre & we hungren & þristen: & ben nakide:
& ben smpten wih buffetis: & we ben vnstable & we traueplen
F F worchyng

to romayns

C^m 15^m



Forsope we sadder owen for to susseyne (or here by)
 þe feblenesse of sijk men or vnslad in seip: & not
 plesse to oure self/ eche of vs plesse to his neyzebore
 into good to edificacō/ and forsope crist plesse not
 to hym self: but as it is writen/ þe reprobues (or schenschipis)
 of men dispisyng þee: sellen on me/ forsope what euer þingis
 ben writen: þe ben writen to oure techyng/ þat bi pacience &
 comferte of scripturis: we haue hope/ forsope god of pacience
 & solace (or comferte) ȝyue to zou for to vnderstonde þe same
 þing eche into oþer after Ihu crist: þat zee of one wille (or
 wit) • wiþ one mouþ worschip god & þe sadir of oure lorde Ihu
 crist/ for whiche þing take zee to gedir: as & cō took zou into
 honoure of god/ soþely I seye Ihu crist for to haue be a mynys-
 tre of circumcisiō for þe treuþe of god: for to conferme þe bi-
 bestis of faderis/ soþely heþen men for to honoure god vpon mer-
 cy: as it is writen/ þerfore lorde I schal knoweleche to þee in he-
 þen men: & I schal syng to þi name/ and esteſone he seip/ glade
 (or ioye) zee heþen men wiþ his puple/ and esteſone/ alle heþen
 men preyse zee þe lorde: & alle puples magnyfie zee hym/ and es-
 teſone pſaie seip/ þer schal be a root of Jesse: & heþen men schu-
 len hope into hym • þat schal rise for to gouerne heþen men/
 forsope god of hope • fulfil zou in al ioye & pees in bileuyng:
 þat zee abounde in hope & vertue of þe holy goſt// ¶ Soþely
 breþeren & I my self am certeyn of zou: for & zee zoure self ben
 ful of loue • zee fulfilde wiþ al science (or kunnyng): so þat
 zee motwne monesse eche oþer/ soþely breþeren more hardily
 I write to zou of partȝe • as aȝen bryngyng zou into mynde •
 for þe grace þat is zouen to me of god: þat I be þe mynys-
 tre of crist Ihu in heþen men/ I halowynge þe goſpel of god þat
 þe offeryng of heþen men be made accepte & halowide in þe
 holy goſt/ þerfore I haue glorie in crist Ihu to god/ forsope I dar
 not speke anyþing of þo þingis: þe whiche cō make not by me:
 into obedience of heþen men in worde & dedis: in vertue of to-
 kenys

to ye corrintheis .i.

sourdoꝝ of malice & waywardenesse/ but in herse þingis of
clennesse & treuþe// I wrote to zou in a pistel þat zee ben not
mengide wiþ lecchours/soþely not wiþ lecchours of þis worlde.
or coueytouse men· or rauenours or wiþ men seruyng to ydo-
lis: ellis zee schulden haue gon oute of þis worlde/ nowe soþely
I wrote to zou for to not be mengide (or comounē not)/ zif he
þat is nampde a broþer amonge zou is a lecchoure· or couey-
touse· or seruyng to ydolis· or curset· or ful of drunken-
nesse· or rauenour: wiþ suche neþer take mete/ forsoþe what
to me· for to deme of hem þat ben wiþ outen forþ/ wher zee
deme not of hem þat ben wiþinne/ for why god schal deme
hem þat ben wiþ outen forþ/ do zee awey euyl þing of zoure
self//



At any of zou haupnge a cause azenes anoper· be
demyde at wickide men: & not at seyntis (or holy
men) / wher zee witen not for seyntis schulen deme
of þis worlde/ and zif he worlde be demyde in zou:
ben zee unworþi þat demen of leste þingis/ witen zee not for
we schulen deme aungelis· how myche more worldely þingis/
þerfore zif zee schulen haue worldely nedis: ordeyne zee þe
contemptible men· (or of litil reputaçon) þat ben in þe chirche
for to deme/ I seye to zoure schame/ so þer is not any wise
man þat maye deme bitwixe a broþer & his broþer: but a bro-
þer wiþ broþer stryueþ in doom· & þat anentis vnseifful men/
nowe forsoþe trespass is algatis in zou: for zee haue domes a-
monge zou/ whi more taken zee not wronge/ whi not more
suffre zee fraude/ but & zee done wronge· & frauden (or bi-
gilen): & þat to breþeren/ wher zee witen not for wickide men
schulen not welde þe kyngdom of god/ nyl zee erre/ neþer lec-
chours· neþer men seruyng to ydolis· neþer auoutrers· neþer
nescþe· neþer lecchouris (or men þat done synne of sodom)· ne-
þer þeefes· neþer coueytouse men (or nygardis)· neþer men
ful of drunkennesse· neþer cursers· neþer rauenours: schulen
welde

C^m 6^m

to romayns

to manye: & to myself/ salute (or grete) zee prisca & aquyla myn
 helpers in Jhu cñ: þe whiche vndir puttiden here neckis for
 my soule (or lijf)/ to whom not I al one do þankyngis: but &
 alle chircbis of heþen men/ and grete zee wel þere homely
 chirche/ gretih wel ephenete louede to me: þat is þe firste of asie
 in crist Jhu/ gretih wel mary: þe whiche haþ traueplide myche
 in vs/ gretih wel adronyk & Julian my cosyns & myn euen cap-
 tifes (or prisouners): þe whiche ben noble amonge þe apostlis:
 & þe whiche weren bifore me in cñ/ gretih wel ampliete: moſte
 derworþ to me in þe lorde/ gretih wel vrbā oure helper in
 crist Jhu: & ſacchen my louede/ gretih wel appellem þe noble
 in crist/ gretih wel hem þat ben aristoblis hous/ gretih wel he-
 rodien my cosyn/ gretih wel hem þat ben at narcisſes hous:
 þat ben in þe lorde/ gretih wel tryphenam & tryphonam: þe
 whiche wpmmen traueplen in þe lorde/ gretih wel perſida
 moſte derworþe womman: þat haþ myche traueplide in þe
 lorde/ gretih wel ruphus choſen in þe lorde: & his modir & myn/
 gretih wel anſicrete: ſlegoncia: hermen: patroban: herman:
 and breþeren þat ben wiþ hem/ gretih wel ſylologus & Julian
 & venerum & his ſiſter: & lympiades: and alle þe ſeyntis þat ben
 wiþ hem/ gretih wel to gedir in holy coſte/ alle þe chircbis of
 cñ grete zou wel// ¶ forſoþe breþeren I preye zou þat zee aſ-
 pie hem þat maken diſcenconſ & hurtyngis (or ſclaunderis):
 biſidis þe doctryne: þat zee haue lernyde: & bowe þe away fro
 hem/ ſohely ſuche men ſeruen not to þe lorde crist: but to here
 wombe/ and by ſwete wordis & bleſſyngs deceyuen þe hertis of
 innocent men/ ſohely zoure obedience is publiſchide into euery
 place/ þerfore I loye in zou: but I wole zou for to be wiſe in
 good þing: & ſymple in euyl þing/ forſoþe god of pees deſoule
 ſathanas vndir zoure feet ſwiftely/ þe grace of oure lorde ihu
 crist wiþ zou/ tymothe myn helper gretih zou wel: & alſo lu-
 cyns & Jalon & ſoſipater my cosyns/ I þe þridde grete zou wel:
 þat haue write þis epiſtle in þe lorde/ gayus myn herberger
 gretih zou wel: and quartus broþer/ þe grace of oure lorde
 Jhu

to ye corrintheis .i.

widowis it is good to hem: zif þei dwellen to & as I/ for zif þei conteynen not hem self (or ben not chaste): be þei weddide/ forsoþe it is better for to be weddide: þan for to be brente/ forsoþe to hem þat ben iogenede in matrymonye. I comaunde not I but þe lorde: þe wise for to not departe fro þe housbonde/ þat zif sche schal departe: for to dwelle vnweddide or for to be recounseylide to hire housbonde/ and þe housbonde forsake not þe wiif/ for whi to oþer I sepe: not þe lorde/ zif any broþer haue an vnseifful wiif & sche consentiþ for to dwelle wiþ hym/ leue he (or forsake he) hir not/ and zif þe womman haþ an housbonde vnseifful & þis consentiþ for to dwelle wiþ hir: leue sche not þe housbonde/ forsoþe þe vnseifful housbonde is halowide by þe seifful womman: & þe vnseifful womman is halowide by þe seifful housbonde/ elles zoure chylde ren weren vnclene: nowe forsoþe þei ben holy/ þat zif þe vnseifful departiþ: departe he/ forsoþe þe broþer (or suster) is not suget to seruage/ in suche forsoþe god clepide vs in pees/ toþely wher of wiste þou womman & zif þou schalt make þe man saaf/ or wher of wiste þou man & zif þou schalt make þe womman saaf/ not but as þe lorde haþ departide to eche/ as god haþ clepide eche man: & so go he/ and as I teche in alle chirchis/ summan circumcidide is clepide: brynge he not to prepucie/ summan is clepide in prepucie: be he not circumcidide/ circumcisioun is nouzt & prepucie is nouzt: but þe keepynge of þe comaundementis of god/ eche man in what cleppynge he is clepide: in þat dwelle he/ þou seruaunt art clepide: be it not to charge to þee/ but zif þou mayste be free: more vse þou/ þe þat in þe lorde is clepide seruaunt: is fre man of þe lorde/ also & he þat fre man is clepide & is þe seruaunt of crist/ wiþ prise see ben bouzt: nyl see be made seruauntis of men/ eche man þerfore in what cleppynge he is clepide: in þat dwelle he anentis god. ¶ Forsoþe of virgyns I haue not precept of god/ toþely I ȝpue counseyl as hauynge mercy of þe lorde þat I be trewe/ þerfore I gesse (or deme) þis þing for to be good for present

to ye corrintheis .i.

same kunnynge/ forsoþe breþeren it is signifiede (or tolde) to
 me · of hem þat ben at cloes: for stryues ben amonge zou/ for-
 soþe I seye þis þing: þat eche of zou seiþ/ forsoþe I am of pou-
 l: forsoþe I of appollo · treuely I of cephas (þat is petre): for-
 soþe I of cři/ wher crist is departide/ wher pou- l is crucifiede
 for zou · oþer ben zee baptiside in þe name of pou- l: I do
 þankyngis to god · þat I baptiside no man of zou · no but cris-
 pus & gayus · lestē any man seye þat zee ben baptiside in my
 name/ soþely & I baptiside þe hous of steuene (a womman)/ but
 I woot not zif I baptiside any oþer/ for crist sente me not for
 to baptise/ but for to euuangelize (or preche þe gospel)/ not in
 wisdom of worde: þat þe crosse of cři be not boydide away/ for
 þe worde of þe crosse: is folý soþely to men perischynge/ for-
 soþe to hem þat ben made saaf · þat is to seye to vs · it is þe ver-
 tue of god/ soþely it is writen/ I schal leese þe wisdom of wise-
 men: & I schal reprove þe prudence of prudent men/ wher is
 þe wiseman: wher is þe writer (or man of lawe): where is þe
 purchasour of þis worlde/ wher god haþ not made þe wisdom
 of þis worlde: foltische (or fool)/ for why for in þe wisdom of
 god: þe worlde knewe not god by wisdom/ it pleside to god for
 to make men saaf bileuynge: by þe folý of prechynge/ for &
 iewes seeken signes: & grekis seeken wisdom/ forsoþe we pre-
 chen crist crucifiede/ to iewes soþely sclaundre: to heþen men
 soþely folý/ forsoþe to hem clepide iewes & grekis crist þe ver-
 tue of god & þe wisdom of god/ for þat þat is folý þing of god:
 is wiser þan men/ & þat is slyk þing (or freel) of god: is stronger
 þan men/ forsoþe te zee zoure clepyngē breþeren · for not
 maný wise men astir þe slepsche · not many myzty · not many
 noble: but god chees þo þingis þat ben foltis of þe worlde:
 þat he confounde wise men/ and god chees þe slyke þingis (or
 freel) of þe worlde: þat he confounde þe stronge þingis/ and
 god chees þe vnnoble þingis · & dispisable þingis of þe worlde ·
 & þo þingis þat ben not: þat he schulde distrupe þo þingis þat
 ben/ þat eche slepsche (or man) glorie not in his sizte/ forsoþe
 of

to ye corinthiis .i.

of hym zee ben in crist Ihu · he whiche is made to vs wisdom & ryztwesnesse & holynesse & azen bynge/ þat as it is writen · he þat glorieþ · glorie in þe lorde//



And I breþeren whan I came to zou · came not in bizenesse of worde (or wisdom) tellynge (or schewynge) to zou þe witnessynge of crist/ soþely I schewede (or demyde) me not · me for to wite (or kunne) any þing amonge zou · no but crist Ihu · & hym crucifiede/ and I in fekenesse & drede & myche tremblynge was anentis zou · & my worde & my prechynge not in persuable (or sutel glossynge) wordes of mannes wisdom · but in schewynge of spirit & vertue · þat zoure seiþ he not in wisdom of men · but in vertue of god/ forsoþe we speken wisdom amonge parfite men/ forsoþe not wisdom of þis worlde · neþer of prynces of þis worlde þat be distrupede · but we speken þe wisdom of god þe whiche is hid in mysterie (or pryuate) · þe whiche (wisdom) god bifore ordeynede bifore worldis into oure glorie · þe whiche no man of þe prynces of þis worlde knewe/ for zif þei hadden knowe · þei schulen neuer haue crucifiede þe lorde of glorie/ but as it is writen/ þe yze siþe not · ne þe ere herde · neþer it seyþede into þe herte of man · what þingis god made reedy bifore · to hem þat louen hym/ forsoþe god schewide to vs by his spirit/ forsoþe þe spirit sekþ alle þingis · zhe þe depe þingis of god/ soþely who of men woot what þingis ben of man · no but þe spirit of man þat is in hym · so & what þingis ben of god · no man knoweþ · no but þe spirit of god/ forsoþe we haue not receyved þe spirit of þis worlde · but þe spirit þat is of god · þat we wite what þingis ben zouen to vs of god/ þe whiche þingis we speken · not in tauzte wordis of mannes wisdom · but in doctryne of þe spirit comparissonynge spiritual þingis to goßly men/ forsoþe a bestly man perceyueþ not þo þingis þat ben of þe spirit of god/ soþely it is sely to hym · & he may not vndirþone · for he is examynyde (or assayde) goßly/ forsoþe

C^m 2^m

to ye corrintheis .i.

soþe a spiritual man demeth alle þingis: & he is dempde (or dampnyde) of no man as it is wryten/ who soþely knewe þe witte or þe lorde: or who tauzte hym/ for why we haue þe witte of crist//

C^m 3^m



And bretheren I myzt not speke to zou as to spiritual men: but as to slepischely/ as to litil children in crist. I zaue to zou mylke drynke: not mete/ soþely zee myzte not zit vnderstonde: but neþer nowe soþely zee mowne: for zit zee ben slepischely/ whanne enuye & strife is amonge zou: wher zee ben not slepischely: & astir man zee gon/ for whanne summe seih/ I soþely am of poul: anoter forsoþe I am of appollo: wher zee ben not men/ what þerfore is appollo: what forsoþe poul/ þei ben mynystris (or seruantis) of hym to whom zee haue bileuede: & to eche man as god hath zouen/ I plauntide: appollo watride: but god gafe encrespyng/ and so neþer he þat plauntith is any þing: neþer he þat moystith: but god þat gyueþ encrespyng/ forsoþe he þat plauntith & he þat moystith: ben any þing/ eche schal take his propre hire: astir his traueyl/ for we ben þe helpers of god: zee ben þe erþe tilyng of god: zee ben þe bildyng of god/ astir þe grace of god þat is zouen to me as a wise carpenter I sette þe foundement/ forsoþe anoter bildith aboue/ soþely eche man se how: & what þingis he bildith vpon/ soþely no man may sette any oþer foundement biſidis þat is sette: þe whiche is crist Ihesu/ forsoþe zif any man bilde ouer vpon þis foundement: golde siluer: precious ston: stickis: hay: stoble: every mannes werke schal be schewide in sijt/ what maner it is: þe sijt schal proue/ zif þe werke of any man schal dwelle: þe whiche he bildith vpon: he schal receyue mede/ zif any mannes werke schal brenne: it schal suffre payryng/ forsoþe he schal be saaf: so neþeles as by sijt// **W**rite not zee for zee ben þe temple of god: & þe spirit of god dwelleth in zou/ forsoþe zif any schal defoule þe temple of god: god schal disparple (or distrupe) hym/ forsoþe þe temple

to ye corrintheis .I.

ple of god is holp: þe whiche zee ben/ no man decepue hym-
self/ 3if any man amonge zou is seen to be wise in his worlde:
be he made a fool · þat he be wise/ forsoþe þe wisdom of þis
worlde: is folyanentis god/ forsoþe it is writen/ Ic schal cacche
wise men in here wisdom (or sutel gile)/ and este/ þe lorde haþ
knowen þe þouztis of wisemen: for þei ben veyne/ and so no
man glorie in men/ forsoþe alle þingis ben zoure · oþer poul:
oþer appollo · oþer cephas (þat is petre) oþer þe worlde · oþer liif
oþer deþ · oþer þingis present · oþer þingis to comynge/ forsoþe
alle þingis ben zoure: zee forsoþe of crist · crist soþel of god//

S a man gesse (or deme) vs as mynysters of crist & dis-
penders of he mynysteries of god/ nowe it is souzte
here amonge he dispenders: pat a man be founden
trewe/ forsope to me it is for he lesse ping. pat I be
demyde of zou or of mannes day/ but neper I deme myself/
sopely I am noþing gilty to my self: but not in þis ping I am
iustifiede/ forsope he pat demeth me is he lorde/ & nyl zee deme
bifore he tyme. til pat he lorde come: he whiche & schal lizten
he hidde pingis of dirkenessis: & schal schewe he counseylis of
hertis. & þanne prepsynges schal be to eche man of god//
I Sopely breþeren þis ping I haue transfiguride into me & in
appollo: pat in vs zee lerne. lesse pat ouer pat it is writen. one
azenes anoper be inblowen (wip pride) for anoper man/ who
forsope demeth þee. what sopely hast þou: pat þou hast not
recepyde: what gloriest þou as þou haddist not recepyde:
nowe zee ben fulfild: nowe zee ben made riche/ zee reg-
nen wipouten vs. & I wolde zou regne: pat & we regnyde
wip zou/ sopely I wene pat god schewide vs þe laste apostlis.
& made redy to þe deþ. for we ben made a spectacle to þe worlde
& to aungels & to men/ we foolis for crist: zee forsope prudent
in crist/ we slyk: zee forsope stronge/ zee noble: we forsope vn-
noble/ til into þis houre & we hungren & þristen. & ben nakide.
& ben smytten wip buffetis: & we ben unstable & we traueplen
worþynge

C^m 4th

to ye corrintheis .i.

þingis sellen to hem in figure/ soþely þei ben writen to oure
 correccō (or amendynge). into whom þe endis of þe worlde
 hane come// ¶ And so þe þat gefiþ hym for to stonde: se þe þat
 he falle not/ temptacō take not zou: no but mannes/ forsoþe
 god is trewe þe whiche schal not sustre zou for to be temptide/
 ouer þat þat zee motwne/ but he schal make wiþ þe temptacō
 also purueaunte: þat zee motwne susteyne// ¶ Therefore zee
 moſte dertworþe to me: see zee fro þe worschippynge of ydolis/
 as to prudente men I speec: zee zou self deme þat þing þat I
 seye/ þe cuppe of blessynge þe whiche we blessen: wher it is not
 þe comunynge of this blode/ and þe breed þe whiche we bre-
 ken: wher it is not þe delynge (or partetakyng) of þe body of
 þe lordes/ for one breed & one body we manye ben/ alle we þat
 taken part of one breed & of one cuppe// ¶ Se zee istt astir þe
 slepysche/ wher þei þat eten of this (or sacrifices): ben not parte-
 ners of þe auter/ what þerfore seye I/ þat þing offryde to ydo-
 lis is any þing: or þat þe ydol is any þing/ but þo þingis þat
 beþen men offren: þei offren to deuplis & not to god// ¶ forsoþe
 I nyl zou for to be made selowis of sendis/ for zee motwne not
 drynke þe cuppe of þe lordes: & þe cuppe of sendis/ zee motwne
 not be parteners of þe borde of þe lordes: & of þe borde of sendis/
 wher we sven by enuþe þe lordes/ wher we ben strengter þan þe/
 alle þingis ben leueful to me: but not alle þingis speþen/ alle
 þingis ben leueful to me: but not alle þingis ediffen/ no man
 seek þat þing þat is his owne: but þat þing þat is of anoper/
 alle þing þat cometh in þe bocherie (or in þe plater) ete zee: no
 þing aringe for conscience/ þe erþe & þe plente of it: is of þe lordes/
 forsoþe zif any of vnseipful (or heþen men) clepiþ zou to sopen:
 & zee wolen go: alle þing þat is sette to zou ete zee: no þing
 aringe for conscience/ zif any man soþely schal seye: þis þing
 is offryde to ydolis: nyl zee ete for hym þat schewide & for con-
 science/ forsoþe I seye not þi conscience: but of anoper/ soþely
 wherto is my liberte (or fredom) demyde of anoper mannes
 conscience/ þerfore zif I take parte wiþ grace: what am I
 blasfemyde.

to pe corrintheis .i.

blassemyde: for þat I do graces (or þankyngis) / þerfore wher
 zee eten or drynken or done any oper þing: do zee alle þingis
 into þe glorie of god: be zee wiþ ouden offencon (or sclandre)
 to setwes & hepen men: & to þe chirche of god: as & I by alle þin-
 gis plese to alle men / not seekynge what is profitable to me: but
 þat þat to many men: þat þei ben made saaf //

BE zee solowers of me: as & I of cñ / forsoþe beþeren C^m 11^m
 [I preise] zou: þat by alle þingis zee ben myndeful
 of me: & as I bitoke to zou my comaundementis
 zee kepen / forsoþe I wole zou for to wite: þat cñ is
 þe heed of eche man / forsoþe þe heede of þe womman: is þe
 man / forsoþe þe heede of cñ: god / eche man prepyng or prophe-
 cyng: þe heede hlide: defoulþ his heede / forsoþe eche womman
 prepyng or prophecying: þe heede not hlide: defoulþ hire
 heede / forsoþe it is one: as zif sche be made ballide / for zif a wom-
 man be not veylide (or coueride): be sche pollide / for zif it is
 soule þing to a womman to be pollide or made ballide: veyle
 (or hlide) sche hire heede / soþely a man schal not veyle (or hlide)
 his hede: for he is þe ymage & glorie of god / soþely a womman
 is þe glorie of man / soþely a man is not of þe womman:
 but þe womman of þe man / and forsoþe þe man is not made
 for þe womman: but þe womman for þe man / þerfore þe
 womman schal haue a veyle on hire hede: & for aungels / neþe-
 les neþer þe man wiþ ouden womman: neþer þe womman wiþ
 ouden man in þe lorde / for whi as þe womman of man: so & þe
 man by womman / forsoþe alle þingis of god: zee zoure self
 deme / bicomeþ (or bisemeþ) a womman not veylide (or couer-
 ide) prey god: neþer þe kynde it self: techiþ vs / forsoþe þat zif
 a man norische longe heer: it is euyl fame (or sclandre) to
 hym / but zif a womman norische longe heer: it is glorie to
 hire for þeris ben zouen to hire for veyle (or coueryng) / for-
 soþe zif any man is seen for to be ful of strife amonge zou:
 we haue not suche custom: neþer þe chirche of god / soþely þis
 þing

to ye corrintheis .i.

þing I comaunde · not preysynge þat zee come to gedir not
into better þing: but into worse/ firste forsoþe zou compynge
to gedir into chirche: I here departyngis (or dissencon) for to
be · & of partie I bileue/ for whi it bihouep heresies for to be:
þat þei whiche be prouede · be made knowen to zou/ þerfore zou
compynge to gedir into one: nowe it is not for to ete to lordis
soper/ forsoþe eche man bifore takip his soper for to ete/ and
sopely anoper is hungry: anoper forsoþe is drunken/ wher zee
hane not housis for to ete & drynke · or zee dispisen þe chirche
of god · & confounden hem þat hane not: what schal I sepe to
zou? I preysse zou: in þis þing I preysse zou not// ¶ forsoþe I
haue taken of þe lorde þat þing þe whiche & I haue bitaken
to zou/ for þe lorde Ihu · in what nyzt he was bitrayede: tooke
breed & doinge graces (or þankis): he brake & seyde take zee &
ete zee: þis is my body · þe whiche schal be bitrayede for zou/
do zee þis þing into my mynde/ also he took þe cuppe astir he
hadde soupyde: sepyng/ þis cuppe is þe newe testament in my
blood/ do zee þis þing · how ofte euer zee schulen drynke into
my mynde/ sopely how ofte euer zee schulen ete þis breede &
drynke þe cuppe: zee schulen schewe þe deeth of þe lorde · til
he come/ and so who euer schal ete þe breed or drynke þe cuppe
of þe lorde vntworþily he schal be gilty of þe body & blood of
þe lorde/ forsoþe proue a man hym self: & so ete he of þe ilke
breed & drynke of þe cuppe/ forsoþe he þat etip & drynkip
vntworþily: etip & drynkip doom (or dampnacion) to hym: not
wisely demynge þe body of þe lorde/ þerfore amonge zou many
slyk & vnstronge or feble: and many slepen (or dien)/ for zif we
demynden wisely oure self: forsoþe we schulen not be demyde/
sopely þe while we ben demyde of þe lorde: we ben chastiside ·
þat we be not dampnyde wip þis worlde/ and so my breþeren
whan zee comen to gedir for to ete: abide zee to gedir/ zif any
man hungry: ete he at home: þat he come not to gedir into
doom/ sopely I schal dispoþe oþer þingis: whanne I schal come//

¶ Forsoþe

to ye corrintheis .i.

C^m 12^m



Forsophe he spiritual pingis · breheren I nyl zou for
to vnknowe/ sohely zee witen for whanne zee weren
heben men: as zee weren ledde goinge to doumbe
symulactris/ perfore I make knowen to zou pat no
man spekyng in he spirit of god: seih departynge fro Ihu/ and
no man maye seye he lorde ihu is: no but in he holy god/ sohe-
ly departynge of graces ben: forsophe he same spirit/ and de-
partynge of seruyng: forsophe he same lorde/ and depart-
ynge of worschippnges ben: forsophe he same god pat worchiph
alle pingis in alle pingis/ forsophe to eche man he schewynge
of spirit is zouen to profite/ to anoter forsophe bi spirit: he worde
of wisdom is zouen/ to anoter sohely: he worde of kunnyng
astir he same spirit/ seih to anoter: grace & helpes in one spi-
rit to anoter: he worchynge of vertues/ to anoter prophetic/ to
anoter discrecon (or verrey knowynge) of spiritis/ to ano-
per kyndis of tungis (or langagis)/ to anoter interpretynge
(or expounyng) of wordis/ forsophe alle hes pingis one in he
same spirit worchiph: departynge to eche by hem self as he wole//
I Specially as her is one body & hap many membris · forsophe
alle he membris of he body whanne hei ben manye: ben one
body: so & cū/ and sohely in one spirit alle we ben baptyside in-
to one body: ophr ietwes · ophr heben men · ophr seruautis ·
ophr fre: and alle we hane drunken in one spirit/ for whi & he
body is not one membre: but manye/ zif he foot schal seye: for
I am not he hande · I am not of he body: not perfore is it not
of he body/ and zif he ere schal seye · for I am not he yze · I am
not of he body/ not perfore it is not of he body/ zif al he body be
he yze: where is helynge/ and zif al he body be helynge: where
is smellynge/ now forsophe god has putte membris: & eche of hem
in he body as he wolde/ pat zif alle weren one membre: where he
body/ but now sohely many membris: sohely one body/ forsophe
he yze schal not now seye to he hande: I haue no nede of pi
werke/ or este he hed to he feet: zee ben not necessarie to me/ but
myche

to ye corrintheis .I.

myche more þo þat ben seen for to be more ſiſk (or lower) mem-
bris of þe body: þen more nedeful/ and to hem þat we geſſen for
to be vnnobler membrs of þe body: we ʒyuen more honoure in
cumpas/ and þo membrs þat ben vnhoneſt: haue more honeſte/
forſoþe oure honeſt membrs · of none haue neðe: but god temp-
ide þe body ʒyung more worſchip to it to whom it ſaylið:
þat debate be not in þe body: but þat þe membrs be bliſe
into þe ſame þing for eche oþer/ and ʒif one membre ſuffriþ
any þing: alle membrs ſuffren þer wiþ/ oþer ʒif one membre
glorieþ: alle membrs ioyen togedir/ forſoþe ʒee ben þe body of
crist: and membrs of membre/ and ſoþely god putte ſumme in
þe chirche/ firſte apoſtliſ · þe ſecounde tyme prophetiſ/ þe priuie
techers aſtirwarde vertues · aſtirwarde graces of helyngiſ · go-
uernayliſ (or gouernyngeſ) kyndiſ of langagiſ · interpretaconſ
of wordiſ/ wher alle ben apoſtliſ/ wher alle prophetiſ/ wher alle
techers/ wher alle vertues/ wher alle men haue grace of helyn-
giſ/ wher alle ſpeken wiþ langagiſ/ wher alle interprete (or
expounen)/ forſoþe ſue ʒee þe better goſpily ʒiftiſ/ and ʒit I
ſchewe to ʒow a more excellent (or worþi) weye//

C^m 13^m



Zif I ſpeke wiþ tungiſ of men & aungeliſ · ſoþely I
haue no charite: I am made as braſſe ſounyng · or
a ſymbal tynkyng/ and ʒif I haue prophecy &
haue known alle myſteries & al kunnyng or ſci-
ence · & ʒif I haue al ſeiþ · ſo þat I ouerbere hilliſ (fro o place
into an oþer) · forſoþe ʒif I ſchal not haue charite: I am nouȝt/
and ʒif I ſchal departe alle my goodiſ into metiſ of pore men ·
& ʒif I ſchal bitake my body · ſo þat I brenne · forſoþe ʒif I
ſchal not haue charite: it proſiteþ to me no þing/ charite iſ pa-
cient/ it iſ benygne (or of good wille)/ charite enuȝeþ not/
it doiþ not gile · it iſ not inblowen (wiþ pride) · it iſ not ambi-
ciuſ (or coueytoute) of worſchipiſ · it ſekþ not þo þingiſ þat
ben here owne/ it iſ not ſtiride to wrappe · it þenkiþ not euyl ·
it ioyeþ not on wickidneſſe · forſoþe it ioyeþ to gedir to treuþe/
it



to ye corrintheis .i.

it suffry alle þingis • it bileueþ alle þingis/ it hopiþ alle þingis • it suffeyneth alle þingis/ charite falliþ not doune/ wheþer prophecies schulen be voydide • oþer langagis schulen ceese • oþer science schulen be distrupede/ forsoþe of partie wee hane knowen; and of partie we prophecien/ forsoþe whanne þat schal come þat is parsite: þat þing þat is of partie schal be avoydide/ whanne I was a litil childe: I spak as a litil childe • I vnderstode as a litil childe/ forsoþe whanne I was made a man: I avoydide þo þingis þat weren of a litil childe/ forsoþe we seen now by a myrour in dirkenesse: þanne forsoþe face to face/ now I knowe of partie: þanne forsoþe I schal knowe • as & I am knowen/ nowe forsoþe dwellen seiþ • hope • charite/ þes þre: forsoþe þe more of hem is charite//

See zee charite • loue zee spiritual þingis: nowe forsoþe þat zee prophecie/ forsoþe he þat spekiþ in tunge: spekiþ not to men but to god/ forsoþe no man heriþ/ soþely þe spirit spekiþ mysteries/ forwhi he þat prophecieþ: spekiþ to men to edificaciō • & to monestynge & confortynge/ he þat spekiþ in tunge: edifieth hym self/ forsoþe he þat prophecieþ: edifieth þe chirche of god/ forsoþe I wole zou alle for to speke in tungis: but more for to prophece/ for whi he þat prophecieþ: is more þan he þat spekiþ in tungis (or langagis): no but parauenture he interprete (or declare) • þat þe chirche take edificaciōn/ nowe forsoþe breþeren zif I schal come to zou spekyng in tungis: what schal I profite • no but zif I schal speke to zou • oþer in reuelaciōs oþer in science • oþer in prophecie • oþer in techynge: neþeles þo þingis þat ben wiþ outen soule (or liif) zpyunge voyces • oþer pipe • oþer harpe • no but zif þei schulen zpyue distyncciō of sounyngis: how schal it be conde þat is songen • oþer þat is harpide? and soþely zif þe trumpe zife vncerteyn voyce: who schal make hym self redy to þe batayle? so & no but zee schulen zpyue an open worde by tunge: how schal þat þat is seyde be knowen? soþely zee schulen be

C^m 14^m

to ye corrintheis .i.

aren me: is his/ wher we hane not power for to leede aboute a
 womman sister • as & oþer apostlis & breþeren of þe lorde • &
 cephas (þat is petre) / or I alone & barnabas • hane not power
 for to worche þes þingis/ who sittis (or holdiþ knyghthode) any
 tyme wih his owne souldis/ who plauntif a vynezerde • & etif
 not of his fruyte/ who feediþ (or lesowih) a floce: & etif not
 of þe mylke of þe floce/ wher astir man I seye þes þingis/ for-
 soþe it is writen in þe lawe of moyses/ þou schalt not bynde þe
 moup of þe ore þrescheynge (or traueþlynge) wheþer of oren is
 charge to god/ wheþer for vs soþely þe seiþ þes þingis/ for
 why for vs þei ben writen • for þe þat eriþ: oþer to eren in
 hope/ and þe þat þreschiþ (or traueþliþ): in hope for to per-
 seque fruytis/ forsoþe zif we sowlen spiritual þingis to zou: is
 it grete zif we repen zoure slepþschely þingis/ zif oþer ben par-
 teners of oure power: whi not raper we/ but we vlen not his
 power • but we susteynen (or sustren) alle þingis • þat we ȝue
 not lettynge (or sclaundre) to þe euuangelie of cr̃i/ witen zee
 not for þei þat worchen in þe sacrarie (þat is place where holy
 þingis ben kepte) / eten þo þingis þat ben of þe sacrarie: & þo
 þat seruen to þe auter: taken parte wih þe auter/ so & þe lorde
 ordeþnyde to hem þat tellen þe gospel: for to lye on þe gos-
 pel/ forsoþe I vñde noon of þes þingis/ soþely I wrote not
 þes þingis: þat þei be done so in me/ forsoþe it is gode to me
 more for to dye: þan any man auoyde my glorie/ for whi zif I
 schal preche þe gospel: glorie is not to me/ forsoþe nede liþ to
 me/ forsoþe woo to me: zif I schal not euuangelise/ forsoþe zif
 I willynge do þis þing: I haue mede/ soþely zif azenes my
 wille: dispensacon is bitaken to me/ what þerfore is myn hire
 (or mede) / þat I prechynge þe gospel: putte þe gospel wih
 outhen spense takynge (or sustenaunce)/ þerfore þat I myȝte
 not my power in þe gospel/ for whi when I was fre of alle
 men: I made me seruaunt of alle men • þat I schulde wyne
 mo men/ and to iewes I am made as a iewe: þat I schulde
 wyne iewes/ to hem þat ben vndre þe lawe: as I were vndre
 þe

to ye corrintheis .i.

þe lawe · whan I was not vndre þe lawe · þat I schulde wygne
 hem þat weren vndir þe lawe · to hem þat weren wiþ outen
 lawe · as I were wiþ outen lawe · whanne I was not wiþ ou-
 ten lawe of god · but I was in þe lawe of criſt · þat I schulde
 wygne hem þat weren wiþ outen þe lawe/ I am made lijk to
 lijk men · þat I schulde wygne lijk men/ to alle men I am
 made alle þingis · þat I schulde make alle men ſaaf/ forſoþe I
 do alle þingis for þe goſpel · þat I be made partener of it//
 ¶ Witen zee not þat þei þat rennen in a ſurlonge · alle forſoþe
 rennen · but one takith þe priſe/ ſo renne zee · þat zee take/ eche
 man þat criſteþ in ſizte · abſteneth hym fro alle þingis/ and þei
 forſoþe þat þei take a corruptible crowne · we forſoþe vncor-
 rupte/ þerfore I renne ſo · not as into uncerteyn þing · þus I
 ſizt not as betyng þe eyre · but I chaſtiſe my bodye & brynge
 it into ſeruage · leſte parauenture whanne I haue prechide to
 oþer · I my ſelf be made reprouable//

S
 Oþely breþeren I nyl zou for to vnknoꝝe · for alle
 oure ſaderis weren vndre a cloude/ and alle paſſiden
 þe ſee · & alle ben baptiſide in moyſes · in þe cloude
 & in þe ſee/ and alle eten þe ſame ſpiritual breed · &
 alle drunken þe ſame ſpiritual drynke/ forſoþe þei drunken of
 þe ſpiritual · a ſoon ſolowynge hem/ forſoþe þe ſoon was criſt ·
 but not in ful manye of hem · it was wel pleaſaunt to god/ for
 whi þei ben caſtedoune in þe deſerte/ forſoþe þeſ þingis ben done
 in ſygure of vs · þat we be not coueyters of euylis · as & þei
 coueytiden/ neþer be zee made ydolatrers (þat is worſchipers
 of falſe matometis) · as ſumme of hem · as it is wriſten/ þe pu-
 ple ſatte for to ete & drynke · & þei haue riſen vp for to pleye/
 neþer do we fornicacoñ · as ſumme of hem diden fornicacoñ ·
 & þre & twenty þouſandis ſellen · (or dieden) in one day/ neþer
 tempte we criſt as ſumme of hem temptiden · and perſchiden
 of ſerpentis/ neþer grucche zee as ſumme of hem grucchiden ·
 and þei perſchiden of þe waſter (or diſtruper)/ forſoþe alle þeſ
þ þ
þingis

C^m 10^m

to ye corrintheis .i.

þingis sellen to hem in figure/ soþely þei ben writen to oure correccō (or amendynge): into whom þe endis of þe worlde hane come// ¶ And to he þat geþif hym for to stonde: se he þat he falle not/ temptacō take not zou: no but mannes/ forsoþe god is trewe þe whiche schal not suffre zou for to be temptide/ ouer þat þat zee motone/ but he schal make wiþ þe temptacō also purueaunte: þat zee motone susteyne// ¶ Therefore zee moſte derworþe to me: see zee fro þe worschippynge of ydolis/ as to prudente men I speec: zee zou self deme þat þing þat I seye/ þe cuppe of blessinge þe whiche we blessen: wher it is not þe comunynge of this blode/ and þe breed þe whiche we breken: wher it is not þe delynge (or partetakyng) of þe body of þe lorde/ for one breed & one body we manye ben/ alle we þat taken part of one breed & of one cuppe// ¶ Se zee isrl affir þe flesche/ wher þei þat eten of this (or sacrifices): ben not parteners of þe auter/ what herfore seye I/ þat þing offride to ydolis is any þing: or þat þe ydol is any þing/ but þo þingis þat heþen men offren: þei offren to deuplis & not to god// ¶ forsoþe I nyl zou for to be made felowis of sendis/ for zee motone not drynke þe cuppe of þe lorde: & þe cuppe of sendis/ zee motone not be parteners of þe borde of þe lorde: & of þe borde of sendis/ wher we tven by enuþe þe lorde/ wher we ben stronger þan he/ alle þingis ben leueful to me: but not alle þingis speden/ alle þingis ben leueful to me: but not alle þingis ediffen/ no man seek þat þing þat is his owne: but þat þing þat is of anoper/ alle þing þat comen in þe bocherie (or in þe plater) ete zee: no þing aringe for conscience/ þe etþe & þe plente of it: is of þe lorde/ forsoþe zif any of vnseifful (or heþen men) clepif zou to suppe: & zee wolten go: alle þing þat is sette to zou ete zee: no þing aringe for conscience/ zif any man soþely schal seye: þis þing is offride to ydolis: nyl zee ete for hym þat schewide & for conscience/ forsoþe I seye not þi conscience: but of anoper/ soþely wherto is my liberte (or freedom) demyde of anoper mannes conscience/ herfore zif I take parte wiþ grace: what

to pe corrinthels .i.

blasfemyde: for þat I do graces (or þankyngis) / þerfore wher
 zee eten or drynken or done any oþer þing: do zee alle þingis
 into þe glorie of god / be zee wiþ outhen offencon (or ſclaundre)
 to ietwes & heþen men: & to þe chirche of god: as & I by alle þin-
 gis pleſe to alle men / not ſeekynge what is profitable to me: but
 þat þat to many men: þat þei ben made ſaaf //



Be zee folowers of me: as & I of cñ / forſoþe breþeren

C^m 11^m

[I preiſe] zou: þat by alle þingis zee ben myndeſul
 of me: & as I bitoke to zou my comaundementis
 zee kepen / forſoþe I wole zou for to wite: þat cñ is
 þe heed of eche man / forſoþe þe heed of þe womman: is þe
 man / forſoþe þe heed of cñ: god / eche man preyinge or prophe-
 cyng: þe heed hilde: defouliþ his heed / forſoþe eche womman
 preyinge or prophecying: þe heed not hilde: defouliþ hire
 heed / forſoþe it is one: as zif ſche bemade ballide / for zif a wom-
 man be not veylide (or coueride): be ſche pollide / for zif it is
 ſoule þing to a womman to be pollide or made ballide: veyle
 (or hilde) ſche hire heed / ſohely a man ſchal not veyle (or hilde)
 his heed: for he is þe ymage & glorie of god / ſohely a womman
 is þe glorie of man / ſohely a man is not of þe womman:
 but þe womman of þe man / and forſoþe þe man is not made
 for þe womman: but þe womman for þe man / þerefore þe
 womman ſchal haue a veyle on hire heed: & for aungels / neþe-
 les neþer þe man wiþ outhen womman: neþer þe womman wiþ
 outhen man in þe lorde / for whi as þe womman of man: ſo & þe
 man by womman / forſoþe alle þingis of god / zee zoure ſelf
 deme / bicometh (or biſemeth) a womman not veylide (or couer-
 ide) prey god: neþer þe kynde it ſelf: techth vs / forſoþe þat zif
 a man noriſche longe heer: it is euyl ſame (or ſclaundre) to
 hym / but zif a womman noriſche longe heer: it is glorie to
 hire for þeris ben zouen to hire for veyle (or couerpyng) / for-
 ſoþe zif any man is ſeen for to be ful of ſtriſe amonge zou:
 we haue not ſuche cuſtom: neþer þe chirche of god / ſohely þis
 þing

to pe corrinthels .i.

þing I comaunde · not prepsynge þat zee come to gedir not into better þing: but into worse/ firste forsoþe zou compynge to gedir into chirche: I here departyngis (or dissenconis) for to be · & of partie I bileue/ for whi it bihouep heresies for to be: þat þei whiche be prouede · be made knowen to zou/ þerfore zou compynge to gedir into one: nowe it is not for to ete to lordis soper/ forsoþe eche man bifore takip his soper for to ete/ and soperly anoper is hungery: anoper forsoþe is drunken/ wher zee hane not housis for to ete & drynke · or zee dispisen þe chirche of god · & confounden hem þat hane not/ what schal I seye to zou/ I prepsse zou: in þis þing I prepsse zou not// ¶ forsoþe I haue taken of þe lorde þat þing þe whiche & I haue bitaken to zou/ for þe lorde Ihu · in what nyzt he was bitrayede: tooke breed & doinge graces (or þankis): he brake & seyde take zee & ete zee: þis is my body · þe whiche schal be bitrayede for zou/ do zee þis þing into my mynde/ also he took þe cuppe aftir he hadde soupyde: seyinge/ þis cuppe is þe newe testament in my blood/ do zee þis þing · how ofte euer zee schulen drynke into my mynde/ soperly how ofte euer zee schulen ete þis breede & drynke þe cuppe: zee schulen schewe þe deeth of þe lorde · til he come/ and so who euer schal ete þe breed or drynke þe cuppe of þe lorde unworþily he schal be gilty of þe body & blood of þe lorde/ forsoþe proue a man hym self: & so ete he of þe ilke breed & drynke of þe cuppe/ forsoþe he þat etip & drynkip unworþily: etip & drynkip doom (or dampnacoon) to hym: not wisely demynge þe body of þe lorde/ þerfore amonge zou many sick & vnstronge or feble: and many slepen (or dien)/ for zif we demyden wisely oure self: forsoþe we schulen not be demyde/ soperly þe while we ben demyde of þe lorde: we ben chastyside · þat we be not dampnyde wip þis worlde/ and so my breþeren whan zee comen to gedir for to ete: abide zee to gedir/ zif any man hungry: ete he at home: þat he come not to gedir into doom/ soperly I schal dispoose oþer þingis: whanne I schal come//

forsoþe

to ye corrintheis .i.



Forsoke þe spiritual þingis · breþeren I nyl zou for C^m 12^m

to vnknowe/ soþely zee witen for whanne zee weren
heþen men: as zee weren ledde goinge to dounge
symulacris/ þerfore I make knowen to zou þat no

man spekyng in þe spirit of god: seiþ departyng fro Ihu/ and
no man maye seye þe lorde ihu is: no but in þe holy gost/ soþe-
ly departyng of graces ben: forsoke þe same spirit/ and de-
partynges of seruynges: forsoke þe same lorde/ and depart-
ynges of worschippynge ben: forsoke þe same god þat worschip
alle þingis in alle þingis/ forsoke to eche man þe schewyng
of spirit is zouen to profite/ to anoter forsoke bi spirit: þe worde
of wisdom is zouen/ to anoter soþely: þe worde of kunnyng
astir þe same spirit/ seiþ to anoter: grace & helþes in one spi-
rit to anoter: þe worschyng of vertues/ to anoter prophecie/
to anoter discrecon (or verrey knowyng) of spiritis/ to ano-
þer kyndis of tungis (or langagis)/ to anoter interpretyng
(or expounyng) of wordis/ forsoke alle þes þingis one in þe
same spirit worschip: departyng to eche by hem self as he wole//

¶ Soþely as þer is one body & haþ many membris · forsoke
alle þe membris of þe body whanne þei ben manye: ben one
body · to & cū/ and soþely in one spirit alle we ben baptiside in-
to one body: opir iewes · oþer heþen men · oþer seruauntis ·
opir fre: and alle we hane drunken in one spirit/ for whi & þe
body is not one membre: but manye/ zif þe foot schal seye: for
I am not þe hande · I am not of þe body: not þerfore is it not
of þe body/ and zif þe ere schal seye · for I am not þe yze · I am
not of þe body/ not þerfore it is not of þe body/ zif al þe body be
þe yze: where is helyng/ and zif al þe body be helyng: where
is smellyng/ now forsoke god has putte membris: & eche of hem
in þe body as he wolde/ þat zif alle weren one membre: where þe
body/ but now soþely many membris: soþely one body/ forsoke
þe yze schal not now seye to þe hande: I haue no nede of þi
werke/ or esteþe þe dede to þe feet: zee ben not necessarie to me/ but
myche

to ye corinthiens .i.

myche more ho þat ben seen for to be more firk (or lofter) membris of þe body: ben more nedeful and to hem þat we geffen for to be vnnobler membris of þe body: we geuen more honoure in compas and þo membris þat ben vnbonest: haue more honeste: forsoþe oure honest membris of none haue neþe: but god trespide þe body ȝeuyng more worschip to it to whom it sayliþ: þat debate be not in þe body: but þat þe membris be biue into þe same þing for eche oþer, and ȝif one membre suffer any þing: alle membris sufferen her wiþ: oþer ȝif one membre glorieþ: alle membris ioyen togedir forsoþe ȝee ben þe body of crist: and membris of membre/ and soþely god putte summe in þe chirche/ firste apostlis: þe secounde tyme prophetis/ þe þridde techers astirwarde vertues: astirwarde graces of helyngis: gouernaplis (or gouernynge)s kyndis of langagis: interpretacons of wordis/ wher alle ben apostlis/ wher alle prophetis/ wher alle techers/ wher alle vertues/ wher alle men haue grace of helyngis/ wher alle speken wiþ langagis/ wher alle interprete (or expounen)/ forsoþe sue ȝee þe better gospil ȝifris/ and ȝit I schewe to ȝow a more excellent (or worþi) wepe//

C^m 13^m



If I speke wiþ tungis of men & aungelis: soþely I haue no charite: I am made as brasle sounyng: or a symbal tynkyng/ and ȝif I haue prophece & haue knowen alle mysleries & al kunnyng or science: & ȝif I haue al seiþ: so þat I ouerbere billis (fro o place into an oþer): forsoþe ȝif I schal not haue charite: I am nouȝt/ and ȝif I schal departe alle my goodis into metis of pore men: & ȝif I schal bitake my body: so þat I brenne: forsoþe ȝif I schal not haue charite: it profiteþ to me no þing/ charite is pacient/ it is benygne (or of good wille)/ charite enuyeth not/ it doþ not gile: it is not inblowen (wiþ pride): it is not ambicius (or coueytouse) of worschipis: it sekith not þo þingis þat ben here owne/ it is not sturide to wrapþe: it þenkiþ not euyl: it ioyeth not on wickidnesse: forsoþe it ioyeth to gedir to treuþe/ it

to ye corrintheis .i.

it tufftiþ alle þingis · it bileueþ alle þingis/ it hopiþ alle þingis · it susteyneþ alle þingis/ charite falliþ not doune/ wheþer prophecies schulen be voydide · oþer langagis schulen ceese · oþer science schulen be distruþede/ forsoþe of partie wee hane knowen · and of partie we prophecien/ forsoþe whanne þat schal come þat is parsite · þat þing þat is of partie schal be avoydide/ whanne I was a litil childe · I spak as a litil childe · I vnderstode as a litil childe/ forsoþe whanne I was made a man · I avoydide þo þingis þat weren of a litil childe/ forsoþe we seen now by a myrour in dirkenesse · þanne forsoþe face to face/ now I knowe of partie · þanne forsoþe I schal knowe · as & I am knowen/ nowe forsoþe dwellen seiþ · hope · charite/ þes þre forsoþe þe more of hem is charite//



See zee charite · loue zee spiritual þingis · nowe forsoþe þat zee prophecie/ forsoþe þe þat spekiþ in tunge · spekiþ not to men but to god/ forsoþe no man heriþ/ soþely þe spirit spekiþ mysteries/ forwhi þe þat prophecieþ · spekiþ to men to edificaciō · & to monestynge & confortynge/ þe þat spekiþ in tunge · edifiþ hym self/ forsoþe þe þat prophecieþ · edifiþ þe chirche of god/ forsoþe I wole ȝou alle for to speke in tungis · but more for to prophete/ for whi þe þat prophecieþ · is more þan þe þat spekiþ in tungis (or langagis) · no but parauenture þe interprete (or declare) · þat þe chirche take edificaciō/ nowe forsoþe breþeren ȝif I schal come to ȝou spekyng in tungis · what schal I profite · no but ȝif I schal speke to ȝou · oþer in reuelaciōs oþer in science · oþer in prophecie · oþer in techynge · neþeles þo þingis þat ben wiþ outen soule (or liȝt) ȝyuyng voyses · oþer pipe · oþer harpe · no but ȝif þei schulen ȝyue distyncciō of sounyngis · how schal it be conde þat is songen · oþer þat is harpide/ and soþely ȝif þe trumpe ȝife vncerteyn voyce · who schal make hym self redy to þe batayle/ so & no but zee schulen ȝyue an open worde by tunge · how schal þat þat is seyd be knowen/ soþely zee schulen be

C^m 14^m

to pe corrintheis .i.

he spekyng in þe eyre · so many as ben tungis (or langagis) in
 þis worlde · & no þing is wiþ outen voyce/ þerfore zif I schal not
 knowe þe vertue of voyce · I schal be to hym to whom I schal
 speke a barbar (or not vnderstonde) · & he þat spekith to me a
 barbar/ so & zee for zee ben louers of spiritis · to þe edificacō
 of þe chirche: seeke þat zee be plenteouse/ & þerfore he þat spe-
 kith in tunge · preye he þat he interprete (or expoune)/ for whi
 zif I preye in tunge my spirit preyeth/ forsoþe my mynde or re-
 son: is wiþ outen fruyte/ þerfore what þing is? I schal preye
 in spirit: I schal preye in mynde (or resoun)/ I schal seye psalme
 in spirit: I schal seye psalme in mynde (or resoun)/ for whi zif
 þou schalt blesse in spirit: who fulfillith þe place of an ydiot (or
 vnleride) man: how schal he seye amen vpon þe blessinge · for
 he woot not what þou seyst/ for whi þou soþely dost wel graces
 (or þankyngis) but another man is not edifiede// ¶ I do graces to
 my god: for I speke in þe langagis of alle zou/ but in þe chirche
 I wole speke sþue wordis in my witte þat I teche oþer men: þan
 ten housande of wordis in tunge// ¶ Breþeren nyl zee be
 made chyldren in wittis: but in malice be zee litil/ forsoþe in
 wittis be zee parfite/ soþely in þe lawe it is writen/ for in oþer
 tungis & in oþer lippis I schal speke to þis puple · & neþer so it
 schal here me seiþ þe lorde/ and so langagis ben into token ·
 not to seiþful men: but to men oute of þe seiþ/ forsoþe prophe-
 cies not to men oute of þe seiþ: but to seiþful men/ þerfore zif
 al þe chirche come to gedir into one · & alle men speken in tungis ·
 soþely zif ydiotis entren (or men oute of þe seiþ): wher þei seyn
 not · what ben zee wode? forsoþe zif alle men prophecien · for-
 soþe zif any vnseiþful man or ydiot entre: he is conuyt of
 alle · he is wisely demyde of alle/ forsoþe he hidde þingis of his
 herte ben knowen/ and so he fallynge doune into þe face: schal
 worschip god · schewinginge verreyly þat god is in zou/ þerfore
 breþeren what is [] whanne zee comen to gedir · eche of zou
 haþ a psalme · he haþ techynge · he haþ apocalips (or reuela-
 cō) · he haþ tunge · he haþ interpretynge (or expounyng): be
 alle

to ye corrintheis .i.

alle þingis done to edificaciō/ wheþer a man ſpekith in tunge
 aſtir two or as myche þre & by parties: þat one interprete/ for-
 ſoþe zif þer be not an interpretour: be he ſtille (or ſpeke not)
 in þe chirche/ ſoþely ſpeke he to hym ſelf & to god/ ſoþely pro-
 phetis two or þre ſepe: & oþer wiſely deme/ þat zif any þing
 ſchal be ſchewide to one ſittynge: be þe former ſtille/ forſoþe
 zee mowne prophece alle by eche by hym ſelf: þat alle men
 lerne: & alle monett/ and þe ſpiritis of prophetis: ben ſugettis
 to prophetis/ ſoþely god is not of diſſencioun: but of pees/ as &
 in alle chirchis of holy men I preche/ wymmē in chirchis be
 ſtille/ ſoþely it is not ſuffride to hem for to ſpeke: but for to be
 ſuget as þe lawe ſeiþ/ forſoþe zif þei wolen any þing lerne: at
 home are þei here houſbondis/ forſoþe it is ſoul þing to a wom-
 man: for to ſpeke in þe chirche/ wheþer of zou þe worde of god
 came forþ/ or to zou al one it came/ zif any man is ſeen for
 to be a prophete or ſpiritual: knowe he þo þingis þat I write
 to zou: for þei ben comaundementis of þe lorde/ forſoþe zif any
 man unknowiþ: he ſchal be unknowen/ and ſo breþeren loue
 zee for to prophece: & nyl zee forbede for to ſpeke in tungis/
 forſoþe be alle þingis done honeſtly & vp ordre in zou//



Soþely breþeren I make knowen þe goſpel to zou: C^m 15^m
 þe whiche I haue prechide to zou: þe whiche & zee
 haue taken in whiche & zee ſtonden: by whiche & zee
 ben ſauede/ by whiche reſounē I haue prechide to
 zou zif zee holden: zif zee hane not bileuede ydilly/ forſoþe I
 bitoke to zou in þe firſte: þat þing þat & I took: for criſt was
 deade for oure ſynnes aſtir þe ſcriptures: & for he was biriede:
 & for he roos azen in þe þridde day aſtir ſcripturis: & for he was
 ſeen to cephas (þat is petre): & aſtir þis þing to elleuene: aſtir-
 warde he was ſeen to mo þan ſyue hundride breþeren to gedir:
 of þe whiche many dwellen til to zit/ forſoþe ſumme haue ſlepte
 (or diede)/ aſtirwarde he was ſeen to James: aſtirwarde to
 alle þe apoſtliſ/ forſoþe at þe laſte of alle: he was ſeene to me:

to ye corinthiens . .

greuous [?] our life: but Jhu our lord made us
 your servants by Jhu for god hat sayde he hat in
 us of ourselues: he hat made in our hearts a
 language of the service of the church of god: and he hat
 of Jhu to forsake we have his service in our hearts: he
 he hymself be of goddis service: & not of us in all things
 suffer tribulaciō: but we ben not made sorry we hat
 power: but we ben not distrayned we suffer persecuted: but
 we ben not forsaken we ben made lowe: but we ben not
 foundide we ben caste downe: but we perischen not evermore
 berynge aboute the mortifyinge of Jhu crist in our body: but
 & the list of Jhu be schewide in our bodies: soþely evermore
 we hat gyven ben taken into deþ for Jhu: but & the list of Jhu
 be schewide in our deadly fleische: herfore deþ worthis in
 us: list soþely in you forsake haupnge spirit of seþ: as it is
 writen/ I haue bileuede for whiche þing I spake: and we bi-
 leuen: for whiche þing & we speken witynge for he hat cryde
 Jhu: schal reyle & us wih Jhu: and schal ordeyne us wih you
 soþely alle þingis for you: þat grace beinge plenteuous by
 many in doinge of þankes: beinge plenteuous into glorie of
 god/ for whiche þing: we saylen not/ but þou3 he ilke þat is
 wih outen sorþ our man be corruptede: neþeles þat man þat
 is wih in sorþ is renevide fro day into day/ forsake þat þat
 is inpresent (or now) a litil moment lastynge: & lyte (or
 esy) þing of our tribulaciō: worth þat ouer maner (or mesure)
 into hizenesse: þe everlastynge wey3te of glorie in us: us not
 biholdynge þo þingis þat ben seen: but þo þat ben not seen/
 soþely þo þingis þat ben sene: ben temporal (or duryn but
 schorte tyme/ forsake þo þingis þat ben not seen: ben ever-
 lastynge (or wihouten ende//

Soþely

to ye corrintheis .2.



Shely we witen for zif oure erhellyous of his dwellyng
 yng be dissolupde: þat we haue a bilydng of god ·
 an hous not made by handis · everlastyng in he-
 venes/ for whi & in his þing we mournen · couept-
 yng for to be cloþide aboue oure dwellyng in heuene: zif
 neþeles we ben founden cloþide & not nakide/ forwhi & we þat
 ben in þis tabernacle · forowen wiþiñe forþ greupde for þat
 we woln be dispoglyde · but be cloþide aboue: þat þe ilke þing
 þat is deadely · be soupen vp of liif/ forsoþe he makith vs into
 his þing is god · þat ȝaue to vs a wedde (or ernes) of spirit/
 herfore we beinge hardy algatis & wityng · for þe while we
 ben in þis body: we gon in pilgrymage fro þe lorde/ forsoþe
 we walken by seiþ: and not by cleer sȝt/ forsoþe we ben hardy
 & hane gode wille · more for to bee in pilgrymage fro þe body:
 and for to be present to god/ and herfore we stryuen · wheþer
 absent wheþer present: for to plesse hym/ forsoþe it bihoueh vs
 alle for to be schewide bifore þe trone of crist: þat euery man
 recepue (or telle aȝen) þe propre þingis of þe body as he haþ
 done: oþer good oþer euyl/ herfore we wityng þe drede of þe
 lorde · softely mouē (or counseplen) to men/ soþely to god
 we ben open/ soþely I hope & in ȝoure consciences: vs for to be
 knowen/ we comenden not oure self esteſone to ȝou: but we
 ȝyue to ȝou occacoñ for to glorie for vs · þat ȝee haue to hem
 þat glorien in þe face & not in þe herte/ soþely wheþer we by
 mynde (or resoun) passen to god · wher we ben sobre to ȝou:
 soþely þe charite of cñt dryueþ vs gessyng þis þing · for zif
 one is deade for alle: herfore alle ben deade/ and crist diede
 for alle: þat & þei þat lyuen · lyue not nowē of hem self · but to
 hym þ' diede for hem & roos aȝen/ and so we fro þis tyme hane
 knowen no man astir þe slepsche/ and zif we knewen crist astir
 þe slepsche: but rȝt nowē we hane not knowen/ herfore zif any
 netwe creature is in crist: olde þingis haue passide · and lo alle
 þingis ben netwe made/ forsoþe alle þingis of god · þe whiche
 recounseplyde

C^m 5^m

to ye corrintheis . 2.

recounseylide vs to hym by crist . & zaue to vs þe mynysterie
(or serupce) of recounseylunge to hem þe worlde not rettyng
to hem here gyltis . & puttide in vs þe worde of recounseylunge
þerfore we ben sette in legatie (or message) . as god monest-
ynge by vs / we bisechen zou for crist . be zee recounseylide to
god / god þe fadir made hym þe synne for us . þat is redemp-
con (or sacrifice for synne) . þe whiche knewe not synne . þat
we schulden be made ryztwesenesse of god in hym //

C^m 6^m



Drsoþe we helppnge monestten . þat zee receyue not
þe grace of god in veyne / soþely þe seih / in tyme
accepte (or wel plesynge) I haue herde þee . & in
day of helpe I haue helpide þee / lo nowe a tyme
acceptable . lo nowe a daye of helpe / to no man ȝpynge any
offencion (or hurtynge) . þat our mynysterie (or serupce) benot
reproyde / but in alle þingis ȝpue we oure self as mynysters
of god . in myche pacience . in tribulacoñs . & in nedis . in an-
gwischis . in betyngis (or scourgyngis) . in prisouns . in discen-
ciouns wipine forþ . in traueplis . in wakyngis . in fastyngis .
in chassite . in science (or kunnyng) . in longe abidyng . in
swetnesse in þe holy gost . in charite not feynpde . in worde of
treuþe . in þe vertue of god / by armours of ryztwesnesse on þe
ryzthalse & listehalf . by glorie & vnnobleþ . by euel fame &
gode fame . as deceyuours . and trewe men / as þei þ^r ben vn-
knownen . and knownen / as men dynges . and lo we lyuen / as
chastifide . and not made deade / as sorowful . forsoþe euermore
ioyng / as haupnge nede (or as nedþ men) . forsoþe makynge
ryche / as no þing haupnge . and weldyng alle þingis . ¶ **D**
zee corryntheis oure moup is open to zou . oure herte is alar-
gide / be zee not made strepte in vs . but be zee made strepte in
zoure entraplis / forsoþe we haupnge þe same rewarde . I sepe
as to sones . & be zee alargide // ¶ **D**þyl zee leede zok wip vn-
feifful men / soþely what partynge (or comunynge) of ryz-
twesnesse wip wickidnesse / or what felowschip of list to dirke-
nessis /

to ye corrintheis .2.

nessis/ soþely what acordynge of crist to belial/ or what part of a feiþful (or eñen man): wiþ an vnfeiþful (or heþen)/ but what consent to þe puple of god wiþ ydolis/ forsoþe zee ben þe temple of quycke god: as þe lorde seiþ/ for I schal dwelle in hem • & I schal walke & I schal be þe god of hem • & þei schulen be to me a puple/ for whiche þing go zee oute of þe mydle of hem • & be zee departide seiþ þe lorde • & touche zee not vnclene þing: and I schal receyue zou & I schal be to zou into a fadir: and zee schulen be to me into sones & douztris • seiþ þe lorde almyȝty//



Therfore moſte derworþ (breþeren) we haupnge þes
 ziftis • clense we vs fro al filþe of fleysche & spirit:
 parfiteþly makynge halowynge in þe drede of þe
 lorde/ take zee vs • we hane hirte no man • we hane
 corrupte no man • we hane bigilide no man/ I ſeye not to zoure
 condemnynge/ forsoþe I ſeyde biſore • þat zee ben in oure
 hertis: for to die to gedir & lyue to gedir/ myche triſte is to me
 anentis zou: myche gloriþinge is to me for zou/ I am fulfild
 wiþ comfort I abounde (or am plenteuous) in ioye: in al oure
 tribulacon/ for why & whanne we hadden come to macedo-
 nye: oure fleysche had no reſte • but we ſuffarden al tribula-
 con forsoþe wiþouten ſorþ • ſiȝtynge: wiþiñe ſorþ dredis/
 but þe þat comfortiþ meke men: god comfortide & vs in þe
 compynge of tȝte/ forsoþe not onely in þe compynge of hym: but
 alſo in þe comforte bi whiche he comfortide me in zou • tell-
 ynge to vs zoure deſire • zoure wepyng • zoure loue for me:
 ſo þat I ioyede more/ for zif I made zou ſoorȝ in a piſſle: now
 it rewip not me/ and zif it rewide • I ſeinge þat þouȝ I made
 zou ſoorȝ in þat piſſle at an houre: now I haue ioye/ not for
 zee weren made ſoroweful: but for zee weren made ſoroweful
 to penaunce/ ſoþely zee ben made ſorȝ aſtir god: þat in no
 þing payement zee ſuffre of vs/ forsoþe þat ſorowe þat is
 aſtir god: worchiþ penaunce into ſtedefaſt helþe/ forsoþe ſo-
 rowe

C^m 7^m

to ye corrintheis .2.

rowe of þe worlde: worchib deþ/ lo ſohely þis ſame þing zou
for to be ſorowful aſtir god: how myche biſyneſſe it worchib
in zou/ but defendynge: but indignacon: but drede: but deſire:
but loue: but vengeaunce/ in alle þingis zee haue zouen zours
ſelf for to be vndefoulide: in cauſe (or nede)/ þerfore & zif I
wrote to zou: not for hym þat dide iniurie: neþer for hym þat
ſuffride: but for to ſchewe oure biſyneſſe þe whiche we haue to
zou biſore god/ þerfore we ben comfortide/ forſoþe in oure
comforte more plenteuouſly: we ioýeden more on þe ioýe of
tyte: for his ſpirit is fulſilde of alle zou/ and zif I glotiede any
þing anentis hym of zou I am not confoundide (or ſchamyde)/
but as we hane ſpoken to zou alle þingis in treuþe: ſo & oure
glorie þat was at tyte: is made treuþe/ and þe entraylis of
hym ben more plenteuouſly in zou: hauynge in mynde þe obe-
dience of zou alle: how wiþ drede & tremblýge zee receyueden
hym/ I haue ioýe: þat in alle þingis I triſte in zou//

C^m 8^m



Reþeren forſoþe we maken knowen to zou þe grace
of god þat is zouen in þe chirche of macedonge:
& þat in myche aſſayinge of tribulacón: þe aboun-
daunce (or plente) of þe ioýe of hem was/ and þe
hizeſt pouert of hem: was plenteuous into þe richesſes of þe
ſymplenefſe of hem/ I bere witneſſynge to hem vp vertue (or
power) & aboue vertue þei weren wilful wiþ myche moneti-
þng biſechynge vs þe grace & comunynge of mynþſterie: þat
is made into holy men/ and not as we hopiden: but þei zauen
hem ſelf firſte to þe lorde: aſtirwarde to vs by þe wille of
god/ ſo þat we preyede tyte þat as he bigan: ſo & he parfourme
in zou al þis grace/ but as zee abunden in alle þingis: in
ſeiþ worde & ſcience (or kunnyng): & al biſyneſſe: more ouer
& in zoure charite into vs: þat & to þis grace zee abounde/ I
ſeye not as comaundynges: but by þe biſyneſſe of oþer mē:
alſo prouynge to gedir þe gode witte of zoure charite/ ſohely
zee witen þe grace of oure lorde Iþū criſt: ſorwhi he was made
nedþ

to ye corrintheis .2.

nedþ for vs · whanne he was riche · þat he schulde be made
 riche by his myseþte (or nedþnesse) / and I ȝyue counseyl in
 þis þing / soþely þis is profitable to ȝou · þat not onely bigun-
 nen for to do · but & for to wolne fro þe former ȝeer / nowe for-
 soþe & in dede parfourme ȝee · þat as þe intwitte (or wille) is
 reedþ · so be it & of parfourmyng of þat þing þat ȝee haue / so-
 þely ȝif þe wille be reedþ · it is acceptide astir þat þat it haþ ·
 not astir þat þat it haþ not / forsoþe I wil not it by remysoun
 (or slouþe) to oþer · forsoþe to ȝou tribulacon / but euenesse in
 present tyme · ȝoure aboundaunce fulfille þe myseþte of hem ·
 þat & þe aboundaunce of hem · be supplement (or fulfillynge)
 of myseþte þat euenesse be made as it is writen / he þat haþ
 myche aboundide not · and he þat litil had not lesse / forsoþe I
 do þankyngis to god þat ȝaue þe same bisþnesse for ȝou in þe
 herte of tȝte · for soþely he receyvede exortacon (or mones-
 tyng) / but whanne he was biset · wiþ his wille he wente forþ to
 ȝou / forsoþe we senten wiþ hym oure broþer · whos preþtyng
 is in þe gospel / by alle chirchis · forsoþe not onely but & he is
 ordeþnyde of chirches · þe selowe of oure pilgrymage · into þis
 grace þat is mynþstryde of vs to þe glorie of þe lorde · and to
 oure ordeþnyde wille / eschewynge þis þing þat no man blame
 (or dispise) vs · in þis plente þat is mynþstryde of vs to þe glorie
 of þe lorde / soþely we purueyn gode þingis · not onely bifore
 god · but also bifore alle men / forsoþe we senten wiþ hem &
 ouer broþer whom we hane prouede in manye þingis ofte for
 to be biset / nowe forsoþe myche biset in myche triþte in ȝou ·
 oþer for tȝte þat is my selowe & in ȝou helper · oþer oure bre-
 þeren apoþlis of chirchis · of þe glorie of cñ / þerfore schewe
 into þe facis of chirchis þe schewynge þat is of ȝoure charite ·
 & of oure glorie for ȝou into hem / forsoþe of þe mynþsterie þat
 is made into holy men · it is to me of aboundaunce (or plente) ·
 for to write to ȝou //

forsoþe

ye secoude pistle to corrintheis

C^m 1^m



Dule apostle of Ihu crist · by þe wille of
god & tymothe broþer · to þe chirche of
god þat is at corrynthe · wip alle seyntis
þat ben in alle achaye · grace to zou of
god oure fadir · & of þe lorde Ihu crist/
bleside (be) god & fadir of oure lorde
Ihu crist · fadir of mercyes & god of al
comfort (or solace) · þat comfortiþ vs in
al oure tribulacōn · þat & we motne comforte hem · þat ben
in al pressure (or ouerleyng) · by þe exortacōn (or monest-
yng) · by whiche & we ben monestide of god/ for as passiouns
of crist ben plenteous in vs · so & by crist oure comfort is plente-
uous/ forsoþe wher we ben turblide (or pursuede) for zoure
techyng & helpe · oþer ben comfortide for zoure comfort · oþer
we ben monestyde for zoure monestyng & helpe · þe whiche
wirchis in zou þe sustyng of þe same passiouns · þe whiche &
we susten · þat oure hope be sadde for zou/ wityng for as zee
ben felowis of þe passiouns · so zee schulen be & of comforte//
¶ Forsoþe breþeren we wole not zou for to vntwite · of oure
tribulacōn þat is done in asie/ for ouer maner we ben greuyde
aboue vertue · so þat it anoyede vs · zhe for to lyue/ but we self
in oure self hadden of deþ þat we be not trybyng in oure self ·
but in god þat reysiþ deade men/ þe whiche delyueride vs · &
delyueriþ fro so grete perels into whom we hopen · for & zit he
schal delyuer helpyng & zou in preyer for vs · þat of þe persons
of many faces · of þat zpyng þat is in zou · by many parte-
ners · graces (or þankis) ben done to god for vs/ for why oure
glorie is þis · þe wityng of oure conscience þat in symple-
ness

to ye corrintheis . 2.

nessē & clennessē of god · & not in fleschely wisdom: but in þe grace of god · we lyuen in þis worlde/ forsoþe more plenteuouſly to zou/ soþely we writen not oþer þingis: þan þo þat zee hane redde & knowen/ forsoþe I hope þat til to þe ende zee schulen knowe as & zee hane knowen vs of partie/ for we ben zoure glorie: and zee oure · in þe day of oure lorde Ihū c̄st/ and in þis tristynge · I wolde firste come to zou · þat zee hadden þe secounde grace: and þat I schulde by zou passe into macedonpe/ and este fro macedonpe I schulde come to zou: & of zou be ledde into Iudee/ forsoþe whanne I wolde þis þing: wher I vside liztnesse/ or þo þingis þat I þenke: I þenke astir þe flesche · þat at me be zhe & nay · forsoþe god is trewe · for oure worde þe whiche was at zou · þer is not in it zhe & nay: but in it is is (þat is trewe)/ soþely Ihū crist þe sone of god · þe whiche is prechide in zou by vs · by me & siluan & tymothe · þer was not in hym zhe & nay: but in hym is was · (þat is sidestast trewe)/ forsoþe how many euer ben bihestis of god: in hym is · (þat is ben fulfildē)/ þerfore & by hym we seyn amen to god: to oure ioye/ þe whiche soþely confermeth vs wip zou in c̄st · & þe whiche god anoyntide vs · & þat markide vs · & zawe a wedde (or ernes) of þe spirit of oure hertes/ forsoþe I inclepe god witnesse into my soule: þat I sparynge zou came not ouer corrinthe/ not for we ben lordis of zoure feiþ: but we ben helpers of zoure ioye/ for whi þourgh bileue zee stonden//



Esloþe I ordeynede þis ilke þingat me: þat I schulde not come estesone into sorowe to zou/ soþely zif I make zou sory (or heuy): and who is he þat gladiþ me · no but he þat is sorowful of me/ and þis same þing I wrote to zou · þat whanne I schal come I haue not sorowe vpon sorowe of hem of whom it bihouede me for to ioye/ tristynge in zou alle: for my ioye is of zou alle/ forwhi of myche tribulacōn & angwische of herte I wrote to zou by many teeris · þat zee be not sory: but þat zee wite what charite I haue more plenteuouſly

C^m 2^m

to ye corrintheis .2.

plenteuouſly in zou/forſoþe zif any man haþ made me ſorow-
ful: he haþ not made me ſorowful but of partie · þat I charge
(or deſeſe) not zou alle/ þis blamyng þat is made of many
ſufficiþ to hym þat is ſuche maner man · ſo þat azenwarde zee
zþue me more & comforte to hym/ leſſe parauenture he þat is
ſuche maner (man) be ſoupen vp (or diſpeyre): by more greet
heuyneſſe/ for whiche þing I biſeche zou · þat zee conferme
charite into hym/ forſoþe þerfore I wrote þat I knowe zoure
aſſaying · wher in alle þingis zee ben obedient/ forſoþe to
whom zee haue any þing zouen: & I/ for whi & I þat I haue
zif any þing zaue I haue zouen for zou in þe perſone of criſt ·
þat we be not deceyuyde of ſathanas/ ſoþely we vnknoſen
not his þouztis// ¶ Forſoþe whanne I hadde comen to troade
for þe goſpel of criſt · & a dore was openyde to me · I hadde not
reſte to my ſpirit · for þat I ſonde not my brother tye: but I
ſeyinge to hem farewel: paſſide into macedonye/ þerfore þank-
yngis to god þat euermore makip vs to haue viſtorpe in criſt Ihu ·
& ſchewip by vs þe odoure of hys knowyng in eche place/ for
we ben þe gode odoure (or ſauour) of criſt to god · in þes þat ben
made ſaaf & in þes þat perſchen/ to oþer ſoþely odoure of deþ
into deþ · to oþer forſoþe odoure of liif into liif/ and to þes þin-
gis: who ſo able/ ſoþely we ben not as ful many · auoutrynge
þe worde of god: but of clenneſſe/ but as of god · biſore god in
criſt we ſpeken//

C^m 3^m



Gygne we eſteſone for to comende (or preþſe) oure
ſelf · or wher we neden as ſummen preþſyng leſtris
to zou or of zou/ zee ben oure piſſel · writen in zoure
hertis · ye whiche is conde & redde of alle men/ zee
made open for zee ben þe piſſel of criſt mynþſtride of vs & writen
not of ynke: but by þe ſpirit of quykke god/ not in ſtony tablis:
but in fleþſchely tablis of herte// ¶ Forſoþe we hane not ſuche
triſt by criſt to god · not þat we ben ſufficient · for to þenke any
þing of vs ſelf as of vs: but oure ſufficiencie is of god/ þe whiche
& made

to ye corrintheis .2.

& made vs able mynystris of þe testament: not by lettre • but by spirit/ for þe lettre slepþ: forsoþe þe spirit quykeneþ/ for zif þe mynystracon of deþ defourmyde by lettris in stoness in glorie: so þat þe children of isrl myzten not biholde into þe face of moyses • for þe glorie of his chere • þe whiche (glorie) is auoydide: how not more þe mynystracon of spirit schal be in glorie? forwhi zif þe mynystracon of dampnacion is in glorie: myche more þe mynysterie (or seruice) of ryztwelnesse is plenteuous in glorie/ forwhi neþer þat þat was cleer in þis partie was glorifiede • for excellent glorie/ soþely zif þat þat is auoydide is by glorie? myche more þat þat dwelliþ is in glorie/ þerfore we haupnge suche hope: vsen myche trisse/ and not as moyses puttide a veyle on his face • þat þe children of isrl schulden not biholde into his face: þe whiche veyle is auoydide/ but þe wittis of hem ben astonyede/ soþely til into þis day þe same veyle in redyng of þe olde testament dwelliþ • not schewide: for in cō it is auoydide/ but til into þis day whan moyses is redde: þe veyle is putte vpon here hertis/ forsoþe whanne isrl schal be conuertide to god: þe veyle schal be done away/ forsoþe þe lorde is a spirit/ forsoþe where is þe spirit of god: þere is liberte/ forsoþe alle we wiþ schewide face: biholdyng þe glorie of þe lorde ben transfourmyde into þe same ymage • fro clerenesse into clerenesse: as of þe spirit of þe lorde//



Therefore we haupnge þis admynystracon (or office) vpon whiche we haue gotten mercye: saylen not • but done aweye þe pryueþ þingis of schame • not walkyng in sutel gile • neþer auoutryng þe worde of god • but in schewyng of þe treuþe comendyng oure self to eche conscience of men bifore god/ for zif also oure gospel be coueride (or hidde): in þes þat perischen it is coueride • in whiche þe god of þis worlde haþ blyndide þe soulis of men oute of bileue: þat þe liztyng of þe gospel of þe glorie of crist • þat is þe ymage of god invisible schyne not ¶ forsoþe we

C^m 4^m

to ye corrintheis .2.

prechen [not] oure self; but Ihu crist oure lorde/ forsoke vs
 zoure seruauntis by Ihu/ for god þat seyde þe lizte for to
 schyne of dirkeness; he haþ inliztide in oure hertis to þe il-
 lumynynge of þe science of þe clerenesse of god; into þe face
 of Ihu cri/ forsoke we haue his tresoure in britel vessels; þat
 þe liztnesse be of goddis vertue · & not of vs/ in alle þingis we
 suffren tribulacō; but we ben not made strepte/ we ben made
 pore; but we ben not distrupede/ we suffren persecucō; but
 we ben not forsaken/ we ben made lowe; but we ben not con-
 foundide/ we ben caste doune; but we perischen not/ euermore
 berynge aboute þe mortifynge of Ihu crist in our body; þat
 & þe lijf of Ihu be schewide in oure bodys/ soþely euermore
 we þat lyuen · ben taken into deþ for Ihu; þat & þe lijf of Ihu
 be schewide in oure deadeþ sleysche/ þerfore deþ worchis in
 vs; lijf soþely in zou/ forsoke haupnge spirit of seih · as it is
 writen/ I haue bileuede for whiche þing I spake; and we bi-
 leuen; for whiche þing & we speken/ wirynge for þe þat repñde
 Ihu · schal repte & vs wip Ihu; and schal ordeyne vs wip zou/
 soþely alle þingis for zou; þat grace beinge plenteuouse by
 many in doynge of þankes; beinge plenteuous into glorie of
 god/ for whiche þing; we saylen not/ but þou3 þe ilke þat is
 wip outen forþ oure man be corruptede; neþeles þat man þat
 is wipinē forþ is renewide fro day into day/ forsoke þat þat
 is inpresent (or now) · a litil moment lastynge · & lizte (or
 ety) þing of oure tribulacō; worchis ouer maner (or mesure)
 into bizenesse · þe euerlastynge wey3te of glorie in vs · vs not
 biholdynge þo þingis þat ben seen; but þo þat ben not seen/
 soþely þo þingis þat ben sene; ben temperal (or duryng but
 schorte tyme/ forsoke þo þingis þat ben not seen; ben euer-
 lastynge (or wipouten ende//

Sophely

to ye corrintheis .2.



C^m 5^m

Shely we witen for zif oure erpely hous of his dwell-
yng be dissoluyde: þat we haue a bilydng of god.
an hous not made by handis · everlastyng in he-
venes/ for whi & in þis þing we mournen · coueyt-
yng for to be cloþide aboue oure dwellynge in heuene: zif
neþeles we ben founden cloþide & not nakide/ forwhi & we þat
ben in þis tabernacle · sorowen wiþiñe forþ greuyde for þat
we wolen be dispoylide · but be cloþide aboue: þat þe ilke þing
þat is deadely · be soupen vp of liif/ forsoþe he makith vs into
þis þing is god: þat ȝaue to vs a wedde (or ernes) of spirit/
þerfore we beinge hardy algatis & wityng · for þe while we
ben in þis body: we gon in pilgrymage fro þe lorde/ forsoþe
we walken by seiþ: and not by cleer sȝt/ forsoþe we ben hardy
& hane gode wille · more for to bee in pilgrymage fro þe body:
and for to be present to god/ and þerfore we stryuen · wheþer
absent wheþer present: for to plese hym/ forsoþe it bihoueh vs
alle for to be schewide bifore þe trone of crist: þat euery man
receyue (or telle azen) þe propre þingis of þe body as he haþ
done: oþer good oþer euyl/ þerfore we wityng þe drede of þe
lorde · softely mouē (or counseplen) to men/ soþely to god
we ben open/ soþely I hope & in ȝoure consciences: vs for to be
knownen/ we comenden not oure self esteſone to ȝou: but we
ȝyue to ȝou occaſiō for to glorie for vs · þat ȝee haue to hem
þat glorien in þe face & not in þe herte/ soþely wheþer we by
mynde (or resoun) passen to god · wher we ben sobre to ȝou:
soþely þe charite of c^{ri}st dryueþ vs geſſyng þis þing · for zif
one is deade for alle: þerfore alle ben deade/ and crist diede
for alle: þat & þei þat lyuen · lyue not nowe of hem self · but to
hym þ^e diede for hem & roos azen/ and so we fro þis tyme hane
knownen no man astir þe fleysche/ and zif we knewen crist astir
þe fleysche: but riȝt nowe we hane not knownen/ þerfore zif any
newe creature is in crist: olde þingis haue passið · and lo alle
þingis ben newe made/ forsoþe alle þingis of god · þe whiche
recounteplide

to ye corrintheis .2.

recounseylide vs to hym by crīst · & zaue to vs þe mynysterie
(or serupce) of recounseylunge to hem þe worlde not rettyng
to hem here giltis · & puttide in vs þe worde of recounseylunge/
þerfore we ben sette in legatie (or message) · as god monest-
ynge by vs/ we bisechen zou for crīst · be zee recounseylide to
god/ god þe fadir made hym þe synne for us · þat is redemp-
con (or sacrifice for synne) · þe whiche knewe not synne · þat
we schulden be made rīztweselesse of god in hym//

C^m 6^m



Ersoþe we helpynge monestien · þat zee receyue not
þe grace of god in veyne/ soþely he seip/ in tyme
accepte (or wel plesynge) I haue herde þee · & in
day of helpe I haue helpide þee/ lo nowe a tyme
acceptable · lo nowe a daye of helpe/ to no man zyuyng any
offencion (or hurtynge) · þat our mynysterie (or serupce) be not
retroupe/ but in alle þingis zyue we oure self as mynystis
of god · in myche pacience · in tribulacōns · & in nedis · in an-
gwischis · in betyngis (or scourgyngis) · in prisouns · in discen-
ciouns wiþiñe forþ · in traueylis · in wakyngis · in fastyngis ·
in chastite · in science (or kunnyng) · in longe abidyng · in
swetnesse in þe holy goſt · in charite not sepynde · in worde of
treuþe · in þe vertue of god/ by armouris of rīztweselesse on þe
rīzthalse & listehalf · by glorie & vnnobleþ · by euil fame &
gode fame · as deceyuours · and trewe men/ as þei þ^r ben vn-
knownen · and knownen/ as men dyng · and lo we lyuen/ as
chastifide · and not made deade/ as sorowful · forsoþe euermore
ioyinge/ as haupnge nede (or as nedþ men) · forsoþe makynge
ryche/ as no þing haupnge · and weldyng alle þingis · ¶ **W**
zee corryntheis oure mouþ is open to zou · oure herte is alar-
gide/ be zee not made strepte in vs · but be zee made strepte in
zoure entraplis/ forsoþe we haupnge þe same rewarde · I seye
as to sonex · & be zee alargide// ¶ **N**yl zee leede zok wiþ vn-
seipful men/ soþely what partyng (or comunyng) of rīzt-
weselesse wiþ wickidnesse/ or what felowschip of list to dirke-
nessis/

to ye corrintheis . 2 .

nessis/ soþely what acordynge of crist to belial/ or what part of a feiþful (or eßen man): wiþ an vnfeiþful (or heþen)/ but what consent to þe puple of god wiþ ydolis/ forsoþe zee ben þe temple of quycke god: as þe lorde seiþ/ for I schal dwelle in hem · & I schal walke & I schal be þe god of hem · & þei schulen be to me a puple/ for whiche þing go zee oute of þe mydle of hem · & be zee departide seiþ þe lorde · & touche zee not vnclene þing: and I schal receyue zou & I schal be to zou into a fadir: and zee schulen be to me into sones & douztris · seiþ þe lorde almyȝt//



Therefore moſte derworþ (breþeren) we haupnge þes
 ziftis · clense we vs fro al filþe of fleysche & spirit:
 parfitely makynge halowynge in þe drede of þe
 lorde/ take zee vs · we hane hirte no man · we hane
 corrupte no man · we hane bigilide no man/ I seye not to zoure
 condempnyng/ forsoþe I seyde bifore · þat zee ben in oure
 hertis: for to die to gedir & lyue to gedir/ myche tristis is to me
 anentis zou: myche glorryng is to me for zou/ I am fulfild
 wiþ comfort I abounde (or am plenteuous) in ioye: in al oure
 tribulacon/ for why & whanne we hadden come to macedo-
 nye: oure fleysche had no reste · but we suffirden al tribula-
 con forsoþe wiþouten sorþ · fytzþngis: wiþiñe sorþ dredis/
 but þe þat comfortiþ meke men: god comfortide & vs in þe
 compng of tye/ forsoþe not onely in þe compnge of hym: but
 also in þe comforte bi whiche he comfortide me in zou · tell-
 ynge to vs zoure desyre · zoure wepyng · zoure loue for me:
 so þat I ioyede more/ for zif I made zou soory in a pistle: now
 it rewiþ not me/ and zif it rewide · I seinge þat þouȝ I made
 zou soory in þat pistle at an houre: now I haue ioye/ not for
 zee weren made soroweful: but for zee weren made soroweful
 to penaunce/ soþely zee ben made sorþ astir god: þat in no
 þing payement zee suffre of vs/ forsoþe þat sorowe þat is
 astir god: worchþ penaunce into stidfast helþe/ forsoþe so-
 rowe

C^m 7^m

to ye corrintheis .2.

rowe of þe worlde: worchip deþ/ lo toþely þis ſame þing zou
for to be ſorowful aſtir god: how myche biſynneſſe it worchip
in zou/ but defendynge: but indignacon: but drede: but deſire:
but loue: but vengeaunce/ in alle þingis zee haue zouen zoure
ſelf for to be vndefoulide: in cauſe (or nede)/ þerfore & zif I
wrote to zou: not for hym þat diide iniurie: neþer for hym þat
ſuffride: but for to ſchewe oure biſynneſſe þe whiche we haue to
zou biſore god/ þerfore we ben comfortide/ forſoþe in oure
comforte more plenteuouſly: we ioyeden more on þe ioye of
tyte: for his ſpirit is fulſilde of alle zou/ and zif I gloriiede any
þing anentis hym of zou I am not confoundide (or ſchamþde)/
but as we hane ſpoken to zou alle þingis in treuþe: ſo & oure
glorie þat was at tyte: is made treuþe/ and þe entraylis of
hym ben more plenteuouſly in zou: hauynge in mynde þe ob-
dience of zou alle: how wiþ drede & tremblþge zee receyueden
hym/ I haue ioye: þat in alle þingis I triſte in zou//

C^m 8^m



Reþeren forſoþe we maken knowen to zou þe grace
of god þat is zouen in þe chirche of macedonge:
& þat in myche aſſayinge of tribulacō: þe aboun-
daunce (or plente) of þe ioye of hem was/ and þe
hizeſt pouert of hem: was plenteuous into þe richesſes of þe
ſympleneſſe of hem/ I bere witneſſynge to hem by vertue (or
power) & aboue vertue þei weren wiſful wiþ myche monest-
yng biſceþynge vs þe grace & comunynge of myſtyerie: þat
is made into holy men/ and not as we hopiden: but þei zauen
hem ſelf firſte to þe lorde: aſtirwarde to vs by þe wille of
god/ ſo þat we preyede tyte þat as he bigan: ſo & he parſourme
in zou al þis grace/ but as zee abounden in alle þingis: in
ſeiþ worde & ſcience (or kunnyng) & al biſynneſſe: more ouer
& in zoure charite into vs: þat & to þis grace zee abounde/ I
ſeþe not as comaundynges: but by þe biſynneſſe of oþer mē:
alſo prouynge to gedit þe gode witte of zoure charite/ toþely
zee witen þe grace of oure lorde Iþū criſt: forwhi he was made
nedþ

to ye corrintheis .2.

neddy for vs · whanne he was riche · þat he schulde be made
 riche by his mysseyte (or nedynesse)/ and I ȝyue counseyll in
 þis þing/ soþely þis is profitable to zou · þat not onely bigun-
 nen for to do · but & for to wolne fro þe former ȝeer/ nowe for-
 soþe & in dede parfourme ȝee · þat as þe intwitte (or wille) is
 reddy · so be it & of parfourmyng of þat þing þat ȝee haue/ so-
 þely ȝif þe wille be reddy · it is acceptide astir þat þat it haþ ·
 not astir þat þat it haþ not/ forsoþe I wil not it by remysoun
 (or slouþe) to oþer · forsoþe to zou tribulacon/ but euenesse in
 present tyme · zoure aboundaunce fulfille þe mysseyte of hem ·
 þat & þe aboundaunce of hem · be supplement (or fulfyllynge)
 of mysseyte þat euenesse be made as it is writen/ he þat haþ
 myche aboundide not · and he þat litil had not lesse/ forsoþe I
 do þankyngis to god þat ȝaue þe same bisynesse for zou in þe
 herte of tȝte · for soþely he receyuyde exortacon (or mones-
 tyng)/ but whanne he was bisier · wiþ his wille he wente forþ to
 zou/ forsoþe we senten wiþ hym oure broþer · whos preylyng
 is in þe gospel/ by alle chirchis · forsoþe not onely but & he is
 ordeynede of chirches · þe felowe of oure pilgrymage · into þis
 grace þat is mynystride of vs to þe glorie of þe lorde · and to
 oure ordeynede wille/ eschewynge þis þing þat no man blame
 (or dispise) vs · in þis plente þat is mynystride of vs to þe glorie
 of þe lorde/ soþely we purueyn gode þingis · not onely bifore
 god · but also bifore alle men/ forsoþe we senten wiþ hem &
 ouer broþer whom we hane prouede in manye þingis ofte for
 to be bisie/ nowe forsoþe myche bisier in myche trist in zou ·
 oþer for tȝte þat is my felowe & in zou helper · oþer oure bre-
 þeren apostlis of chirchis · of þe glorie of crī/ þerfore schewe
 into þe facis of chirchis þe schewynge þat is of zoure charite ·
 & of oure glorie for zou into hem/ forwhy of þe mynystrerie þat
 is made into holy men · it is to me of aboundaunce (or plente) ·
 for to write to zou//

forsoþe

to ye corrintheis .2.

C^m 9^m



Orsope I woot zoure in wit reedy for þe whiche I haue glorie of zou anentis macedonyes. for & acaye is reedy fro a zee passide. and zoure loue haf stired ful many/ forsope we haue sente breheren. þat þat þing þat we glorien in zou. be not aboydide in þis partie/ þat as I seyd zee ben redy. lesse whanne macedonyes schulen come wiþ me. & schulen fynde zou vnredy. we schamen þat I lize zou not in þis substaunce/ þerfore I gesside necessarie for to preye breheren þat þei come bifore to zou. & make reedy þis bihizte blessinge. for to be reedy. so as blessinge & not as auarice/ þis þing forsope I seye. for he þat sowiþ scarsely. schal [repe] & scarsely/ and he þat in blessinges. schal repe & of blessingis/ eche man as he castide in his herte/ not in heynesse or of nede/ forsope god loueþ a glad zyuer/ god forsope is myzty for to make al grace abounde in zou. þat zee in al þingis euermore haupnge al sufficience. abounde into al good werke. as it is writen/ he delide abrode. he zaue to pore men. his riztwesnes dwelliþ into wiþouten ende into worlde of worlde/ forsope he þat mynystriþ seede to þe (man) sowynge & schal zyue breede for to ete. and he schal multiplie zoure seed & make myche þe encresyngis of fruptis of zoure riztwesnesse/ þat zee in alle þingis made riche abounde into al symplenesse. þe whiche worchip by vs doing of þankis to god/ for þe mynysterie of þis office. not onely filliþ þo þingis þat saylẽ to holy men. but also aboundiþ by manye in doinge of þankyngis to þe lorde. by prouynge of þe mynysterie. glorifyinge god in þe obedience of zoure knowelechyng in þe gospel of cr̃st. & in symplenesse of comunycacon into hem & into alle. & in bisechyng of hem for zou. desyrynge zou for þe cleer grace in zou. I do þankyngis to god vpon þe vnenarrable (or þat may not be tolde) ziste of hym/ forsope I poule biseche zou by þe homelynesse (or myldenesse) & softenesse (or pacience) of cr̃st. þe whiche toþely in þe face am meke amonge zou. forsope I absent trille in zou//

Forsope



Forsope breheren I prepe zou · pat I present be not
hardy by þe ilke triste in whiche I am gesside for to
be hardy into summe · þe whiche demen vs as we
wandre astir þe slepche/ forsope we walkynge in
slepche sizen not (or holden not knyztchode) astir þe slepche/
forwhy þe armours of our knyztchode ben not slepshely: but
myzty by god · to þe distruccon of wardynge (or strengþes)
we distrupinge counseylis & al bizenesse reysynge hym azenes
þe science of god · dryuyng into captiste al vndirbondynge
into þe serupce of cñ also haupnge in redynesse for to venge al
vnobedience: whanne zoure obedience schal be fulfild/ se zee
þo þingis þat ben astir þe face/ zif any man tristeth to hym
self · hym for to be of cñ: þenke he þis þing este anentis hym
self · for as he is of cñ: so & we/ for why & zif I schal glorie
any þing more of oure power · þe whiche þe lorde zaue to vs
into edifynge · & not into zoure distruccon: I schal not schame/
forsope þat I be not gesside · as for to seere zou by epistels ·
forwhi þei seyn þe epistels ben heuy (or greuous) · & stronge ·
but þe presence of body slyk · & þe worde contemptible (or wor-
þi for to be dispiside)/ he þat is suche maner man: þenke þis ·
for what maner men we ben absent by epistels: suche maner
of men vs present in dede/ soþely we doren not putte vs
amonge (or comparisoune) vs to summe þat comenden hem
self/ but we metynge (or mesurynge) vs in oure self · & com-
parisounynge oure self to vs/ soþely we schulen not glorie into
ful myche · but astir þe mesure of reule · by whiche god mesu-
ride to vs þe mesure of strechynge til to zou/ forsope not as
we not strechynge to zou · ouer holden vs/ forsope vnto zou
we camen in þe gospel of crist · not glorpyng into ful myche
in oþer mennes traueylis/ soþely we haupnge hope of zoure
seib waringe in zou · for to be magnyfiede vþ oure reule in
aboundaunce · also for to preche into þo þingis þat ben bizende
zou · not for to glorie in oþer mennes reule in þes þingis þat

C^m 10^m

to ye corrintheis .2.

ben made redy/ forsoþe he þat glorieþ: glorie in þe lorde/ for-
soþe not he þat comendiþ hym self is prouede: but whom god
comendiþ or preysþ//

C^m 11^m



Dolde zee schulden susteyne a litil þing of myn vn-
wisdom · but & supporte me (or bere me vp) sopely
I loue zou by þe loue of god/ sopely I haue bihiȝte
(or bi come boinȝ) for to take zou as a chaste vir-
gyn to a man crist/ forsoþe I drede lesse as þe serpente decey-
uyde eue wiþ his sutel fraude: so zoure wittis be corrupte &
falle doune fro þe symplenesse þat is in crist/ forwhi zif he þat
comeþ prechþ anoper crist whom we prechen not · or zif zee
taken anoper spirit · whom zee receyueden not · or anoper
gospel whiche zee receyueden not: riȝtly zee schulden suffre/
sopely I wene forto haue done no þing lesse for þe grete apost-
lis/ forwhi þouȝ I be not lernyde in termoune (or worde) ·
but not in science (or kunnyng) forsoþe in alle þingis I am
schetwide (or made knowen) to zou/ or wheþer I haue done
synne · mekynge (or makynge lowe) my self þat zee be enhaun-
cyde · for frely I euangelizide to zou þe euangelie of god: I
spuylyde (or made nakide or took ziftis) of oþer chirchis ·
takynge soude for zoure seruyce/ and whanne I was anentis
zou & nedide: I was chargous to no man/ forwhi breþeren
þat camen fro macedonȝe: fulfilden þat þat saylde to me/
and in alle þingis I haue kepte & schal kepe me wiþ outen
charge to zou/ þe treuþe of crī is in me · for þis glorie schal
not be broken in me: in þe regiouns of acaye/ whiȝ for I
loue not zou: god woot/ forsoþe þat þat I do: & I schal do
þat I kitte away þe occacō · of hem þat wolen occacō (or
plente or power) · þat in þe þing þe whiche þei glorien: þei
ben founden suche & as we/ forwhi suche false apostlis ben
trecherous (or gilous werkemen: transfigurynge hem into
apostlis of crī/ and not wondre/ sopely þe sathanas trans-
figurþ hym: into an aungel of liȝt/ þerfore it is not greet ·

zif

to ye corrintheis .2.

zif his mynyſtris ben tranſfiguride as þe mynyſtris of riȝt-
weſneſſe. whos ende ſchal be aftir here werkis// ¶ eſte I
ſeye leſſe any man deme me vnwiſe/ ellis take zee me as
vnwiſe. þat & I haue glorie a litil what/ þat þat I ſpeke I
ſpeke not aftir god . but as into vnwiſdom in þis ſubſtaunce
of glorie/ fortohy many men glorien aftir þe ſleptche. and I
ſchal glorie/ fortoþe zee ſuffren gladly vnwiſe men. whan zee
zoute ſelf ben wiſe/ toþely zee ſuſteynen zif any man dryue zou
into ſeruage . zif any man deuoureþ . zif any man takeþ . zif
any man is enhauncide by pride . zif any man ſmytþ zou into
þe face/ aftirs vnnobley I ſeye. as we weren ſijk in þis partie/
in what þing any man dar . in vnwiſdom I ſeye. & I dar/ þei
ben ebreues. & I/ þei ben iſraelitis. & I/ þei ben þe ſeed of
abraham. & I/ þei ben þe mynyſtris of cři. & I/ as leſſe wiſe I
ſeye. more I/ in ful many traueplis . in pryſouns more plen-
teuouſly . in woundis aboue maner (or ouer meſure) in deþes
oſte tymes/ I receyuede of þe letwes. fyue ſibes fourty ſtokis
one leſſe/ þries I was beten wiþ zerdis . ones I was ſtonede/
þries I made periſchynge in ſchip. nyzt & day I was in dep-
neſſe of þe ſee/ in weyes oſte . in perels of ſtodis . in perels of
þeues . in perels of kyn . in perels of þeþen men . in perels in
cpte . in perels in deſert . in perels in ſee . in perels in falſe
breþeren/ in trauel in myſepſie/ in many wakyngis . in hungre
in þirſte. in many faſtyngis/ in colde in nakidneſſe/ wiþ outhen
þingis þat ben wiþ outhen forþ/ myn eche day wakyng (or
ſtudyng. þe diſynes of alle chirchis/ who is ſijk & I am not
ſijk. who is ſclaunderide. & I am not brent//



¶ If it bihoueþ for to glorie. I ſchal glorie in þoþingis
þat ben of myn infirmyte (or ſtreelte) god & þe ſadir
of oure lorde Ihu criſt . þat is bleſſide into þe
worldis. woot þat I liȝe not/ þe prouoſt (or keper)
of damask of þe kyng of þe folke arethe. kepte þe cpte of da-
maſcenes . for to take me/ and by a windowe in a leep I was
leten

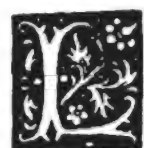
C^m 12^m

to ye corrintheis . 2.

Ieten doune by þe walle: & so I scapide his handis/ zif it biho-
 ueþ for to glorie: soþely it spedih not/ forsoþe I schal come to
 þe visiouns & reuelacoñs of þe lorde/ I woot a man in cñt biforn
 fourtene zeer · wher in body wher oute of body · I woot not ·
 god woot · suche a man raupschide to þe þridde heuene/ and I
 woot suche a man · wher in body wher oute I noot · god woot ·
 for he was raupschide into paradise · & herde priuey wordis ·
 þe whiche it is not leueful: to a man for to speek/ for suche
 maner þing I schal glorie: forsoþe for me no þing · no but in
 myn infirmytees/ forwhi & zif I schal wolne for to glorie: I
 schal not bevnwise/ soþely I schal sepe treuþe/ forsoþe I spare:
 lestē any man gesse me ouer þat þing þat he seih in me: or
 herih any þing of me/ and lestē þe gretenesse of reuelacoñs en-
 haunce in pride: þe pricke of sleysche an aungel of sathanas is
 zouen to me · þe whiche buffatih me/ for whiche þing priēs I
 preyede þe lorde: þat it schulde go away fro me/ and he seyde
 to me/ my grace sufficih to þee/ forwhi vertue is parfiteley
 made in enfirmyte/ þerfore gladelē I schal glorie in myn en-
 firmytees: þat þe vertue of cñt dwelle in me/ for whiche þing
 I plese to me infirmytees · in wronge dispisyngis in nedis · in
 persecucoñs · in angwischis for crist/ soþely whanne I am sijk:
 þan I am myzty/ I am made vnwitty: zee constreyneden me/
 forsoþe I schulde (or auzte) for to be comendide of zou/ soþely
 I diide noþing lesse fro hem þat ben apostlis: aboue maner/
 forwhi þou3 I be not: neþeles þe signes of my possilhedē ben
 made on zou in al pacience: and signes (or myracles) & greet
 wondris & vertues/ soþely what is it þat zee hadde lesse biforn
 oþer chirchis? no but þat I my self greupde zou not · forzþue
 zee to me þis wronge// ¶ I lo his þridde tyme I am redy for to
 come to zou: and I schal not be greuous to zou/ forsoþe I
 seek not þo þingis þat ben zoure: but zou/ forsoþe neþer sones
 owen for to trefoure to fadir & modir [but fadir & modir]
 to þe sones/ forsoþe I moste wilfully schal ȝyue: and my self
 schal be ouer zouen for zoure soulis · þou3 I more lounge:
be

to pe corrintheis .2.

be lesse loupde/ but be it/ I greuede not zou: but whanne I was sutel wise/ I toke zou wif gile/ wher I decepuede zou by any of hem · whom I sente to zou/ I preyede tye: & I sente wif hym a broper/ wheper tye bigilide zou/ wheper we gon not in þe same spirit/ wher not & þe same steppis/ sum- tyme zee wenen þat we schulen excuse vs anentis zou/ bi- fore god in ãt we speken/ forsoþe moſte dere breþeren: alle þingis for zoure edifyinge/ toþely I drede lesse parauenture whanne I schal come: I schal not fynde zou whiche maner I wole: & I schal be founden of zou: whiche maner zee wolen not/ lesse parauenture stryppenges · enuyes · sturdynessis · dis- cenciouns · & detracciouns · pryuey spechis of discorde · bo- luyngis (by pride): debatis ben amonge zou/ lesse estelone whanne I schal come · god make me lowe anentis zou · & I weple manye of hem þat bifore synned · & diden not pen- aunce of þe vncleennesse & fornicacō & vncastite: þat þei hane done//



L þis þridde tyme I come to zou: and in þe moup of two or þre witnæssis · euery worde schal stonde/ I seyde bifore & I seye bifore as presente tymes · & now absent to hem þat bifore haue synned/ and to alle oþer: for zif I schal I come estelone I schal not spare/ wher zee seeken an experyment (or assayinge) of hym þat spe- kith in me crist: þe whiche is not sijk in zou · but myzty in vs/ fortohi þouz he was crucifiede of infirmyte: but he lyeþ of þe vertue of god/ fortohi & we ben sijk in hym: but we schulen lyeþ by hym of þe vertue of god in vs/ assaye zoure self · zif zee ben in þe seif: zee zoure self proue/ wher zee knowen not zoure self · for crist Ihu is in zou: no but zee ben reprobable/ forsoþe I hope for zee knowen for zee ben not reprobable/ toþely we preyen þe lorde: þat zee do no þing of euyl/ not þat we seime prouede: but þat zee do þat þat is gode forsoþe þat we ben re- probable/ forsoþe we mowne no þing azenes treuþe: but for þe

C^m 13^m

to ye corrintheis .2.

þe treuþe/ forsoþe we ioyen for we ben sijk · forsoþe zee ben
myzty/ and we prepen his þing · zoure endynge/ soþely her-
fore I absent write his þing þat I present do not harder aftr
þe power þe whiche þe lorde zafe to me into edificaciounes · &
not into distruccon/ breþeren hens forþwarde ioyze zee · be
zee parfite & teche zee vnderstonde zee þe same þing/ haue zee
pees · and god of pees & loue · schal be wiþ zou/ grete zee wel
to gedir in holy cosse/ þe grace of oure lorde Ihu crist · & þe
charite of god · & þe comunynge of þe holy gost be wiþ zou
alle amen//

ye pistel to galatheis

C^m 1^m



Dule apostle not of men neþer by man ·
but bi ihu crist · & god þe fadir · þat
reyside hym fro deade (men) & alle þe
breþeren þat ben wiþ me · to þe chirchis
of galahie/ grace to zou & pees of god
þe fadir & oure lorde Ihu crist · þe
whiche zae hym self for oure synnes ·
þat he schulde delyuer vs fro þis present
weywarde worlde · aftr þe wille of god & oure fadir · to whom
is honoure & glorie · into worldis of worldis amen// ¶ I
wondre þat þus so sone zee ben borne ouer fro hym þat cle-
pide zou into þe grace of crist · into anoþer gospel · þe whiche
is not oþer · no but þer ben summe þat distourblen zou & wo-
len mynystre þe euangelie of crist/ but þouz or an aungel of
heuene · euuangelize to zou bisidis þat þat we hane euuange-
lizide to zou · curside be he/ as I bifore seyde · & nowe eftesone
I seye · zif any schal euuangelize · out taken þat þat zee hane
taken · curside be he/ now counseyl I to men or to god · or seek
I to

ye pistel to galatheis

I to plesse to men/ zif I zit plesside to men: I were not þe seru-
uaunt of cū// ¶ Sopely breheren I make þe gospel knowen
to zou · þe whiche is euuangelizide of me: for it is not astir
man/ sopely neher I took it of man · neher lernyde: but by
reuelacioun of Ihu crist/ forsoþe zee herden my lyuyng sum-
tyme in iewerie · for ouer maner I pursuede þe chirche of god:
and sauze azenes it/ and I profitide in iewerie · aboue many
myn eueneldis in my kyn beinge more aboundauntly louet
(or solower) of my faderis tradiciouns/ forsoþe whanne I ple-
side to hym þat departide me fro þe wombe of my modir · &
clepide by his grace þat he schulde schewe in me his sone · þat
I schulde preche hym in heþen men: anone I acordide not to
flesche & blood/ neher I came to irlm to my bifore goers
apostlis · but I wente forþ into arabie: and estesone I turnyde
azentodamask/ astirwarde astir þre zeer I came to irlm for to
se petre: and I dwelte anentis hym systene dayes/ forsoþe I
sise none oþer man of þe apostlis: no but iames þe broþer of
þe lorde/ forsoþe what þingis I write to zou: lo bifore god for
I lize not/ astirwarde I came into þe parties of cyrie & cilicie/
forsoþe I was vnknownen by face to þe chirchis of Judee þat
weren in cū/ onely forsoþe þei hadden herynge · for he þat
pursuede vs sumtyme: now euangelizih þe seih azenes whiche
he sauze sumtyme/ and in me þei clarifieden god//



Astirwarde astir fourtene zeer estesone I stepezede to
irlm wih barnabas & tyte taken to/ forsoþe I stey-
zede by reuelacioun & to gedir seyde (or disputide)
wih hem þe gospel: þe whiche I preche amonge
heþen men/ forsoþe alidis honde (or by hem self) · to hem þat
weren seen for to be sumwhat · lestie parauenture I schulde
renne in beyne (or had runnen)/ but neher tyte þat was wih
me whanne he was heþen was compellide for to be circum-
cidide · but for salse breheren vndre brouzten/ þe whiche pry-
uely entreden for to aspie pure liberte þat we hane in cū Ihu:
þat

C^m 2^m

ye pistel

pat þei schulen dryue vs into seruage · to whom neher at an
houre we zauen styde of subieccioun: þat þe treuþe of þe gos-
pel dwelle at zou/ forsoþe of hem þat weren seen for to be
sumwhat · what maner (men) þei weren sumtyme: it par-
teyneþ noþing to me/ forsoþe god takip not þe persone of man/
forsoþe þei þat weren seen for to be sumwhat: no þing to me
zauen to gedir/ but azenwarde whanne þei hadden seen þat
þe gospel of prepucie (or heþen men) is bitaken to me · as of
circumcisioun to petre/ for he þat wrouzte to petre apostilhedē
of circumcisioun: wrouzte & to me amonge heþen men/ and
whanne þei hadden knowen þe grace of god þat is zouen to me:
James & cephas & ioon þe whiche weren seen for to be pilers:
zauen to me & barnabas þe ritzhandis of selowship · þat we
amonge heþen men: þei sopely into circumcisioun · onely þat
we schulden be myndeful of pore men þat also I was bisie for
to do þe same þing/ forsoþe whan cephas (or petre) came to
antioche: I stode azenes hym into his face: for he was reprob-
able/ forsoþe bifore þat summe camen fro iames: he ete wiþ
heþen men/ forsoþe whanne þei came: he wiþdrowe & depar-
tide hym: dredynge hem þat weren of circumcisioun/ and oþer
consentiden to his seynynge: so þat barnabas was ledde of
hem into þat seynynge/ but whan I had seen þat þei walkiden
not ritztly to þe treuþe of þe gospel: I seyde to petre bifore alle
men/ zif þou siþ þou art a iewe · lyuest heþenly & not iewely:
how constreynest þou heþen men for to bicomē iewes? we ben
iewes of kynde: and not synners of heþen men/ sopelywitpnge:
for a man is not made ritztwise of þe werkis of þe lawe: no
but by þe seiþ of ihū crist · & we in ihū crist bileuen · þat we be
iustifiede of þe seiþ of crist · and not of þe werkis of lawe/ wher-
fore of þe werkis of lawe eche flesche (or man) schal not be
made ritztwise/ þat zif we seekynge for to be iustifiede in cō ·
& we oure self be souden synners: wher cō is not mynysre of
synne? ser be it/ sopely zif I bilde azen þo þingis þat I dis-
truyede: I make me for to be a trespassour/ forsoþe by þe lawe:

I am

to galatheis

I am deade to þe lawe: þat I lyue to god/ wip ãt I am sic-
chide to þe crosse/ forsoþe I lyue nowe not I: but ãt lyueþ in
me/ forsoþe þat I lyue now in slepche: I lyue in þe feiþ of
goddis sone þe whiche louede me · & bitoke hym self for me/ I
caste not away þe grace of god/ forsoþe zif ríztwefnesse is by
þe lawe: crist diede wip oute cause//



See witles men of galathie · who deceyuede zou for C^m 3^m
to not bileue to þe treupe: bifore whos pzen ihū ãt
is dampnyde (or exilide): and in zou crucifiede/ þis
þing onely wole I lerne of zou/ hane zee take þe
spirit of þe werkis of lawe: wher of herynge of bileue: so zee
ben foolis · þat whanne zee bigunnen by spirit: nowe zee ben
endide by slepche/ zee hane suffride so many þingis wip outen
cause: neþeles zif wip outen cause/ þerfore þe þat zpueþ to zou
þe spirit & worchþ vertues in zou: wheþer of þe werkis of
lawe · or of herynge of feiþ: as it is writen/ abraham bileuede
to god: and it is rettide to hym to ríztwefnesse/ þerfore knowe
zee · þat þei þat ben of þe feiþ: þei ben sones of abraham/ for-
soþe þe scripture purueþinge · for god iustifieth of feiþ heþen
men tolde bifore to abraham: for in þee alle folkis schulen be
blesside/ þerfore þei þat ben of þe feiþ: schulen be blesside wip
feiþful abraham/ forsoþe who euer ben of þe werkis of lawe:
ben vndir curse/ for it is writen/ curside eche man þat schal
not dwelle in alle þingis þat ben writen in þe book of lawe:
þat he do hem/ forsoþe for no man is made ríztwise in þe lawe
anentis god: it is knowen · for a ríztful man · lyueþ of feiþ/
forsoþe þe lawe is not of bileue · but he þat schal do þo þingis:
schal lyue in hem/ crist delyueride vs fro þe curse of þe lawe ·
made for us curs (þat is sacrifice for curs)/ for it is writen/
curside is eche þat hangþ in þi tree/ þat þe blessing of abra-
ham in heþen men schulde be made in ãt Ihū þat we take þe
bihest of spirit: by feiþ// ¶ breþeren I seye astir man · neþe-
les no man dispisþ þe confermyde testament of a man: or

ye piſtel

aboute ordeynen/ biheſtis ben ſeyde to abraham & to his ſeede/
 he ſeiþ not in ſeedis as in manye: but as in one • & in þi ſeed
 þat is cñ/ forſoþe I ſeye þis a teſtament confermyde of god/
 þe whiche aſtir ſoure hundride zeeris & þritty is made lawe:
 makip not voyde þe biheſte/ for whi zif of lawe is þe heretage:
 now not of biheſt/ forſoþe god 3aue to abraham by azen biheſt/
 what þerfore lawe/ for treſpaſſyng it is putte til þe ſeed came.
 to whom god byhiſte þingis ordeynede by aungels in þe hande
 of a mediatour/ forſoþe a mediatour is not of one þing/ for-
 ſoþe god is one/ þerfore þe lawe azenes (or contrarie) to þe
 heſtis of god/ ſer be it/ forſoþe zif þere were a lawe zouen þe
 whiche myzte quyen verrey riſtwefneſſe of a lawe/ but þe
 ſcripture enclopyde alle þingis vndir ſynne • þat byheſte ſchul
 be zouen of þe ſeiþ of Jhū criſt to men bileupnge/ forſoþe bi-
 fore þat þe ſeiþ came we weren kepte vndir þe lawe • ſchitte
 to gedir into þat ſeiþ: þat was to be ſchewide/ and ſo þe lawe
 was oure litil maſter in criſt: þat we be made riſtwiſe of þe
 ſeiþ/ but where þe ſeiþ came: nowe we ben not vndir þe litil
 maſter/ forſoþe alle we ben þe litil ſones of god by ſeiþ in cñ
 ihū/ forſoþe whoeuer zee ben baptiſide in criſt: zee hane clo-
 þide criſt/ þer is not iewe neþer greek • þer is not ſeruaunt
 neþer fre man: þer is not male neþer female/ ſoþely alle zee
 ben one in cñ Jhū/ forſoþe zif zee ben of criſt: þerfore zee ben
 ſeed of abraham • aſtir þe biheſte epres//

Cⁿ 4^m



De ſeye forſoþe how myche tyme þe eyre is litil: þe
 dyuerſip not fro a ſeruaunt/ whanne he is lorde of
 al • but he is vndir tutours & autours vnto þe tyme
 determynde of þe ſadir/ ſo & we whanne we weren
 litil: weren ſeruyng vndir þe elementis of þe worlde/ but
 where þe plente of tyme came • god ſente his ſone made of a
 womman • made vndir þe lawe • þat he ſchulde azen bie hem
 þat weren vndir þe lawe • þat we ſchulde receyue þe adop-
 cioun of ſones/ forſoþe for zee ben þe ſones of god • god ſente
 þe

to galatheis

þe spirit of his sone into zoure hertis: crynge abba (þat is fa-
 dir)/ and so nowe þer is not seruaunt: but sone/ þat zif sone:
 þanne & epre by god/ but þanne soþely we vnknowyng god ·
 serueden to hem þat weren not goddis (in kynde)/ nowe for-
 soþe whanne zee hane knowen god: zhe raper zee ben knownen
 of god: howe ben zee turnyde to gedir estelone · to seek (or
 freel) & nedþy elementis · to whiche zee wolen serue estelone/
 zee kepen dayes & moneþes & tymes & zeeris/ forsoþe I drede
 zou: lest þe parauenture I haue traueylide in zou wiþ outen
 cause/ þe zee as I: for & I as zee/ breþeren I biseche zou: zee
 haue noþing hirte me/ soþely zee witen for by enſurmyte of
 fleysche I haue euangelizide to zou now biſore: and zoure
 temptacioun in my fleysche zee dispisiden not neþer forsoken
 but zee receyueden me as an aungel of god · as cū I hū/ where
 is þerfore zoure blesynge/ soþely I bere witnesynge to zou ·
 for zif it myzte be done · zee schulden haue putte oute zoure
 yzen: and hane zouen to me/ þerfore am I made enemyes to
 zou · seyinge trewe þing to zou/ soþely þei louen zou not
 wel · but þei wolen exclude zou þat zee sue hem/ forsoþe sue
 zee good euermore in gooder: & not onely whanne I am pre-
 sent anentis zou/ my litil sones · whom I childe (or brynge
 forþ) by trauel estelone · til crist be fourmyde in zou/ forsoþe I
 wolde now be at zou · & chaunge my voyce · for I am con-
 foundide (or schamyde) in zou// ¶ Seþe zee to me þat wolen
 be vnder þe lawe: haue zee not red þe lawe/ soþely it is writen/
 for abraham had two sones · one of þe hande mayden · & one
 of þe fre wife/ forsoþe he þat of þe hande mayden: was borne
 aftir þe fleysche/ but he þat of þe fre wiif · by azen bybest/ þe
 whiche þingis ben seyd by allegorie/ forsoþe þes þingis ben
 two testamentis/ soþely one in þe mounte syna: & endrynge in
 seruage: þat is agar/ forsoþe syna is an hil in arabie: þe whiche
 is ioynde to it þat now is in irlm · & serueþ wiþ hire sones/
 forsoþe þat irlm þat is aboue is fre: þe whiche is oure modir/
 forsoþe it is writen/ be glad þou bareyn þat childist not (or þat
 bryngist

ye pistel

bryngid not forth children breke out & crie: pou hat childid not: for many sones of he lesse womman: more hat of hire pat hat an housbonde forsoþe breþeren we ben astir ysaac: he sones of dyest but how þanne he hat was borne astir he slepche pursuede hym hat astir he spirit: so & now but what seih þe scripture caste out he hande mayden & hire sone/ forsoþe þe sone of he hande mayden schal not be cyte: wiþ þe sone of he fre wise and so breþeren we ben not sones of he hande mayden: but of he fre wise by whiche liberte: crist hat made us fre

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Therefore stonde zee: and esteþone nyl zee be to gedir holden in zok of seruage lo I poul seye to you for zif zee ben circumcidide: crist schal profite to you noþing soþely I bere witnessynge esteþone to every man circumcidynge hym self: for he is dettoure of al he lawe for to be done zee ben avoydide fro crist: zee þat ben iustifede in he lawe: hane fallen aweye fro grace/ forsoþe we bi spirit of seih: abiden he hope of riztwesnesse/ forwhi in crist Ihu: neþer circumcisioun is any þing worþ: neþer preþucie (þat is maner) of heþen men: but seih þat worship by charite: who lettide you for to not obesche þe treuþe to no man consente/ zee forsoþe his persuacon (or softe mouynge): is not of hym þat clepide you. ¶ A litil sourdowz corruppiþ al he gobet/ I trille of you in he lordes: þat zee schulen vnderstonde noon oþer þing/ forsoþe he þat distourbliþ you: schal bere doom: whoeuer he is/ forsoþe breþeren zif I preche zit circumcisioun: what zit suffer I persecucōn/ þerfore sclaundre of he crose is avoydide/ I wolde & þei þat distourblen you be kitted of/ forsoþe breþeren zee ben clepide into liberte: onely ȝpue zee not liberte into occasioun of slepche: but by charite of spirit serue zee to gedir/ forsoþe al he lawe is fulfild in one worde/ pou schalt loue þi neyzeþore as þi self/ for zif zee biten to gedir & eten: se zee lesse zee be wastide fro atwynne (or eche from oþer)/

to galatheis

oper)/ forsoþe I seye in crist/ wander zee in spirit; & zee schulen not parfourme þe desir̃is of fleysche/ for þe fleysche coueytiþ azenes þe spirit; soþely þe spirit azenes þe fleysche/ forsoþe þes ben aduersaries to hem self to gedit/ þat zee done not þes þingis what euer þingis zee wolen/ for zif zee ben ledde by þe spirit; zee ben not vnder þe lawe/ forsoþe þe werkis of þe fleysche ben open/ þe whiche ben fornicaciō · vnclennesse · vnchastite · lecherie · seruyng to ydolis · (or false goddis) · doingis of benym/ enemytees · stryues · enuyes (or folowynge in euyl)/ wrappes · chydyngis · discenciouns · sectis (or heresies) · enuyes · mandeingis · drunkennesis · glotonyes; andliche þingis to þes/ þe whiche I preche to zou as I bifore seyde · for þei þat done suche þingis; schulen not haue þe kyngdom of god// ¶ forsoþe þe fruyte of þe spirit; is charite · ioye · pees · pacience · benygnyte (or of gode wille) · godeness · longe abidyng · mylidenesse · seip · temperaunce · contynence · chastite · azenes suche þingis þe lawe is not/ forsoþe þei þat ben of crist; haue crucifiede here fleysche wip visis & concupiscencis (or coueytis)/ zif we lyuen by spirit; by spirit walke we/ be we not made coueytouse of veyne glorie to gedit stryng to wijn; [] hauyng enuye to gedit//

Beheren and zif a man be bifore ocupiede (or ouercomen) in any gilte or trespass; zee þat ben spiritual · techiþ suche a maner man in spirit of softenesse · biholdyng þi self; þat & þou be not temptide/ here zee chargis þe toþer of þe toþer; and so zee schulen fulfille þe lawe of crist/ forwhi zif any man gessip hym self for to be ouzte whanne he is nouzte; he deceyueþ hym self/ forsoþe eche man proue his owne werke; and so he schal haue glorie onely in hym self · & not in anoper/ forsoþe eche man schal bere his owne charge// ¶ forsoþe þe þat is tauzte by worde; comyne to hym þat techiþ hym in alle gode þingis/ nyl

C^m 6^m

ye pistel to galatheis

nyl zee erre: god is not scornede/ forsoþe what þingis a man
schal sowe: and þes þingis he schal reþe/ for he þat soweþ in
his fleysche: and of þe fleysche schal reþe corrupcioun/ forsoþe
he þat sowiþ in spirit: of þe spirit schal reþe euerlastyngþe lijf/
forsoþe we doinge good: sayle not/ toþely in his tyme we
schulen reþe: not saylyngþe/ þerfore þe while we haue tyme:
wirche we good to alle men: forsoþe mooste to þe housholde
meyne of þe seip// ¶ See zee wiþ what maner lettris I haue
written to zou by myn hande/ toþely who euer wole plese in
fleysche: þes constreynen zou for to be circumcidide: onely
þat þei suffre not persecuciō of cristis crosse/ forsoþe neþer þei
þat ben circumcidide kepen þe lawe: but þei wolen zou for to
be circumcidide: þat þei glorie in zoure fleysche/ forsoþe be it
fer to me for to glorie: no but in þe crosse of oure lorde Ihu
crist: by whom þe worlde is crucifiede to me: and I to þe
worlde/ forsoþe in crist Ihu neþer circumcisiō is ouzte worþ:
neþer prepucie (þat is heþen mennes custom): but a newe
creature/ and who euer schulen sue þis rewle: pees vpon hem
& mercy vpon isrl of god/ fro hens forþ no man be heuy to
me/ forsoþe I here in my body: þe tokenes of oure lorde Ihu
crist/ þe grace of oure lorde Ihu crist: wiþ zoure spirit breþeren
Amen.

ye pistel to ephesies



Dule apostle of Ihu crist by þe wille of C^m 1^m

god: to alle holy men at ephes^y & seip:
ful in Ihu cst grace to zou & pees of
god oure fadir: and of þe lorde Ihu cst/
blesside be god & þe fadir of oure lorde
Ihu cst þat blesside vs in al spiritual
in heuenely þingis in cst as he chees
vs in hym: bifore þe makynge of þe

worlde: þat we schulden be holy & wip outen twemme in his
syt: in charite/ þe whiche bifore ordeynede vs into þe adop-
cion of sones by Ihu cst into hym: astir þe purpos of his wille:
into preysyng of þe glorie of his grace: in þe whiche he made
vs able to his grace in his derworþ sone: in whom we haue
azen byinge of his blode: & remysse of synnes astir
richeffis of his grace þat aboundide gretely in vs in al wisdom
& prudence: þat he schulde make þe sacrament of his wille
knownen to vs astir þe gode plesaunce of hym þat he purposide
in hym: in þe dispensacioun of plente of tymes: for to infore
alle þingis in cst: þe whiche ben in heuenes & in erþe in hym/
in whom also & we by sorte or grace ben clepide: bifore
ordeynede astir þe purpos of hym þat worchþ alle þingis
astir þe counseyl of his wille: þat we ben into þe preysyng of
his glorie: we þat bifore hopiden in cst/in whom & zee whanne
zee hadden herde þe worde of treuþe: receyueden þe gospel of
zoure helpe: in whiche & zee bileupnge: ben markide wip þe
holy gost of biheste: þat is wed (or ernes) of zoure heretage
into þe redempcion of purchasyng: into preysyng of his
glorie/ þerfore & I herynge zoure seip þat is in cst Ihu: &
louynge into alle seyntis: ceese not doinge þankyngis for zou:
makynge mynde of zou in my preyers: þat god oure lorde

Ihu

ye pistel

Ihū crist sadir of glorie · ȝyue to ȝou þe spirit of wisdom & of reuelacōn · vnto þe knowyng of him/ þe ȝzen of ȝoure herte inlyttenyde · þat ȝee witen whiche is þe hope of his clepynges · & whiche þe richessis of þe glorie of heretage in seyntis/ and whiche is þe ouerleryng gretenesse · of his vertue into vs · þat hane bileuede · aftir þe wirchyng of þe myzte of his vertue · þe whiche wrouzte in crist reysyng hym fro deade (men) & sittynge on his rizthalse in heuenely þingis · aboue eche pryncipate (or power of pryncis) · and potestate & vertue · & lordeschyppe · & eche name þat is namyde · not onely in þis worlde but in þe worlde to come/ and made alle þingis suget vnder his feet · & ȝaue hym hede vpon al þe chirche þat is þe body of hym · & þe plente of hym · þe whiche alle þingis in alle þingis is fulfild //

C^m 2^m



AND whanne ȝee weren deade in ȝoure giltis & synnes in whiche ȝee wandren sumtyme · aftir þe space (or lastyng) of his worlde · aftir þe prynce of þe power of his eyre · of þe spirit þat wirchith now into þe sones of vntriste (or vnbileue) in þe whiche we alle lyueden sumtyme in desiris of oure fleysche doinge þe wille of fleysche & þouztis · & we weren by kynde þe sones of wraþ as & oþer/ forsoþe god þat is riche in mercy for his ful myche charite in whiche he louede vs · & whanne we weren deade in synnes · he quyknyde vs to gedir in cōst · by whos grace ȝee ben sauede · & to gedir aȝen reyside · & to gedir made to sitte in heuenely þingis · in cōst Ihū · þat he schulde schewe in þe worldis comyng ouer þe plenteuous richessis of his grace · in godenesse vpon vs in cōst Ihū/ forsoþe by grace ȝee ben saupde by seiþ · and not of ȝou/ soþely it is þe ȝifte of god · not of werkis · þat no man glorie/ forsoþe we ben þe makynge of hym · made of nouzt in cōst Ihū/ in gode werkis þat god made redy bifore · þat in hem we go/ for whiche þing be ȝee mynde · ful þat sumtyme ȝee þat weren heþen in fleysche · þe whiche weren

to ephesies

weren seyde prepuce · fro þat þat is seyde circumcisioun in
flesche made by hande · þat weren in þat tyme wiþ outen c̃st ·
alienyde (or made straunge) fro þe lyuynge of isrl · & herbo-
ride men (or gestis) of testamentis · not haupnge hope of bi-
heste · and wiþ outen god in þis worlde/ now forsoþe in crist
Ihū zee þat weren sumtyme ser · ben made nyz in þe blode of
c̃st/ forsoþe he is oure pees · þat made boþe one & þe mydel
wal of a longwal · vnbindyng [] enemyes in his flesche aboy-
dyng þe lawe & maundementis · by doomes · þat he make two
(puples) in hym self into a newe man · makynge pees · þat he
recounteþ boþe in one body to god by þe crosse · sleinge þe ene-
mytees in hym self/ and he comynge euangelizide pees to zow
þat weren ser · and pees to hem þat weren nyz/ for by hym we
boþe haue nyze comynge in one spirit to þe fadir// ¶ herfore
nowe zee ben not herboride men & gestis & comelyngis · but zee
ben cyteleyns of seyntis & þe houlholde meyne of god · aboue
bildide on þe foundement of apostlis · & of prophetis · by þat
hizeft cornerston crist ihū/ in whom eche bildynge made · war-
iþ an holy temple in þe lorde/ in whom & be zee bildide to ge-
dir into þe habitacle of god in þe holy goſt//



Or grace of þis þing I poul þe bounden of c̃st Ihū
for zow heþen men · zif neþeles zee haue herde þe
dispensacon of goddis grace þat is zouen to me in
zow/ for astir reuelacon þe sacrament is made
known to me · as aboue wroot in schorte þing · as zee redynge
mowne vnderstonde · my prudence in þe myſterie of c̃st þe
whiche is not known to oþer generacons to þe sones of men ·
as it is now schewide to his holy apostlis & prophetis in þe spirit ·
heþen men for to be euen eyres · & to gedir bodily · & to gedir
parteners of his biheft in c̃st Ihū by þe euuangelie · whos my-
nyſtre I am made astir þe zifte of goddis grace · þe whiche is
zouen to me astir þe worchyng of his vertue/ forsoþe to me
leſte of alle seyntis þis grace is zouen · for to euuangelie in he-

C^m 3^m

pe pistel

þen men þe vntercheable richessis (þat mounē not be souzte oute) of crist/ and for to inlizten alle men · whiche is þe dispensaciō of sacrament hid fro worldis: in god þat made alle þingis of nouzt/ þat þe mychefolde wisdom of god be knowen to prynces & potestates in heuenely þingis by þe chirche astir þe settynge of worldis · þe whiche he made in cū Ihu oure lorde · in whom we hane trist & nyȝ comynge in trystyngē by þe seiþ of hym// ¶ for whiche þing I are þat zee sayle not in my tribulaciouns for zou: þat is zoure glorie/ for grace of his þing I bowe my knees to þe fadir of oure lorde Ihu crist · of whom erche fadirhede of heuenes & in erþe is namyde · þat he ȝyue to zou astir þe richenessis of his glorie · vertue for to be strengþide by his spirit in þe inner man · crist for to dwelle bi seiþ in zoure hertis/ zee rotide & groundide in charite þat zee mowne comprehendē · wiþ alle seyntis · whiche is þe brede & lengþe & hizeness & depnessē: also for to wite þe charite of cū aboue sempnge to science · þat zee be fulfildē into al þe plente of god/ forsoþe to hym þat is myȝty for to make alle þingis more plenteuoussly þan we aren or vnderstonðen · astir þe vertue · þat wirchith in vs · to hym be glorie in þe chirche & in cū Ihu · into alle þe generaciōs of þe worlde of worldis amen//

C^m 4^m



And so I bounden in þe lorde biſeche þat zee walke worþily in þe clepyngē in whiche zee ben clepide · wiþ al mekenesse · & mylðenesse · wiþ patience ſupportyng to gedir in charite · biſie for to kepe vnyte of ſpirit in þe bonde of pees one body & one ſpirit as zee ben clepide in one hope of zoure clepyngē/ one lorde one seiþ one baptyſm one god & fadir of alle · þe whiche is aboue alle men · & by alle þingis & in vs alle// ¶ to erche of vs grace is zouen astir þe meſure of þe ȝyuyngē of crist/ for which þing he seiþ/ he ſtepyngē into hiȝe ledde caytiſtee caytiſe · (or priſonnyngē priſonnyde) · he ȝaue ȝiftis to men/ forsoþe þat he aſſendide what is it: no but for & he diſcendide firſte into þe lower parties

to ephesies

ties of þe erþe/ he it is þat come doune · & þat ſteþede vpon
 alle heuenes · þat he ſchulde fulfille alle þingis/ & he ſaue
 ſumme ſopely apoſtliſ · ſumme forſoþe prophetiſ · oþer for-
 ſoþe euangelistiſ · oþer forſoþe ſcheperdiſ & techers · to þe ful-
 endyng of ſeyntiſ into þe werke of mynſterie · into þe ediſi-
 cacoñ of c̄ſtiſ body · til we rennen alle in vnyte of ſeiþ & of
 knowyng of goddiſ ſone in a parſite man: into þe meſure of
 age of þe plente of c̄ſt// ¶ þat we be not nowe litil children
 mouyng as watwiſ · & be borne aboute wiþ al wynde of tech-
 yng in þe waywardeneſſe of men in ſutel witte: to þe decey-
 upng of errour/ forſoþe we doinge treuþe in charite: ware
 in hym by alle þingis · þat iſ criſt þe heed/ of whom al þe body
 ſette to gedir & bounden to gedir by eche ioynture of vndir-
 ſeruyng · vþ worchyng into þe meſure of eche membre:
 makyþ encreſyng of þe body · into þe ediſicacoñ of it in cha-
 rite// ¶ þerfore þiſ þing I ſeþe & witneſſe it in þe lorde: þat
 zee walke not nowe as & heþen men walken in þe vanyte of
 here witte in dirkenetiſ · hauyng vndirſtondyng dirkenyde ·
 alienyde (or made fer) fro þe liſ of god · by ignoraunce (or
 vnkunnyng) þat iſ in hem: for þe blyndenēſſe of here herte/
 þei diſpeyrng bitoken hem ſelf to vnchaſtite: into þe wir-
 chyng of al vnclenneſſe in coueytiſe/ forſoþe zee hane not ſo
 lernyde criſt: ziſ neþeleſ zee herden hym: & ben tauzte in hym
 as iſ treuþe in Jhū/ do zee aweye aſtir þe firſte luyng þe
 olde man þat iſ corrupte aſtir þe deſiriſ of errour/ forſoþe be
 zee reneweide by ſpirit of zoure mynde: & cloþe zee þe newe
 man · þat aſtir god iſ made of nowzte in riȝtweſneſſe & holly-
 neſſe of treuþe/ for whiche þing zee puttyng aweye leeſyng ·
 ſpeke treuþe eche man wiþ hiſ neyȝebore: for we ben mem-
 bres to gedir/ be zee wroþe: & nyl zee ſynne/ þe ſunne falle
 not doune: on zoure wraþ/ nyl zee zyue ſtede to þe deuel/ he
 þat ſtale: nowe ſtele he not/ more forſoþe trauel he in wirch-
 yng wiþ hiſ handiſ þat þat iſ gode þing: þat he haue wherof
 he ſchal zyue to a man ſuffryng nede/ eche euyl worde go not
 oute

[illegible][illegible]

iii

to ephesies

in whom is lecherie · but he zee fulfildē wiþ þe holy goſt ſpekynge to zoure ſelf in psalmes & ymynes & ſpiritual ſongis/ ſingynge & ſeyinge psalme in zoure hertis to þe lorde/ euer more doinge þankynge for alle þingis in þe name of oure lorde Ihu c̄ſt/ to god & þe fadir/ zee ſuget to gedir in þe drede of criſt// ¶ We wymmē ſugettis to here men (or houſbondis) as to þe lorde · for þe man is heed of þe womman · as c̄ſt is heed of þe chirche/ he is ſaueour of his body but as þe chirche is ſuget to criſt/ ſo & wymmē to here houſbondis in alle þingis/ men loue zee zoure wiſes/ as & criſt louede þe chirche · & ſaue hym ſelf for it · þat he ſchulde make it holy · clenſynge it wiþ þe waſchynge ſtoon of water/ in worde of liſt/ þat he zye þe chirche glorious to hym ſelf · not haupnge wemme (or reuelynge) or any ſuche þingis/ but þat it be holy & vnde- ſoulidē/ ſo & men ſchulen loue here wiſes/ as here owne bodys/ he þat loueþ his wiſf/ loueþ hym ſelf/ forſoþe no man hatide euer his fleysche/ but noriſchiþ & ſofteriþ it · as & c̄ſt doþ þe chirche/ for we ben membris of his body/ of his fleysche & of his bones/ for þis þing a man ſchal forſake his fadir & modir/ & he ſchal cleue to his wiſf/ and þei ſchulen be two in one fleysche/ forſoþe þis ſacrament is greet/ forſoþe I ſeye in c̄ſt & in þe chirche/ neþeles & zee alle · eche man loue his wiſf as hym ſelf/ forſoþe þe wiſf drede hire houſbonde//



Sones obediēte zee to zoure fadir & modir in þe lorde/ forſoþe þis þing is iuſt (or riȝtful)/ honoure þou þi fadir & modir · þat is þe firſte maundement in bi- beſt · þat it wel be to þee · & þat þou be longe lyuynge on þe erþe/ and zee faderis nyl zee terre zoure ſones to wraþ/ but noriſche zee hem in þe diſcipline & correccioun (or chaſtiſynge) of þe lorde/ ſeruauntis obediēte zee to fleysche- ly lordis wiþ drede & tremblyngē in ſymplenēſſe of zoure herte/ as to criſt/ not ſeruyngē at yze as pleſynge to men/ but as ſeruauntis of c̄ſt doinge þe wille of god of intwitte (or re- ſoune)

C^m 6^m

ye pistel to ephesies

tounē) wiþ good wille: seruyngē as to þe lorde & not to men/
 wityng þat eche man what euer gode þing he schal do: þis he
 schal receyue of þe lorde/ wheþer seruaunt wheþer fre man/
 and zee lordis do þe same þingis to hem forzpyngē manaaſis/
 wityngē for here lorde & zoure is in heuenes: & takyngē of
 persones is not anentis god// ¶ here astirwarde breþeren be
 zee comfortide in þe lorde & in þe myȝte of his vertue/ cloþe
 zou wiþ þe armour of god þat zee mōwne ſtonde azenes aſpi-
 yngis (or aſſaylyngis) of þe deuyl/ for ſtrypyngē is not to vs
 azenes ſleyþe & blood: but azenes þe prynces & poteſtatis:
 azenes gouernours of þe worlde: of þes dirkenneſſis/ azenes
 ſpiritual þingis of wickidneſſe: in heuenely þingis/ þerfore
 take zee þe armour of god: þat zee mōwne azenſtonde in þe
 euyl day: & in alle þingis ſtonde zee paſſite/ þerfore ſtonde zee
 girde aboute zoure lendis in ſoþeſtēneſſe: & cloþide þe hau-
 biroun of riȝtwelneſſe: & þe feet ſchod in makyng reedy of þe
 goſpel of pees/ in alle þingis takyng þe ſchelde of ſeiþ: in þe
 whiche zee mōwne quenche al þe ſirȝ dartis of þe werthe
 enemy/ and take zee þe helme of helþe & þe ſwerde of þe goſt:
 þat is þe worde of god: by al preȝer & biſechyngē: preȝyng
 al tyme in ſpirit & in hym wakyngē in al biſyneſſe: & biſech-
 yngē for al holy & for me: þat worde be zouen to me in open-
 yngē of my mōuþ: wiþ triſte for to make knowen þe myſterie
 of þe goſpel/ for whiche I am ſette in legatie (or meſſage) in
 þis cheȝne: ſo þat in it I be hardie for to ſpeke as it bihoueþ
 me/ forſoþe þat & zee wite what þingis ben aboute me: what
 I ſchal do: titȝcus my moſte dere broþer & trewe mynyſtre in
 þe lorde ſchal make alle þingis knowen to zou whom I ſente
 to zou into þis ſame þing þat zee knowe what þingis ben
 aboute vs: þat he comforte zoure hertis/ pees to breþeren &
 charite wiþ ſeiþ of god oure ſadir: & of þe lorde Ihu x̄i/ grace
 wiþ alle men þat loue oure lorde Ihu x̄i: in vncorruptioun
 amen//

ye pistel to philipenses



Dul & tymothe seruauntis of Ihu cñ to
alle he holy men in cñ Ihu þat ben at
philippis wiþ bischopis & dekenes ·
grace to zou & pees of god oure fadir ·
& of he lorde Ihu crist/ I do hankyngis
to my god · in al mynde of zou euer ·
more in alle my prepers for alle zou
wiþ ioye · makyng a bisechyng on

C^m 1^m

zoure comynge in he gospel of crist · fro he firste day to
nowe · tridyng his ilke þing · for he þat bigan in zou a gode
werke · schal parfourme til into he day of Ihu cñ/ as it is iuste
to me for to feel his þing for zou alle for þat I haue zou in
herte & in my bondis · & in defendyng & confermyng of he
gospel · alle zou for to be selowis of my ioye/ for god is a wit-
nesse to me how I coueyte zou alle · in he bowels of Ihu
crist/ and his þing I preye þat zoure charite be plenteuouse
more & more in science (or kunnyng) & in al witte · þat zee
proue better þingis · þat zee be clene & wiþ outhen offence in
he day of crist/ fulfild wiþ he fruyte of ryztwelnesse bi Ihu
cñ · into he preysyng & glorie of god// forsoþe breþeren I
wole zou for to wite þat he þingis þat ben aboute me · hane
comen more to he profite of he gospel · so þat my bondis weren
made knowen in cñ · in eche moothalle & in alle oþer places/
þat mo of breþeren in he lorde tridyng in my bondis more
plenteuoussly dursten wiþ outhen drede speke he worde of god/
summe forsoþe & for enuye & stryfe summe forsoþe & for good
wille · prechen crist/ summe forsoþe & of charite · wityng
I am putte in he defense of he gospel/ forsoþe summe of
tencioun or stryfe schewen crist · not clene · synge heu-
to reyse pressure to my bondis/ what soþe while on a
maner



Therfore ȝif any coumfort in cr̄ · ȝif any solace of
charite · ȝif any felowſchip of ſpirit · ȝif any entaylis
of mercy doinge: fulfille ȝee my ioye · þat ȝee vndir-
ſtonde þe ſame þing · hauynge þe ſame charite of one
wille: ſelynge þe ſame þing · no þing by ſtriſe neþer by veyne
glorie: but in mekenesse demynge hizer to hem ſelf to gedir (or
eche holdynge oþer in vertue) · not eche by hem ſelf biholdynge
what þing is ben here oʷne: but þo þing is þat ben of oþer / for-
soke

to philipensis

soþe feele zee þis þing in zou: þe wchiche & in c̃st Jhū/ þe wchiche
 whan he was in fourme of god · dempde not raueyne hym
 self for to be euen to god: but he mekide hym self · takynge þe
 fourme of a seruaunt into lickenesse of men made: & in hibite
 founden as a man/ he mekide hym self made obedient vnto
 þe deþ · forsoþe to þe deþ of crosse/ for wchiche þing & god en-
 haunside hym · & zæue to hym a name þat is aboue al name/
 þat in þe name of Jhū eche knee be bowide of heuenely þingis
 & erþely & hellis/ and eche tunge knoweleche: for þe lorde Jhū
 c̃st · is in þe glorie of god þe fadir// ¶ And so my 'moste der-
 worþe as euermore zee hane obeschide not onely in my pre-
 sence: but myche more nowe in myn absence wiche zee wiþ
 drede & tremblynge zoure helpe/ forsoþe it is god þat worchþ
 in zou · & for to wille · & for to parfourme for gode wille/ for-
 soþe do zee alle þingis wiþ outhen grucchyngis & doutyngis:
 þat zee be wiþ outhen pleynte · & þe symple tones of god wiþ
 outhen reprove in þe mydel of a schrewide nacioun & way-
 warde/ amonge whom zee schynen as zpuers of lizt in þe
 worlde: holdyng to gedir þe worde of lijf to my glorie in þe
 day of c̃st/ for I haue not runnen in veyne: neþer in veyne
 traueylide/ But & zif I be offride (or slayne) vpon þe sacrifice
 & serupce of zoure seip: I haue ioye & to gedir þanke zou alle/
 þe same þing forsoþe & zee hane ioye: & to gedir þanke me/
 forsoþe I hope in þe lorde Jhū me for to sende tymoþe soone
 to zou: þat & I be in good intwit (or gladnesse): þo þingis
 knowen þat be at zou/ forsoþe I haue no man so of one wille
 (or acorde): þat is bisie for zou wiþ clene effeccion (or de-
 sire)/ forsoþe alle men seeken þo þingis þat ben here owne:
 not þo þat ben of c̃st Jhū/ forsoþe knowe zee þe asaye of
 hym: for as a sone to þe fadir: he serupde wiþ me in þe gos-
 pel/ forsoþe I hope me for to sende hym to zou: anone as I
 schal se what þingis ben aboute me/ soþely in þe lorde I
 triste: for & I myself schal come to zou soone/ forsoþe I geside
 it nedeful for to sende to zou epaphrodite my broþer & euer

ye piſtel

wirchir & myn euen knyzt. forſoþe zoure apoſtle & þe ſeruaunt
of my nede/ for ſoþely he deſiride zou alle. & he was ſorowful
for þat & zee herden hym made lijk/ forwhi & he was made
lijk to þe deþ. but god hadde mercy of hym/ forſoþe not onely
of hym. but alſo & of me. leſte I hadde heueneſſe vpon heu-
neſſe/ herfore more haſtily I ſente hym. þat hym ſeyn. eſte
zee hane ioye. & I be wiþ outen heuynneſſe/ and to receyue zee
hym wiþ al ioye in þe lorde. & haue zee ſuche maner men wiþ
honoure/ for whi of þe werke of cſt. vnto þe deþ he wente.
zyuyng his ſoule (þat is liſt). þat he ſchulde fulfille þat þat
ſayde to zou anentis my ſeruyce//

C^m 3^m



Densforþewarde my breþeren haue zee ioye in þe
lorde. for to write to zou þe ſame þingis. forſoþe
to me not ſlowe forſoþe to zou neceſſarie/ ſe zee
houndis. ſe zee euyl werkemen. ſe zee dyuyſioun/
ſoþely we ben circumciſioun þat by ſpirit ſeruen to god. & glo-
rien in cſt Ihu. & not hauynge triſte in þe flepſche/ þouz I
haue triſte & in þe flepſche. zif any oþer man is ſeen for to
triſte in þe flepſche I more. circumcidide in þe eyzte day. of
þe kynrede of Iſrl. of þe lynage of beniamyn. an ebrue of
ebrues. aſtir þe lawe a phariſe. aſtir loue purſuyng þe churche
of god. aſtir riſtweſneſſe þat is in þe lawe luyng wiþ outen
playnte/ but whiche þingis weren to me wyngnynges. I haue
demyde þes peyryngis for cſt/ neþeles I geſte alle þingis for
to be peyrement. by þe cleer ſcience of Ihu cſt/ for whom I
made alle þingis peyrement/ and I deme as tordis. þat I
wynne cſt. & þat I be ſounde in hym. not hauynge my riſt-
weſneſſe þat is of þe lawe. but þat þat is of þe ſeiþ of cſt þat
is of god riſtweſneſſe in ſeiþ for to knowe hym & þe vertue of
his riſyng azen. & þe ſelowſchip of his paſſioun. configuri-
(or made lijk). to his deþ. zif on any maner I ſchal come (or
renne) azen to þe reſurrecon þat is of deade (men)/ not þat
nowe I haue taken. or nowe am paſſite/ forſoþe I ſue zif any
maner

to philipensis.

maner I schal comprehende · & in what þing I am comprehēdide of Ihu cū/ breþeren I deme me not to haue comprehēdide/ one þing forsoþe I forzetynge soþely þo þingis þat ben byþynde · strecthyngē my self forsoþe to þo þingis þat ben þe former to þe ordeynede þing· pursue to þe prise of þe hize cleppynge of god in cū Ihu/ þerfore who euer we ben parsite· feele we þis þing/ & zif we vnderstonde oþer maner any þing· & þat þing god schal schewe to zou/ neþeles to what þing we hane comen · þat we vnderstonde þe same þing· & þat we parsitely dwelle in þe same reule// ¶ Breþeren be zee my folowers & wayte zee hem þat walken so· as zee hane oure fourme/ forsoþe many walken· whom I haue seide to zou ofte/ forsoþe nowē & I wepyngē sepe þe enemyes of cristis crosse/whos ende deþ (or perischynge) whos god is þe wombe/ & glorie in confusioun of hem· þat saueren erþely þingis/ forsoþe oure lyuynge is in heuenes/ wher of alle we abiden þe saueour oure lorde Ihu cū · whiche schal conferme þe body of oure mekenesse configuride (or made lijk) to þe body of clerenes · astir þe wirchyngē by whiche he may also make alle þingis suget to hym//



And so my breþeren moſte derworþ & moſte deſtride ·
 my ioye & my crowne ſo ſtonde zee in þe lorde moſt
 dere breþeren/ I preye eucodian · & I biſeche ſyn-
 ticen· for to vnderſtonde þe ſame þing in þe lorde/
 alſo I preye & þee german ſelowē · helpe þou þe ilke (wym-
 men) þat traueylen wiþ me in þe goſpel wiþ clement & oþer
 myn helpers· whos names ben in þe booke of liſt/ ioye zee in
 þe lorde euermore· eſte I ſepe ioye zee/ be zoure temperaunce
 (or pacience) knowen to alle men· þe lorde is nyȝ/ be zee no
 þing biſie· but in al preyer & biſechynge wiþ doinge of þank-
 yngis · be zoure aringis knowen at god/ and þe pees of god
 þat paſſiþ al witte· kepe zoure hertis & vnderſtondyngis · in
 cū Ihu oure lorde// ¶ Ito þenſforþ breþeren · what euer þin-
 gis

C^m 4^m

ye pistel

gis ben soþe · what euer þingis chaste · what euer iuste · what
euer holy · what euer ameable (or able for to be louede) · what
euer þingis of good fame · zif any vertue · zif any prepsynge
of disciplyne · þenke zee þes þingis · þe whiche & zee hane
lernede & taken & herde & seyn in me/ do zee þes þingis: &
god of pees schal be wiþ zou// ¶ forsoþe breþeren I ioyede
gretly in þe lorde: for summe tyme astirwarde zee azen flou-
reden for to feel for me as & zee feeliden/ forsoþe zee weren
ocupiede/ I seye not as for nede/ forsoþe I haue lernede: in
whiche þingis I am sufficient for to be/ I can be lowide (or
mekide): I can & abounde (or haue plente)/ euery where & in
alle þingis I am ordeynede/ & I can be fulfilde: & to hungre
& to abounde · & to suffre nyleste/ I may alle þingis in hym
þat comfortiþ me/ neþeles zee hane done wel · comunynge to
my tribulaciō/ forsoþe & zee philipentes witen · þat in þe
byggynnyng of þe gospel · whan I wente forþ fro macedonye:
no chirche comunyde wiþ me in resoun of þing zouen & taken:
no but zee al one/ for & to tessalonyk zee senten ones & twies:
into vñ to me/ not for I seek zifte: but I azen seek fruyte
aboundyng in zoure resoun/ forsoþe I haue alle þingis &
abounde/ I am fulfilde wiþ þingis taken of epaphrodite · þe
whiche zee senten into þe odoure of swetnesse · a couenable
sacrifice plesynge to god/ forsoþe my god fulfilde al zoure de-
sire astir his richetts in glorie: in ēst Ihu/ forsoþe to god &
oure fadir: be glorie into worlde of worldis amen/ grete zee
wel euery holy man in ēst Ihu/ þe breþeren þat ben wiþ me:
greten zou wel/ alle holy men greten zou wel: moste soþely
þei þat ben at cesaris hous/ þe grace of oure lorde Ihu ēst: be
wiþ zoure spirit amen//

ye pistel to colocenſes//



Dul apostle of Ihu c̄st • by þe wille of god • & tymothe broþer • to hem þat ben at colocene • holy & seithful breþeren in crist Ihu: grace to zou & pees of god oure fadir • & of þe lorde Ihu c̄st/ we done þankyngis to god & þe fadir of oure lorde Ihu c̄st • euermore for zou prepyng • we herpyng zoure

C^m 1^m

seip in c̄st Ihu • & þe loue þat zee hane into alle holy men for þe hope þat is kepte to zou in heuenes • þe whiche zee herden in þe worde of treuþe of þe gospel þat came to zou • as & it is in al þe worlde • & makip fruyte & warip as in zou of þat day in whiche zee herden & knewen þe grace in treuþe as zee lerneden at epaphras oure euer seruaunt moste derworþ • þe whiche is a trewe mynystre of Ihu c̄st for zou/ þe whiche also schewide to vs zoure lypynge in spirit// þerfore & we fro þe day in whiche we herden: ceesen not for zou prepyng & aringe þat zee be fulfild wip þe knowyng of his wille • in al wisdom & gostly vnderstonðyng þat zee walke worþily to god by al þe plesynge þingis • makyng fruyte in al good werke: & waringe in þe science of god/ in al vertue comforyde astir þe myzt of his clerenesse in al paciencie: & longe abidyng wip ioye/ doinge þankyngis to god þe fadir • þe whiche made vs worþi into þe parte of sorte of holy men in lizt • þe whiche deliueride vs fro þe power of dirkeness: & translatide into þe kyngdom of þe sone of his loupnge: in whom we haue azen bypyng & remysion of synnes/ þe whiche is þe ymage of god inuysible • þe firste bigoten of eche creature/ for in hym al þingis ben made • in heuenes • & in erþe • visibler & inuysibler • oþer trones • oþer domynacōnes • oþer potestates/ alle þingis ben

ye piſtel

ben made of nouzt by hym • & in hym • & he is bifore al • & al þingis ben in hym/ & he is heed of þe body of þe chirche • þe whiche is þe byggyngge (or þe firſte þing) of alle • & þe firſte bigoten of deade (men) • þat he beholdynge prymacie (or þe firſte dignyte) in alle þingis/ for in hym it pleſide to gedir al plente to inhabite • & by hym al þingis for to be recounteplide to hym þe pleſyng by þe blode of his croſſe • oþer þo þingis þat ben in erþes • oþer þat ben in heuenes/ & whan zee weren ſumtyme alienyde (or made ſtraunge) & enemyes by wit in euyl werkis • nowe forſoþe he haþ recounteplide zou in þe body of his ſleyſche by deþ • for to haue zou holy • & vnwemmyde • & wiþ outen reprove bifore hym • zif neþeles zee dwellen in þe ſeiþ • foundide & ſtable & vnmouable fro þe hope of þe goſpel þat zee hane herde þe whiche is prechide in al creature þat is vnder heuene/ for whiche I poul am made mynyſtre • þe whiche nowe I haue ioye in paſſyouns for zou • & fulfille þo þingis þat ſaylen of þe paſſiouns of criſt • in my ſleyſche for his body þat is in þe chirche/ of þe whiche I poul am made mynyſtre (or ſeruaunt) vþ þe diſpenſaçon of god þat is zouen to me in zou • þat I fulfille þe worde of god • þe myſterie (or pryuete) þat was hid fro worldis & generaçoñs/ nowe forſoþe it is ſchewide to his ſeyntis • to whom god wolde make þe richeſſis knowen of þe glorie of his ſacrament in heþen men • þat is criſt in zou • þe hope of glorie • whom we ſchewen reprouynge eche man & techynge eche man in al wiſdom • þat we zyue eche man parſite in cñ Jhū/ in whiche þing & I traueyl • ſtryuynge vþ þe wirchyngge of hym • þat he worchip in me in vertue//

C^m 2^m



Whely I wole zou for to wite • what biſynes I haue for zou • & for hem þat ben at laodice • & whiche euer ſizen not my ſace in ſleyſche • þat þe hertis of hem ben comfortide tauzte in charite • & into alle richeſſis of plente of vnderſtondyngge • into knowynge of myſterie of god þe ſadir of Jhū cñ in whom ben alle treſours hid
of

to colocenses

of wisdom & science/ forsoþe þis þing þat no man deceyue you
in heyzþe of wordis/ for whi & I be absent in body; but in
spirit I am wiþ you · ioyinge & seinge zoure ordre · & þe sad-
nes of zoure bileue þat is in crist/ þerfore as zee hane taken
Jhū crist oure lorde · walke zee in hym · rotide & biltide aboue
in cēt · & consermyde in þe bileue · as & zee hane lernyde;
aboundynge in hym in doinge of þankis// ¶ Se zee þat no
man deceyue you by filosofie & veyne fallace (or gilous false-
hede) · astir þe tradicoñ of men; vp elementis of þis worlde
& not astir cēt/ for in hym dwellyþ bodily al plente of þe god-
hede; & zee ben fulfild in hym þat is hede of al pryncipate &
power/ in whom & zee ben circumcidide in circumcisioun not
made wiþ handes in nakidnesse of þe body of fleysche; but in
circumcisiō of crist/ to gedit biriede to hym in baptym; in
whom & zee haue risen azen by seiþ of þe worchyng of god ·
þat reyside hym fro deade (men)/ and whan zee weren deade
in giltis · & in prepucie of zoure fleysche · he quyknyde to
gedit you wiþ hym · forzpyunge to you al giltis · doinge aweye
þat wrptynge of Decree (or doom) þat was azens you · þat
was contrarie to you/ & he took þat fro þe mydle · picchynge
it to þe crosse · spoupyng pryncipates & powers led oute trist-
tily; openly ouercomynge hem in hym self/ þerfore no man
iuge you in mete or drynke or in party of feest day or noe-
menye or of sabotis · þe whiche ben schadowe of þingis to
come; forsoþe þe bodye is of cēt// ¶ No man deceyue you
willynge in mekenes & religiō of aungels · þe whiche þingis
he haþ not seyn · walkyng veynely · inblowen wiþ witte of þis
fleysche · & not holdynge þe heed of whom al þe body by bondis
& ioynyngis to gedit vndre mynystride & made; waris into þe
encrefynge of god/ for zif zee ben deade wiþ crist fro þe ele-
mentis of þis worlde; what zit as men lpyunge to þe worlde
deme zee; neþer zee schulen touche neþer taste · neþer trete
wiþ handis þo þingis þe whiche al ben into deþ by þe ilke vse;
astir preceptis & techynge of men þe whiche ben sobely hau-
ynge

ye pistel

ynge resoun of wisdom in supersticion (or veyne religion or honoure) & mekenesse: & not for to spare þe body in any honoure to þe fulnesse of slepsche//

C^m 3^m



Herfore zif zee hane risen to gedir wiþ crist: seeke zee þo þingis þat ben aboue • where crist is sit-
tyng in þe rizthalfe of god/ sauer zee þo þingis þat ben aboue: not þo þat ben vpon þe erþe/ for-
soþe zee ben deade: & zoure lijfs is hidde wiþ crist in god/ for-
soþe whanne crist schal appere zoure lijf: þanne & zee schulen appere wiþ hym in glorie/ herfore see zee zoure membris þe
whiche ben on þe erþe • fornicacō • vnclennesse • lecherie • euyl coueytise • þe whiche is seruage of symulacris/ for whiche þingis þe wrappe of god come vpon þe sones of vnbileue/ in
þe whiche & zee walkiden sumtyme • whan zee lyueden in hem/ nowe forsoþe & putte zee away alle þingis • wrappe • indigna-
cioun • malice • blasfemye • foule wordis of zoure mounþ/ nyl zee hiȝe to gedir spoulyng þe olde man wiþ his dedis • & cloþinge þe newe man þat is made newe azen into þe know-
ynge of god: vp þe ymage of hym þat made hym/ where is not male & female • heþen man & iewe • circumcisioun & pre-
pucie • barbara & scita • seruaunt & freman: but alle þingis & in alle þingis crist/ herfore cloþe zou as þe chosen of god • & holy louede of god þe entraylis of mercy • benygnyte & meke-
nesse • temperaunce • pacience • supportyng (or beryng) vp to gedir • & zuyng to zoure self/ zif any man azenes any
hap querel (or pleynte): as & þe lorde crist zaue to zou: so & zee/ forsoþe vpon alle þingis haue zee charite: þe whiche is bonde of perfeccō/ & þe pees of crist enioye in zoure hertis • in
þe whiche & ze ben clepide in one body: & be zee kynde (or free) of good wille (or zifte)/ þe worde of crist dwelle in zou in plenteuouſly in al wisdom • techyng & monestynge zou self in psalmes & ympnes & spiritual songis in grace synngynge in zoure hertis to þe lorde/ al þingis what euer zee done in worde or
in

to colocenses

in dede; alle þingis in þe name of oure lorde Ihu c̄t · doinge þankyngis to god þe fadir by hym/ wymmen by zee suget to zoure housbondis; as it bihoueþ in þe lorde/ men loue zee zoure wifes & nyl zee be bitter to hem/ sones obepe zee to fadir & modir; bi alle þingis/ forsoþe þis is wel plesynge to þe lorde/ faderis nyl zee terre zoure sones to indignaçoñ; þat þei be not made of litil intwitte (or resoun)/ seruauntis obepe zee by alle þingis to fleschely lordis/ not serupnge at yze as plesynge to men; but in þe symplenesse of herte dredynge þe lorde/ what euer zee done · wirche zee of intwitte as to þe lorde; & not to men/ witynge þat of þe lorde zee schulen take retribuçoñ (or azen zildynge) of heretage/ serue zee to þe lorde crist/ forsoþe þe þat doiþ iniurie (or wronge); schal receyue þat þat he diide euyl/ & accepçoñ of persones is not anentis god//



Lorde þat is iuste & euen; 3yue zee to seruauntis · C^m 4^m
wityng þat & zee hane a lorde in heuene/ be zee bisie to preper · wakynge in it; in doinge of þankyngis/ preyng to gedir & for vs; þat god open to vs þe dore of worde for to speke þe mysterie of c̄t/ for whiche also I am bounden þat I schewe it; so þat it bihoueþ me for to speke/ in wisdom walke zee to hem þat ben wiþ outen forþ; azen byinge tyme/ zoure worde be saueride in salte þat is wisdom; euermore in grace/ þat zee wite how it byhoueþ zou for to answeere to eche man/ titicus my moste dere broþer & feiþful mynystre & euen seruaunt in þe lorde; schal make alle þingis knowen to zou; þat ben aboute me/ whom I sente to zou to þis same þing; þat he knowe what þingis ben aboute zou/ & comforte zoure hertis wiþ honeste moste dere & feiþful broþers; þe whiche is of zou/ þe whiche schal make alle þingis þat ben done here; knowen to zou/ aristark myn euen captise (or prysonner) wiþ me greteþ zou wel/ and marke þe cosyn of barnabas; of whom zee hane taken maundementis/

ye pistel to colocenſes

zif he ſchal come to zou: receyue zee hym/ & Ihū pat is ſeyde
iust: he whiche ben of circumciſioun/ þei al one ben myn
helpers in þe kyngdom of god: þat weren to me in ſolace/
epaphras þat is of zou · gretip̄ zou wel · þe ſeruaunt of Ihū
crist · euer biſie for zou in preyers: þat zee ſtonde parſite & ſul
in al þe wille of god/ ſohely I here witneſſynge to hym · þat
he haþ myche traueyl for zou · & for hem þat ben at laodice ·
& þat ben at Terapolyſm/ luke þe leche moſte dere & demas:
greten zou wel/ grete zee wel þe breheren þat ben at laodice
& nympham: & þe chirche þat is in his hous/ & whanne þis
piſtle ſchal be redde at zou: do zee þat it be redde in þe chirche
of laodicensis: & þat is of laodicensis · be red at zou/ & ſepe
zee to archipp/ ſe þe mynſtre þat þou haſt take of þe lorde:
þat þou fulfille it/ my ſalutacō · by þe hande of pou/ be zee
myndeful of my bondis/ þe grace of oure lorde Ihū crist: be
wiþ zou alle amen//

ye firſte piſtle to theſſalonicensis

C^m 1^m



Dul apoſtle & ſiluan & tymothe to þe
chirche of theſſalonicensis · in god oure
ſadir & þe lorde Ihū crist: grace to zou
& pees/ we done þankyngis to god
euermore for alle zou: makynge mynde
of zou in oure preyers wiþ oute ceſ-
ynge/ we myndeful of zoure werke of
ſeiþ & traueyl & charite: & ſuſteynynge
of þe hope of þe lorde Ihū crist: before þe lorde & oure ſadir//
¶ we witynge zee moſte louede breheren of þe lorde & oure
cheſynge · for oure goſpel was not at zou in worde onely: but
in vertue & in þe holy goost & in myche plente as zee witen
what

ye firste pistel to tessalonicenses

what maner man we weren in zou · for zou/ and zee ben made
oure solowes: & of þe lorde: receyvinge þe worde in myche
tribulacō · wip ioye of þe holy gost · so þat zee be made fourme
(or ensauple) to al men bileuynge in macedonpe & acape/
forsoþe of zou þe worde of þe lorde is desampde (or gretely
tolde) · not onely in macedonpe & acape: but in eche place
zoure seiþ þat is to god is parfite/ so þat it is not nede for to
speke to zou any þing/ forsoþe þei schewen of zou what maner
entre we hadden to zou · & how we ben conuertide to god fro
symbulacris · for to serue to quicke god & verrey · & for to
abide his sone fro heuenes whom he reyside fro deade (men) ·
Jhu þat deliueride vs fro wrappe to comynge//



Dr whi zee witen breþeren oure entre to zou · for C^m 2^m
it was not beyne: but firste we suffride & punischide
wip wrongis as zee witen in philippis: hadde triste
in oure lorde for to speke to zou þe gospel of god ·
in myche bisynesse/ soþely oure exortacō (or techynge) was
not of erroure neþer of vncleynesse · neþer of gile · but as we
ben prouede of god · þat þe gospel schulde be taken to vs: so
we speken/ not as plesynge to men: but to god þat proueth
oure hertis/ forsoþe neþer we weren any tyme in worde of
glosynge: as zee witen/ neþer in occasion of auarise: god is
witnesse/ neþer seekynge glorie of men neþer of zou neþer of
oper: whanne we myzten be charge to zou of this apostlis/
but we ben made litil in þe myddil of zou · as ȝif a nurse softe
hire sonnes: so we despyrnyng zou · coueytyngely (or wip greet
loue) wolden bitake to zou not onely þe gospel of god: but
also oure lyues · for zee ben made to vs most derworþ/ for-
soþe breþeren zee ben myndeful of oure traueyl & werynesse
nyȝt & day witychynge þat we schulden not greue any of zou:
prechiden in zou þe euangelie of god/ zee ben witnessis & god
how holly & iustly · & wip outhen pleynte to zou þat bileueden
we weren · as zee weren/ how eche of zou as þe fadir his sonnes
prepyng

ye firste pistel

preyinge & coumfortynge zou: we hane witneside · pat zee schulden go worpily to god · pat clepide zou into his kyngdom & glorie/ herfore & we done hankynge to god: wiþ ouden ceefynge/ for whanne zee hadden take of vs þe worde of þe herynge of god · zee token it not as þe worde of men: but as it is verreyly þe worde of god þat wirchþ in zou þat hane beleuede/ soþely breþeren zee ben made solowes of þe chirchis of god þat ben in Judee in cñ Jhū/ for & zee haue suffride þe same þingis of zoure euen lynagis: as & þei of iewes · þe whiche slouen & þe lorde Jhū & þe prophetis & pursuen vs · & þei plesen not to god · & to alle men þei ben aduerfaries · forbedynge us for to speke to heþen men þat þei be made saaf: þat þei fulfille here synnes euermore/ forsoþe þe wrappe of god bifore came vpon hem til into þe ende/ forsoþe breþeren we desolate fro zou at þe tyme of an houre in biholdynge · not in herte: more aboundauntly haue bizede for to se zoure face wiþ greet desire: for we wolden come to zou/ soþely I poul & ones & esteſone: but sathanas lettide vs/ soþely what is oure hope or ioye or crowne or glorie: wheþer zee ben not bifore oure lorde Jhū cñ in his comynge/ forsoþe zee ben oure glorie & ioye//

C^m 3^m



Or þe whiche þing we susteynyngge no lenger · it pleside to vs for to dwelle at athenys of one · & senten to tymothe oure broþer & mynystre of god in þe euangelie of crist · to zouto be confermyde & tauzte for zoure feiþ: þat no man be mouede in þes tribulaciouns/ soþely zee zoure self · witen þat in þis þing we ben putte/ forwhý & whanne we weren at zou · we bifore seyden to zou vs to suffre tribulaconis: as & it is done & zee witen/ herfor & I poul not susteynyngge (or abidyngge) more · sente for to knowe zoure feiþ · lest þe parauenture he þat temptiþ schal tempte zou: & zoure traueyl be made veyne/ nowe forsoþe tymothe comynge to vs fro zou · & tellynge to vs zoure feiþ & charite · & for zee

to tessalonicenses

zee hane euermore gode mynde of vs · desyringe for to se vs
as we also zou: herfore breperen we hen coumfortide in zou
in al oure nede & tribulacon · by zoure seih/ for nowe wel yuen:
zif we stonden in þe lorde/ soþely we doinge of þankyngis
mowne we zilde to god for zou in al iope · in whiche we loyen
for zou bifore oure lorde nyzt & day · more plenteuoussly prey-
inge þat we se zoure face: & fultille þo þingis þat saylen of
zoure seih/ forsoþe þe same god oure fadir & þe lorde Ihu crī:
dresse oure weye to zou/ forsoþe þe lorde multiplie zou · & make
zoure charite for to abounde into gedir into alle · as & we in
zou · to zoure hertis · to be confermyde wiþ outhen pleynte in
holynesse bifore god & oure fadir in þe comynge of oure lorde
Ihu crist wiþ alle his seyntis amen//



Herfore breperen hensforþwarde we prepen zou & C^m 4^m
bisechen in þe lorde Ihu · þat as zee haue recey-
uede of vs how it bihoueh zou for to go & plesse to
god: so & walke zee þat zee abounde more/ soþely
zee witen what comaundementis I haue zouen to zou by þe
lorde Ihu/ forsoþe þis is þe wille of god · zoure makynge
holy · þat zee abstene zou fro fornycacon/ þat eche of zou
kunne welde his vessel in makynge holy (or holynesse) & ho-
noure/ not in passoun of desire: as & folke of kynde þat know-
en not god/ and þat no man ouergo neþer deceyue his broþer
in cause (or nede)/ for þe lorde is venger of alle þes þingis ·
as we bifore seyden to zou: & haue witnesse (or prouede by
autorite)/ soþely god clepide not vs into vnclennesse: but into
holynesse/ and so he þat dispisih þes þingis dispisih not man:
but god þat zaue his holy spirit in vs// ¶ Forsoþe of þe cha-
rite of breperhede: we hadden not nede for to write to zou/
soþely zee zoure self haue lernyd of god: þat zee loue to gedir:
& forsoþe zee done þat into alle breperen in al macedonge/
forsoþe breperen we prepen zou þat zee abounde more & ȝyue
werke (or bypnesse) þat zee be quyet & do zoure nede þat zee
wirche

pe firste pistel

wirche wiþ zoure handis: as we habe comaundide to zou/ and
 þat zee wandre honestly to hem þat ben wiþ oute forþ: þat of
 no mannes zee desire any þing/ forsoþe breþeren we wolen
 not zou for to vnknoþe of men slepyng (or dypinge) • þat zee
 ben not sorowful • as & oþer þat haue not hope/ soþely zif we
 bileuen þat Jhū was deade & roos azen: so & god schal leede
 wiþ hym hem þat slepten (or dieden) by Jhū/ soþely þis þing
 we seyn to zou: in worde of þe lorde/ for we þat lyuen þat ben
 residue (or leste) in þe compng of þe lorde schulen not come
 bifore hem þat slepten (or dieden) for he þe lorde in com-
 aundynge & in voyce of þe archaungel & in þe trumpe of god:
 schal come doune fro heuene/ and þe deade men þat ben in eſt
 schulen rise azen firste/ azenwarde we þat lyuen þat ben leste:
 schulen be raupschide to gedit wiþ hem in cloubis • metynge
 to criss in þe erþe: & so euermore we schulen be wiþ þe lorde:
 & so be zee coumfortide to gedit in þes wordis//

C^m 5^m



Forsoþe breþeren of tymes & momentis: zee nedden
 not þat I write to zou/ also zee zoure self diligently
 witen • for þe day of þe lorde as a þeeſ in nyzt/ so
 schal come/ soþely whanne þei schulen sepe pees &
 sikernesse: þanne soþeyn perischynge (or deþ) schal come aboue
 to hem • as sorowe to (a womman) berynge childe: & þei schu-
 len not scape/ forsoþe breþeren zee ben not in dirkeness: þat
 þe ilke day as a þeeſ cacche zou/ soþely alle zee ben þe sonex
 of lizt: & sonex of day/ we ben not of nyzt: neþer of dirke-
 ness/ þerfore slepe we not as & oþer: but wake & be we sobre/
 forsoþe þei þat slepen: slepen in þe nyzt/ and þei þat ben
 drunken: ben drunken in þe nyzt/ forsoþe we þat ben of þe
 day: ben sobre • cloþide þe haubirionne of feiþ & charite þe
 helme hope of helpe/ for god puttide not vs into wrappe/ but
 into purchasyng of helpe by oure lorde Jhū eſt: þat was
 deade for vs/ þat wheþer we waken wheþer we slepen: we
 lyue to gedit wiþ hym/ for whiche þing be zee coumfortide to
 gedit •

to tessalonicenses

gedir · & edifie zee eche oþer as & zee kunne// ¶ forsoþe bre-
þeren we prepen zou þat zee schulen knowe hem þat trauey-
len amonge zou · & ben bifore to zou in þe lorde · & monessen
(or techen) zou · þat zee haue hem more aboundauntly in
charite/ for þe werke of hem · haue pees wiþ hem/ forsoþe
breþeren we prepen zou · reþroue zee (or chassise) vnquyete
men/ comforte zee men of litil herte · receyue zee slyk men · be
zee pacient to alle men/ se zee þat no man zylde euyl for euyl ·
but euermore sue zee þat þat is gode to gedir · & into alle
men euermore ioyze zee · wiþ outhen ceesyngge prepe zee · in
alle þingis do zee þankyngis/ forsoþe þis is þe wille of god in
crist Ihu · & in alle zou/ nyl zee quenche þe spirit nyl zee dispise
prophetis/ forsoþe proue zee alle þingis · holde zee þat þing
þat is gode/ abstene zou fro euyl spice (or lickenesse) forsoþe
þe same god of pees make zou holy by alle þingis · þat zoure
spirit be kepte hool · & soule & body wiþ outhen pleynte · in þe
compyng of oure lorde Ihu crist/ god is trewe þat clepide zou ·
þe whiche also schal do/ breþeren prepe zee for vs/ grete zee
wel alle breþeren in hooly cosse/ I coniure zou bi þe lorde þat
þis pistle be redde to alle holy breþeren/ þe grace of oure lorde
Ihu crist · be wiþ zou alle Amen//

ye secounde pistel to tessalonicenses.

C^m 1^m



Dul & siluan & Tymothe to þe chirche of
tessalonycense in god oure sadir · & in
þe lorde Ihu crist: grace to zou & pees of
god oure sadir · & of þe lorde Ihu crist/
we schulen do þankyngis euermore to
god for zou breþeren: so as it is worþi/
for zoure seiþ euer warip: & þe charite
of eche of zou to gedir aboundip/so þat
zou self glorien in zou in þe chirchis of god for zoure pacience
& seiþ in alle zoure persecutiouns & tribulaciõs · þe whiche
zee susteynen into þe ensauple of þe iuste doom of god: þat
zee be had worþi in þe kyngdom of god · for whiche & zee suf-
fren/ zif neþeles it is iuste at god for to quyte zildyngge to hem
þat turblen zou: & to zou þat ben turblide · reste wiþ vs · in
þe schewyngge of oure lorde Ihu crist fro heuene wiþ aungels of
his vertue in þe flaume of fyr · zpyngge vengeaunce to hem
þat knowen not god: & þat obeyen not to þe euangelie of oure
lorde Ihu crist/ þe whiche schulen zpyue (or sustre) euerlastyngge
peynes · in perischyngge fro þe face of þe lorde · & fro þe glorie
of his vertue: whan he schal come for to be glorifiede in his
seyntis · & for to be made wondirful in alle men þat bileueden ·
for oure witnessyngge is bileuede on zou in þat day/ in whiche
þing also we preyen euermore for zou · þat oure god vouche
saaf for to clepe zou in his clepyngge: & fulfille al þe wille of
his godenesse · & þe werke of seiþ in vertue/ þat þe name of
oure lorde Ihu crist be clarifiede in zou · & zee in it: astir þe
grace of oure god & of þe lorde Ihu crist//

Forlope

ye secounde pistel to tessalonicenses.

Forsope breheren we prepen zou by þe comynge of oure lorde Ihu crist & oure congregacon into þe same þing: þat zee be not mouede sone fro zoure witte · neþer be zee agast: neþer bi spirit · neþer by worde · neþer by epistle · as sente by vs: as þe day of þe lorde be nyȝ · þat no man deceyue zou in any maner/ for no but departynge aweye (or disconfort) schal come firste · & þe man of synne schal be schewide · þe sone of perditione þat is aduersarie & is enhauncide vpon alle þing þat is seyde god or þat is worschipe · so þat he sitte in þe temple (or into þe temple) of god: schewynge hymself as he be god/ wher zee holden not þat zit whanne I was at zou: I seyde þes þingis to zou) & now what witholdiþ zee witen: þat he be schewide in his tyme/ forwhi þe myserie (or pryncete) of wickidnesse worchith now/ onely þat he þat holdiþ now · holde: til it be made of þe myddle/ & þanne þe ilke wickide (man) schal be schewide: whom þe lorde ihu schal slee with þe spirit of his mowth: & schal distrue with þe illumynynge (or schynynge) of his comynge Ihu schal slee hym whos comynge is astir þe wirchyng of sathanas · in al vertue · & signes & grete wondris lizynge (or false) · & in al deceyte of wickidnesse to hem þat perischen/ for þat þei receyueden not þe charite of treuþe: þat þei schulden be made saaf/ þerfore god schal sende to hem a wirchyng of errour þat þei bileue to leesyng · þat alle be demyde (or dampnyde) þe whiche bileueden not to treuþe: but consentiden to wickidnesse/ ¶ Forsope we owen for to do þankynge euermore to god for zou breheren louede of god · þat god chees vs pryncyples (or firste fruytis) into helþe: in bawlynge of spirit & seiþ of treuþe/ in þe whiche & he clepide zou bi oure gospel: into getynge of þe glorie of oure lorde Ihu crist/ and so breheren stonde zee & holde zee þe tradicoñs (or techynge) þat zee hane lernede oþer by worde oþer by oure epistle/ forsope oure lorde Ihu crist hym self & god & oure fadir ·

pe secounde pistel

pe whiche louede zou & zawe euerlastynge coumforte & gode hope in grace: sike zoure herte & conferme in al gode werke & worde//

C^m 3^m



Beheren hensforþewarde prepe zee for vs · þat þe worde of god renne & be clarifiede: as & anentis zou/ and þat we be delpueride fro uncouenable (or nopous) & euyl men/ soþely seiþ is not of alle men/ forsoþe þe lorde is trewe þat schal conferme vs & kepe fro euyl/ soþely beheren we tristen of zou in þe lorde · for what euer þingis we bidden · & zee done & zee schulen do/ forsoþe þe lorde dresse zoure hertis: in charite of god & patience of crist// ¶ Forsoþe beheren we donounsē to zou in þe name of oure lorde Ihū crist: þat zee wiþdrauwe zou fro eche broþer · wandrynge vnordynately (or azenes good ordre) · & not affir þe tradicioun þat þei haue receyuede of vs/ soþely zee zoure self witen: how it bihouep for to sue vs/ for we weren not in quete (or reste) amonge zou · neþer frely (or wiþouten oure owne traueyl) we eten breed of any man · but in trauel & we-rynesse nyzt & day wirchyng þat we greueden none of zou/ not as we hadden not power: but þat we schulden ȝyue oure self fourme (or ensauple) for to sue vs/ forwhi & whanne we weren anentis zou · þis þing we denounsiden (or warnyden) to zou · for zif any man wole not worche: neþer ete he/ soþely we hane herde · summe amonge zou for to wandre in quete (or reste): no þing wirchyng · but doinge curiously/ forsoþe we denounsē to hem þat ben suche maner men · & bisechen in þe lorde Ihū cū · þat þei wiþ (scilence) or stillenesse wirchyng: ete here owne breed/ nyl zee forsoþe beheren sayle wel doinge: in crist Ihū oure lorde/ þat zif any man schal not obeie to oure worde bi epistle: marke zee hym · & compne zee not wiþ hym · þat he be confoundide (or schampde)/ and nyl zee gesse hym as an enemye: but reþroue zee hym as a broþer/ forsoþe þe ilke god of pees ȝyue to zou euerlastynge pees in al place

to tessalonicenses.

place/ þe lorde be wiþ zou alle/ my salutacioun by þe hande
of pouls þat is signe in eche epistle I write þus/ þe grace of
oure lorde Jhū cŕi: be wiþ zou alle amen//

þe firste piŕtel to tymothe.



Dul apostle of Jhū cŕiŕ astir þe comaun-
dement of god oure saueoure & Jhū cŕi
oure hope & to tymothe þe louede sone
in þe seiþ: grace & mercy & pees of god
þe fadir & cŕi Jhū oure lorde/ as I
preyede þee þat þou schuldest dwelle at
epheŕy whan I wente to macedonye
þat þou schuldist denounce to summe

C^m 1^m

þat þei schulden not teche oþer weye neþer ȝyue tente to fa-
blis & genelogies wiþ outen endis þe whiche ȝyuen questiouns:
more þan edificacioun of god þat is in þe seiþ/ forsoþe þe
ende of comaundement is charite of clene herte & good con-
science: & seiþ not feynede/ fro whiche þingis summen erryng
ben turnyde to gedir into veyne speche & willynge for to be
techers of þe lawe & not vnderŕondyng neþer what þingis
ben spoken: neþer of what þingis þei affermen// ¶ forsoþe
we witen for þe lawe is good: ȝif any men vse it lawfully/
wityng þis þing & þat þe lawe is not putte to a iuste man: but
to an vniust & not suget & to vnpytouse men & synners & to cur-
ŕide men & defoulide & to ŕeers of faderis & ŕeers of moders &
fornycatours & to hem þat trespassen wiþ malis azenes kynde
hem þat putten woundis to men & sellers (or ŕelers & drawers
awepe of men): lesyng mongers & forŕworne/ and ȝif any
þing is contrarie to holsum techyng & þat is astir þe euan-
gelie of þe glorie of bleŕide god: þe whiche goŕpel is bitaken

to

ye firste pistel

to me/ I do hankyngis to hym þat haþ coumfortide me in cū
 Jhū oure lorde: for he geſſide me ſeiþful · puttynge me in my-
 nyſterie þe whiche firſte was a blaſfeme (or a diſpiſer of god) ·
 & a purſuer & ful of wrongis · but I haue geten þe mercy of
 god · for I vnkowynge dide in vnbileue/ ſohely þe grace of
 oure lorde ouer aboundide: wiþ ſeiþ & loue þat is in criſt Jhū/
 a trewe worde & worþi al recepyngē: for cū Jhū came into
 þis worlde for to make ſynful men ſaaf: of whom I am þe
 firſte/ but herfore I haue geten mercy · þat cū Jhū ſchulde
 ſchewe in me firſte · al paciēce to þe enſourmyng of hem þat
 ben to bileuynge to hym into euerlaſtyngē liſf/ forſoþe to þe
 kyng of worldis vndeadeþ & inuynſible god al one: honoure &
 glorie in worldis of worldis amen/ I comende (or bitake) þis
 precept (or biddynge) to þee: þou ſone tymothe · vp prophetis
 biſore goinge in þee · þat þou ſizte (or holde) in hem a gode
 knyztþode · hauynge ſeiþ & good conſcience/ þe whiche ſum-
 men caſtyngē away: periſchiden aboute þe ſeiþ/ of whiche is
 hymeneus & aliſaundre: whom I bitoke to ſathanas · þat þei
 lerne not to blaſfeme//

C^m 2^m



Herfore I biſeche firſte of alle þingis · for to be made
 biſechnyngis · prepers · aringis · doinge of hankyn-
 gis for alle men/ for kyngis & al þat ben ſette in
 hiſenelle (or greet ſtaat): þat we leede quyetē &
 peeſible liſf in al pitee & chaſtite/ forſoþe þis þing is gode & ac-
 ceptide biſore god oure ſaueour · þat wole al men for to be made
 ſaaf · & for to come to þe knowynge of treuþe/ ſohely one god
 & mediatour of god & men · a man criſt Jhū: þat ſaue hym
 ſelf redempcioun for al men/ whos witneſſynge is conſermyde
 in his tymes: in þe whiche I am putte a prechur & apoſtle/
 ſohely I ſeye treuþe in cū Jhū · I liſe not · a techur of heþen
 men in ſeiþ & treuþe/ herfore I wole men for to prepe in al
 place: liſtyngē bp clene hondis wiþouten wrap & diſputynge
 (or ſtriſe) ¶ Also & wymmē in ournyde habite (or couenable)
 wiþ

to tymothe.

wiþ ſchameſaftneſſe & ſobrenneſſe. ournyng hem ſelf/ not in
wriþen heris oþer in golde oþer in margaritis (or peerlis)
oþer precpous cloþes. but þat bicomēs wymmē bihotyng
pitee by gode werkis/ a womman lerne in ſcilence wiþ al ſub-
ieccoñ/ forſoþe I ſuffre not a womman for to teche. neþer for
to haue lordſchip into þe man (or houſbonde) . but for to
be in ſcilence/ forſoþe Adam was firſte fourmyde . aſtir warde
eue/ and adam was not deceyuēde in ſeiþ. but þe womman
was deceyuēde in ſeiþ . in preuaricacioun (or brekyng) of þe
lawe/ Sopely ſche ſchal be ſauede by generaçoñ of ſones. zif
ſche ſchal dwelle parſitely in ſeiþ & loue & holynneſſe wiþ ſo-
brenneſſe//



Faithful worde zif any man deſcriþ a biſchoprliche. C^m 3^m
he deſcriþ a gode werke/ þerfore it bihoueþ a bi-
ſchop for to be wiþouten reproue . & þe houſbonde
of one wiþf. ſobre . prudent . ournyde . chaſte hold-
ynghe hoſpitalite . techer not zouen to myche wijn . not ſmyter .
but temperaunt (or pacient)/ not litigious (or ful of ſtriſe or
chydynge)/ not coueptouſe . wel reuolynge his hous . hauynge
ſones ſoget wiþ al chaſtite/ forſoþe zif any man con not go-
uerne his hous. how ſchal he haue diligence of þe chirche of
god. not newe conuertide to þe ſeiþ/ leſſe he be borne vp into
pride. falle into þe dome (or ſynne) of þe deuyl/ forſoþe it bi-
houeþ hym for to haue gode witneſſynge of hem þat ben wiþ-
outeforþ. þat he falle not into reproue (or ſchenschip) & into
þe ſnare of þe deuyl/ ¶ Also (it bihoueþ) dekenes for to be
chaſte not double tungide . not zouen to myche wijn . not ſo-
lotyng ſoule wyynyng . hauynge þe myſterie of ſeiþ in clene
conſcience/ & forſoþe be þei prouede firſte. þat þei mynyſtre
to . hauynge no cryme (or greet ſynne) ¶ Also (it bihoueþ)
wymmē for to be chaſte . not bachityng . ſobre . ſeiþful in
alle þingis/ dekenes be þei houſbondis of one wiþf. þe whiche
(dekenes) gouerne wel here ſones & here houſis/ ſopely þei þat
ſchulen

[illegible]

to alle þingis þaþinge
togeter of þat þat now is ⁊ to comynge. ¶ I trewe worde ⁊
worthi al accepoun. scriþe in þis þing we traucylen ⁊ ben
curide: for we hopen in quyet god þat is saucour of alle men:
moſte of ſcriþful men comaunde þou þis þing ⁊ teche/ no man
diſpiſe þi zouþe. but be þou entaumples of ſcriþful men. in
worde in luyng. in charite. in ſciþ. in chaſtite/ þe while I
come take tēte to redyng. to exortacon (or monestynge) ⁊
techyng/ nyl þou diſpiſe (or liſt charge) þe grace of god þat
is

to tymothe.

is in pee · pat is zouen to pee by prophecy · wip puttyng to
of þe handis of priſt (or priſthode)/ þenke þou þes þingis · in
þes be þou · pat þi proſitynge be ſchewide to alle men/ take
tente toþi ſelf & doctryne · and be biſie in hem/ ſohely þou doinge
þes þingis · ſchalt make þi ſelf ſaaf · and hem þat heren þee//



Lame þou not an eldre man · but biſeche as fadir · C^m 5^m
zonge men as breþeren · olde wymmen as mode-
ris · zonge wymmen as ſiſtris · in al chaſtite/ ho-
noure þou widowis · þat ben verrey widowis/ for-
ſoþe zif any widowe haþ ſones or children of ſones (coſyns) ·
lerne ſche firſte for to gouerne hire hous · & chaungeable while
or eche to oþer zilde to fadir & modir/ ſohely þis þing is ac-
ceptide biſore god/ forſoþe ſche þat is a widowe verreyly · &
deſolate (or diſ-coumfortide) · hope into god · & wake in bi-
ſechyngis & preyers nyzt & day/ forwhi ſche þat is lyuyn in
delicis · is deade/ and þis þing comaunde þou þat þei be wip
outen reþroue/ forſoþe zif any man haue not cure of his owne
& moſte of his houſholde men · he haþ denyede þe ſeiþ · & is
worſe þan an vnſeiþful (or heþen man)/ a widowe be not cho-
ſen of leſſe þan ſixty zeer · þat was wiſf of one houſbonde ·
haupnge witneſſyng in gode werkis · zif ſche notiſchide ſones ·
zif ſche recepuede pore men to herborwe · zif ſche haue waſ-
chen þe feet of holy men · zif ſche vndremynghide to men ſuf-
fryng tribulacioun · zif ſche folowide al gode werke/ forſoþe
eſchewe zonger widowis · forſoþe whanne þei haue done lec-
cherie in cō · þei wolen be weddide · haupnge dampnaciō · for
þei haue made þe firſte ſeiþ voyde/ alſo forſoþe & þei ydil ·
lernen for to enuyroune houſis/ not onely forſoþe ydil · but &
ful of wordis & curious · ſpekyn what þingis it bihoueh not/
þerfore I wole zonger for to be weddide · for to brynge forþ
ſones · for to be houſwifes · for to ȝyue none occaſioun to þe
aduerſarie · bicauſe of curſide þing/ nowē forſoþe ſumme ben
turnide abac aſtir ſathanas/ ¶ zif any ſeiþful man haþ wi-
dowis

ye firste pistel

dowis vndremynyste he to hem þat þe chirche be not greuyde •
 þat it suffice to hem þat ben verrey widowis/ þe pristis þat
 ben wel bifore (þat is treuly kepen prishode): þe þei hadde
 worþi double honoure: moſte þei þat traueylen in worde &
 techynge/ soþely þe scripture seiþ/ þou schalt not bridil þe
 mouþ of þe ore þreſchyngē • & a werke man is worþi his hire/
 nyl þou receyue accusynge azenes a priſt: no but vndre two
 or þre witneſſis/ reproue þou men synnyngē bifore alle men:
 þat & oþer haue drede/ I prepe (or coniure) bifore god & eſt
 Ihu & his choſen aungelis: þat þou kepe þes þingis & wiþ
 outhen bifore doom doinge no þing: bowynge into anoþer
 parte/ to no man ſone þou schalt putte hondis: neþer þou
 schalt comyne wiþ oþer mennes synnes/ kepe þi ſelf chaſte/
 nyl þou zit drynke water: but uſe a litil wiyn for þi ſtomak &
 þin ofte fallynge infirmytees/ ſummenes synnes ben open
 bifore goinge to doom: forſoþe of ſummen & þei ſolowen/ alto
 & gode dedis ben opyn: & þei þat haue hem oþer wiſe mowne
 not be hidde//

C^m 6^m



Hoeuer ben ſeruauntis vndre 3ok: deme þei here
 lordis worþi al honoure leſſe þe name of þe lorde
 be blaſfemyde/ forſoþe þei þat haue ſeiþful (or eſ-
 ten lordis • diſpiſe not • for þei ben breþeren • but
 ſerue þei more • for þei ben ſeiþful & louede • þe whiche ben
 parteners of benefice (or gode doinge)/ þes þingis teche þou •
 & þes þingis monett þou/ 3if any man techiþ oþer wiſe & acor-
 diþ not to þe hool (or hollſom) wordis of oure lorde Ihu criſt •
 & to þat techynge þat is after pitee: is proude • no þing kun-
 nyngē • but langwiſchyngē aboute queſtiouns & ſyztyngeis of
 wordis: of þe whiche ben brouzte forþ enemyes • ſtryues •
 blaſſemes • yuel ſuſpiciouns • ſyztyngeis of men corrupte in
 ſoule (or reſoun) • & þat ben pryuede fro treuþe • demynge wyn-
 nyngē for to be pitee/ forſoþe a greet wyngnyngē is pitee wiþ
 ſufficiēce// ¶ Forſoþe we brouzten no þing into þis worlde:

no

to tymothe

no doute for we motue not here aweye any þing/ forsoþe
 haupnge foodis & wiþ what þingis we schulen be cloþide/ wiþ
 þes þingis be we payede/ for why þei þat wolen be made
 riche/ fallen into temptacioun · & into gnare of þe deuē · &
 many vnprofitable desiris & nopous/ þe whiche drenchen men
 into deþ & perdicioune/ soþely þe roote of alle euēlis/ is
 coueytise/ þe whiche summen coueytynge/ erredeu fro þe seiþ/
 & bisetten (or graßiden) hem wiþ many sorowis/ forsoþe þou
 man of god/ flee þes þingis/ soþely sue þou riztwesnesse ·
 pitee · seiþ · charite · patience · myldenesse/ strife þou a gode
 strife of seiþ · cacche euerlastynge lijf · into whiche þou art cle-
 pide · & haste knowelechide a good knowelechynges/ bifore
 many witneßis/ I comaunde to þee bifore god þat quykeneþ
 alle þingis iñ Iþū · þat zildide a witneßynge vndir pilate of
 pounce · a good confession/ þat þou kepe þe comaundement
 wiþ outhen wemme irreprehensibē · til into þe comynge of
 oure lorde Iþū cristi/ whom þe blesse & al one myzty kyng of
 kyngis & lorde of lordis/ schal schewe in his tymes/ þe whiche
 al one haþ vndeadelynes/ & dwelliþ in lizte to whiche noman
 may come/ whom none of men sizer/ but neþer may se/ to
 whom glorie & honoure & empire into wiþouthen ende amen/
 comaunde þou to þe riche men of þis worlde for to not sauer
 (or vndirsonde) hizely · neþer for to hope in vncerteynte of
 richesßis/ but in quycke god þat zyueþ to vs al þingis plen-
 teously for to vse for to do wel · for to be made riche in gode
 werkis · liztely for to zyue · for to comyne · for to tresoure to
 hem self a good foundement · into tyme to comynge/ þat þei
 cacche euerlastynge/ þou tymothe · kepe þi depost (or þing bita-
 ken to þee) · eschewynge curside noueltees or voyces · & oppn-
 youns of false name of kunnynges/ þe whiche summe bihot-
 ynge/ sellen doune aboute þe seiþ/ þe grace of god wiþ þee
 amen//

pe secounde pistel to tymothe

C. r.



Our apostle of Ihu crist by þe wille of
god · astir þe bishope of list þat is in cñ
Ihu: to tymothe þis moste betowch
sone · grace merrey & pees of god our
fadir & Ihu crist our lord/ I do
paukyngis to my god to whom I tene
fro my progenitours in cleue con-
science for wiþ outen ceasinge I haue
mynde of þee in my prayers nyzt & day · desyringe for to se
þee · myndeþul of þi terryis: þat I be wiþ ioye fulfild/ takinge
recordeþunge (or mynde) of þat seip þat is in þee not sepyde ·
þe whiche & dwelleth firste in þin aunte loyde & in þi modir
cunye/ soþely I am certayne · þat & in þee/ for whiche cause
I moneste þat þou reyle azen þe grace of god þat is in þee:
by þe on puttyng of myn bondis/ soþely god zane no to vs þe
spirit of drede: but of vertue & of loue & of sobrenesse/ and so
npl þou schame þe witnesþunge of oure lord Ihu crist · neþer
me þe bounden of hym · but traueyl wiþ me in þe gospel astir
þe vertue of god þat helyueride vs: & cleyde us wiþ his holy
cleyþunge/ not astir oure werkis: but astir his purpose & grace
þat is zouen to vs in cñ Ihu: bifore wordely tymes/ noþe
forsoþe it is open by þe wordely liztenyng of oure sauour ·
Ihu crist: þe whiche soþely distrudeþe dep · forsoþe liztenyde
lijf & uncorruptioun by þe gospel · in þe whiche I am sette a
prechour & apostle · & mayster of heþen men: for whiche cause
also I sustre þes þingis: but I am not confoundide forsoþe I
woot to whom I haue byleuede: & I am certeyn for þe is
myzty for to kepe my deþost (or þing putte in kepyng) into
þat day ¶ I haue þou þe soume of hool wordis · þe whiche
þou

ye secounde pistel to tymothe

pou herdyst of me: in seip in loue in crist Ihu/ kepe pou a gode deposit (or a þing taken to þi keypunge office): by þe holy gost þat dwelliþ in vs/ soþely pou wost þat alle þat ben in asþe ben turnyde fro me • of whom is phigeliuþ & ermogynnes/ þe lorde ȝyue mercy to þe hous of onelesore: for ofte he refreþchide me • & schamyde not my cheyne/ but whanne he came to rome: he souzte me bisily & sonde/ þe lorde ȝyue to hym to synde mercy of god: in þat day/ and how greet þingis he mynstride to me at ephes: pou hast better knowen//



Therefore pou my sone be comfortide in grace þat is in crist Ihu: & what þingis pou hast herde of me by many witnensis • bitake pou þes to seipful men: þe whiche schulen be able & for to teche oþer men/ trauel pou as a good knyzt of Ihu crist ¶ No man holdyng knyztþode to god: inwylappiþ hym self with worldely nedis • þat he plese to hym: to whom he haþ mouede hym self/ forwhi he þat striueþ (or sitziþ in batayl) • schal not be crownyde: no but he þat schal first lawefully/ it bihoueþ an erþe tilier for to receyue firste of þe fructis/ vnderstonde pou what þingis I seye/ soþely þe lorde schal ȝyue to þee in alle þingis vnderstondyng/ ¶ Be pou myndeful þe lorde Ihu crist for to haue risen azen fro deade men • of þe seed of dauid: aftir my gospel in whiche I traueyl vnto bondis as euyl wirchynge: but þe worde of god is not bounden/ herfore I susteyne alle þingis for þe cholen: þat & þei gete þe helpe þat is in crist Ihu • wiþ heuenely glorie/ ¶ A trewe worde forwhi zif we ben togedir deade: & we schulen lyue to gedir/ zif we schulen susteyne: & we schulen regne togedir/ zif we schulen denye: & he schal denye vs/ zif we bileuen not: he dwelliþ seipful • he may not denye hym self/ forsoþe þes þingis I monest witnessynge bifore god/ nyl pou stryue in wordis/ forsoþe to no þing is it profitable: no but to þe turnyng vpsodoune of men herynge/ forsoþe bisily cure þi self • for to ȝyue þee a prouable werke-

man

C^m 2^m

ye secounde pistel

man to god vnschampte: ryztyt trefynge þe worde of treuþe/
forsoþe schone þou vnholý & veyne spechis/ soþely þei profiten
myche to vnpytee/ and þe worde of hem crespis as a canker/
of whiche philete is & hymeneus: þe whiche sellen down fro
þe treuþe · seyinge risynge azen now done: and turnen vnschampte
þe seip of summen/ but þe sad foundement of god standis/
haupnge þis litil marke/ þe lord þat knoten whiche ben
hise/ and eche man þat nempneth þe name of þe lord: de-
partis fro wickidnesse/ forsoþe in a greet hous ben not onely
golden vessels & silueren: but & treenen & britel (or erþely) &
soþely summe into honoure: summe forsoþe into dispite/ þer-
fore ȝif any man schal clense hym self fro þes: he schal be a
vessel halowide into honoure · & profitable to þe lord: reddy
to al gode werke/ forsoþe see þou desiris of zowþe/ soþely see
þou ryztwesnesse · seip · charite · pees: wiþ hem þat inlepen
þe lord of a clene herte/ forsoþe schone þou soltishe ques-
tyouns & wiþ outen disciplyne: witynge for þei gendren chyl-
dryngis/ forsoþe it bihoueth þe seruauit of þe lord for to not
chide: but for to be mylde to alle men · able for to teche · pa-
cient · wiþ temperaunce reprouynge hem þat azenfonden
treuþe · þat sumtyme god ȝyue hem penaunce for to knowe
þe treuþe: & þei rise azen fro snaris of þe deuyl: of whom þei
ben holden captives at his wille//

C 3



Forsoþe wite þou þis þing · þat in þe lasse dayes
perelous tymes schulen stande nȝ: & men schulen
be lounge hem self · coueptous · hize of berynge
proude blasfemes · not obedient to sadir & modir
vnkynde · curside · wiþouten affeccoun · wiþ outen pees · false
blamers · vncontynent · vnmilde · wiþ outen benygnyte
tratours · proterue (or ouerþwert) · frowarde · bolne (wiþ
proude þouztis) · louers of lustis more þan of god · haupnge
soþely þe lickenesse of pytee: forsoþe denyeinge þe vertue of it/
and þes eschewe þou/ of þes soþely it ben þat persen housis ·
& leden

to tymothe.

& leden captifis litil wydden chargide wiþ synnes: þe whiche
ben ledde wiþ diuerse desiris euermore lernynge: & neuer par-
fitely comynge to þe kunnyng of treuþe/ forsoþe as Jamnes
& Jambres azenstonden moyses: so & þes azenstonden treuþe/
men corrupte in soule reprouede aboute þe seiþ: but forþer
þei schulen not profite/ soþely þe vntwisdom of hem schal be
knownen to alle men: as & heren was/ þou forsoþe hast geten
my doctryne & ordenaunce · purposynge seiþ · longe aby-
dynge · loue · paciencie · persecuciouns · passiouns · what maner
ben made to me at antioche · at ychonge · at listris · what
maner persecuciouns I suffride: & þe lorde haþ delyueride me
of alle/ and alle men þat wolen lyue pitouſly in crist Ihu:
schulen suffre persecucioun/ soþely euyl men & deceyuours:
schulen profite into worse · errynge & sendynge into errout/
but dwelle þou in þes þingis þat þou hast lernyd: & ben bita-
ken to þee/ witynge of whom þou hast lernyd: & for þou hast
knownen holy lettris fro þi zouþe · þe whiche motone lerne þee
to helpe · by seiþ þat is in crist Ihu/ forsoþe al scripture of god
enſpirit is profitable to teche · to argue (or proue) · to þe re-
prose wiþ for to lerne in tizwetnesse/ þat þe man of god be
parfite: lernyd to al gode werke//



Witnesse bifore god & crist Ihu · þat is to demyng-
þe quycke & deade by þe comynge of hym & þe
kyngdom of hym: preche þe worde · be þou bisſe
couenably wiþ outhen reſte · argue (or proue): bi-
teche · blame: in al paciencie & doctryne/ forsoþe tyme schal
be whanne men schulen not suffre holſum doctryne: but at
desiris þei schulen gedit to gedit mayſtris · icchyng (or ple-
ſynge) to þe eris/ treuely þei schulen turne away þe helyng
fro treuþe: but to ſablis þei schulen be turnyd to gedit/ for-
soþe wake þou: in alle þingis traueyl þou/ do þe werke of
euangelist/ fulfille þi ſeruple: be þou ſobre/ forsoþe I am
ſacrificede now: & þe tyme of my deþ (or reſolucon) is nyȝ/ I
haue

C^m 4^m

ye secounde piffel to tymothe

hane tryuen a good strife • I hane endide ye courle: I hane
 kepte ye safe in ye tober tyme • a crowne of rymethesse is
 kepte to me: ye whiche ye lorde schal yilde to me in bat day
 myn homesman. forsoke not onely to me: but to hem bat louen
 his comynge. ¶ Hise for to come to me soone. forsoke demas
 has forsaken me: loupyn his worlde • & wente to trefalough
 crescens • into galathie. tye into dalmatiche • luke alone is
 with me take marke & leede to with bee. forsoke he is profitable
 to me into seruyce. penulam: (bat is clove of romayns)
 whiche I lesse at troade anentis carpe: hou comynge beyng
 with bee & he bookis: moste forsoke parchemyn. alsaunde ye
 trefourer: schewide to me many euyl thingis. ye lorde schal
 yilde to hym after his werkes: whom & hou etchewe/ til
 gretely forsoke he azenstode my wordis/ in my firste defence
 noman was to me: but alle forsoken me/ be it not retide to
 hem. / ¶ Forsoke ye lorde stode nyz to me & comfortide me:
 bat ye prechynge be fulfild bi me • & bat alle folkis here: & I
 am deluyetide for moun of ye lioune/ forsoke ye lorde delu-
 yetide me fro al euyl werke: & schal make saaf into his
 heuenely kyngdom • to whom glorie into wordis of wordis
 Amen/ ¶ Grette wel prischas & aquyla & ye hous of onesifore/
 forsoke erastus dwellide at corrynthe/ forsoke I lesse trophy-
 mus sijk at mylite/ tohely hise for to come bifore wynter/
 eubolus & prudente & lynus & claudia and alle bretheren gre-
 ten zou wel/ oure lorde Ihu crist with pi spirit/ ye grace of
 god with zou amen//

ye epistel to tyte



Dul þe seruaunt of god & apostle of Ihsu C^m 1^m

crist aftir þe feiþ of god & knowynge of þe treuþe þe whiche is after pitee · in hope of euerlastyng lijf · þat god bihiȝte þat lieþ not bifore worldely tymes/ forsoþe he schewide in his tymes his worde (or sone) · in prechyng þat is bitaken to me · aftir comaundement of oure sa-

ueour god · to tyte bilouede sone aftir þe comoune feiþ · grace & pees of god þe fadir · & of Ihsu crist oure saueour/ for grace (or cause) of his þing I leste þee at creete þat þou amende þo þingis þat saylen · & ordeyne by cytee pristiȝ · as & I disposide to þee/ zif any man is wiþ outhen cryme or greet gilte · housbonde of one wiȝf · haupnge feiþful sones not in occasioun of lecherie or not suget/ forsoþe it bihoueþ a bischop for to be wiþ outhen cryme · as dispendour of god · not proude · not wrapful · not vynolent (þat is myche ȝouen to wiȝn) · not smyter · not coueptouse of foul wyunnyng · but holdyng hospitalite · benygne · prudent · sobre · iuste · hooly · contynent · biclippynge þat trewe worde þat is vp doctryne/ þat he be myȝty for to amoneste in holsom techynge · & to reprove hem þat aȝen seyn/ forsoþe þer ben many vnobedient · & veyne spekery · & deceyuours · moȝte þei þat ben of circumcisioun · whom it bihoueþ for to be reprouede/ þe whiche subuerten alle housis · techynge whiche þingis it bihoueþ not · for grace of foul wyunnyng/ summe one of hem þere propre prophete of hem seyde/ men of crete euermore liers · euyl bestis · slowe of wombe · þis witnesynge is trewe/ for what cause blame hem soore · þat þei be hool in feiþ · not ȝyuyng tente to fablis of ietwis

pe epistel

ietwis & to maundementis of men turnynge hem aweye fro treuþe/ soþely alle þingis ben clene to clene men: forsoþe to vnclene men & vnseifful: no þing is clene/ but & þe soule (or resoun) of hem & conscience be made vnclene/ þei knowelechen hem for to haue knownen god · forsoþe by dedis þei denyen · whan þei ben abhomynable & unbileueful & reprouable to al gode werke//

C^m 2^m



Thou forsoþe speke þo þingis þat bicomen · holsom techyng: þat olde men be sobre · chaste · prudent · hool in seif in loue & pacience ¶ Also olde wpmen in holly habite · not bachbiters (or sepyng fals blame on oþer men) · not seruyng myche to wiyn · wel techynge · þat þei teche prudence/ zonge wpmmen þat þei loue here housbondis · þat þei loue sonex · þei prudent · chaste · sobre · haupnge cure of þe hous · benygne · sugēt to here housbondis: þat þe worde of god be not blasfemyde// ¶ Also moneste zonge men · þat þei be sobre/ in al þingis ȝyue þi self ensauple of gode werkis · in techynge in holynesse wist outen sclaudre in sadnesse/ an hool worde medycynal · vnreprouable · þat he þat is on þe oþer side be aschamyde: haupnge none euyl þing to seye of ȝou/ seruauntis for to be sugēt to here lordis in alle þingis plesynge not azenseyng · not defraudynge · but in alle þingis schewynge good seif: þat þei ourne in alle þingis þe doctryne of god oure saueoure ¶ forsoþe þe grace of god oure saueoure · haþ apperide to alle men: techynge vs · þat we forsakyng al vnpytee & worldely desiris · ȝyue sobrelly & iustely & pyteuously in þis worlde/ abyngne þe blesside hope · & þe compynge of þe glorie of greet god & oure saueoure Ihu crist · þat ȝaue hym self for vs: þat he schulde azen bie vs fro al wickidnesse · & make clene a puple acceptable to hym self · suer of gode werkis/ speke þou þes þingis & moneste & argue (or proue): wiþ al comaundement/ no man dispise þee//

Amoneste



A honeste hou hem for to be sugettis to prynces & C^m 3^m
 powers • for to obesche to seyinge • for to be reedy
 to al gode werke • for to blasfeme noman • for to
 be not litigious (or ful) of chydynge • but tempe-
 raunt (or pacient)/ schewynge al myldenesse to alle men/ for-
 sope & we weren sumtyme vnwise vnbileueful • errynge: &
 serupnge to desiris & dyuerse voluptees in malice & enuye do-
 inge • hateful (or worpi to be hatide) • to gedir hatynge ¶ For-
 sope he benygnyte & humanyte (or manhede) of god oure
 saueoure apperide not of werkis of ryztwesnesse þat we diden:
 but astir. his mercy he made vs saaf/ by he waschynge (or
 baptysm) of azen bigetynge azen newynge of he holy goß •
 whom he sched oute into plenteuoußly: by oure saueoure Ihu
 crist/ þat we iustificede by his grace be eyles astir hope of euer-
 lastynge lijf/ a trewe worde/ and of þes þingis I wole þee to
 conferme oþer men • þat þei þat bileuen to god: curen (or do
 bisynesse) • for to be bifore in good werkis/ þes þingis ben gode
 & profitable to men/ forsope eschewe þou soltische questiouns
 & genelologies & stryues: & siztyngis of þe lawe/ forsope þei ben
 vnprofitable & veyne/ schone þou a man heretike astir one &
 þe secounde correccioun (or reprouynge)/ wityng þat he þat
 is suche maner man • is subuertide & trespassiþ: dampnyde by
 his owne doom/ soþely whanne I schal sende to þee archeman
 or titicum • hize þou for to come to me to nycopolis/ forsope
 I haue purposide for to dwelle in wynter here/ bisly sende
 bifore zenam a wiseman of lawe & apollo • þat no þing sayle
 to hem/ forsope & oure men lerne for to be bifore in good
 werkis & necessarie vßis • þat þei be not vnfructuose/ alle
 men þat ben wiþ me: greten þee wel/ grete þou wel hem • þat
 louen vs in seip/ þe grace of god wiþ zou alle amen//

ye pistel to philomon

C. 1.



On þe bounden of crist Ihu · & tymeothe
broþer · to philomon bilouede & oure
helper · & to apia moste dere syster · & to
archip oure euen knyzt · & to þe chirche
þat is in þin hous/ grace to you & pees
of oure sadir · & of þe lorde Ihu crist/
I do þankyngis to my god euermore ·
makynge mynde of þee in my preyers ·

þerynge þe charite & seiþ þat þou hast in þe lorde Ihu · & into
alle holy men · þat þe comunynge of þi seiþ be made open in
knowynge of al good þing in crist Ihu/ forsoþe I had greet
ioye & comforte in þi charite: for þe entrayles of holy men res-
tiden bi þee broþer/ þe whiche þing I haue myche triste
in crist Ihu · for to comaunde to þee þat þat parteyneþ to þing
(or profitip): for charite I biseche more · sþ þou art suche as
olde poul: nowe forsoþe & þe bounden of Ihu crist/ I biseche
þee for my sone onesyme · whom I in boundis bigate: þe
whiche sumtyme was to þee vnprofitable/ forsoþe now pro-
fitable · & to þee & to me: whom I sente azen to þee/ forsoþe
recepue þou hym as myn entraylis · whom I wolde withhold
with me · þat he schulde serue for þee to me: in boundis of þe
gospel/ forsoþe with outen þi counseyl I wolde not do · þat þi
good schulde not be as of neede · but wilful/ forsoþe parauen-
ture þerfore he departide fro þee at an houre þat þou schuld-
ist recepue hym into with outen ende/ now not as a seruaunt ·
but for a seruaunt: a moste dere broþer · moste to me/ for-
soþe how myche more to þee & in slepliche & in þe lorde/ þer-
fore zif þou haste me a selowe: recepue hym as me/ forsoþe zif
be

ye pistel to phylomon

he hap any þing anoyede þee or owiþ: rette þou þis þing to me/ I poul wrote wiþ myn honde/ I schal zilde þat: I seye not to þee þat & þou owest to me & þi self/ So broþer I schal vse þee in þe lorde: fulfille myn entrayles in crist/ I tristynge of þin obedience wrote to þee: wytynge for þou schalt do · & ouer þat þat I seye/ also forsoþe & make reedy to me an oße (or hous for to dwelle inne)/ forwhi I hope wiþ zoure preyers: me for to be zouen to zou/ epaphras myn euen captife (or prysoner) to gedir in cēt Ihū: gretif þee wel/ and marke aris: tarke demas & lucas myn helper/ þe grace of oure lorde Ihū crist: wiþ zoure spirit Amen//

here bigynnes ye pistil to ebrues : ye firste chapitre



Anyfolde & many maners · sumtyme god C^m 1^m
spekyng to fadris in prophetis · at þe
laste in þes dayes spac to vs in þe sone ·
whom he ordeynede eyre of alle þingis:
by whom he made & þe worldis/ þe
whiche whanne he is þe schynnyng of
glorie · & fygure of his substaunce · &
beryng alle þingis by worde of his
vertue · makynng purgacon of synnes: sittif on þe rizthalfe of
mageste in hize þingis/ so myche made better þan aungels:
bi how myche he hap enhauncide a more different (or excel-
lent) name bifore hem/ forsoþe to whiche of þe aungels seyde
god any tyme · þou art my sone · I haue to day gendride þee:
and estesone/ I schal be to hym into fadir: & he schal be to
me into sone/ and whanne estesone he bringif in þe firste bi-
goten ·

ye pistil

gotten • into þe roundenesse of erþe: he seiþ/ and alle aungels
of god: worschip þei hym/ and soþely to aungels he seiþ/ þe
whiche makith his aungelis spiritis: & his mynysters slaume
of slijr/ forsoþe to þe sone/ god þi trone into worlde of worlde:
a zerde of egypte þe zerde of þi retome/ þou hast louede rizt-
wesnesse • & hatidist wickidnesse: þerfore god þi god anoyntide
þee wiþ oyle of gladenesse bifore þi selowis/ and þou lorde in
þe bigynnyng sounididst þe erþe • & heuenes ben werkis of
þin hondis/ þei schulen perische • soþely þou schalte partitely
dwelle: & alle schulen ware olde as a cloþe/ and þou schalt
chaunge hem as an amyce (or girdyng aboute): & þei schulen
be chaungide/ forsoþe þou art þe same þi self: & þi zeeris schu-
len not fayle/ forsoþe to whom of aungels seyde god any tyme:
sitte þou at my rizthalfe • til I schal putte þin enemys a stool
of þi feet: wher þei alle ben not serupnge spiritis • sente into
mynysterie: for hem þat taken þe heretage of helpe//

C^m 2^m



þerfore it bihouep vs for to kepe more plenteuouſly
þo þingis þat we hane herde: leſte parauenture we
ſleeten aweye/ forsoþe zif þe ilke worde þat is ſeyde
by aungels • is made ſad • & eche treſpaſſyng (or
brekyng) of þe lawe & vnoſedience toke iuſte retribucon of
mede: how ſchulen we aſcape zif we ſchulen diſpiſe to greet
helpe: þe whiche whanne it hadde take bygynnyng for to be
tolde oute by þe lorde • of hem þat herden is conſermyde into
vs/ god to gedir witneſſyng: by ſignes & wondres • & grete
merueylis & dyuerſe vertues & diſtribucon of þe holy goſt
aſtir his wille/ forsoþe not to aungelis god ſugettide þe round-
neſſe of erþe to comyng: of þe whiche we ſpeken/ ſoþely ſum-
man witneſſide in ſum place: ſeyinge/ what þing is a man •
þat þou art myndeſul of hym: or mannes ſone for þou viſitiſt
hym: þou maðiſt hym litil • a litil laſſe fro aungelis • þou haſt
crownede hym wiþ glorie & honoure: þou haſt ordeynede vpon
þe werkis of þin handis/ þou haſt made alle þingis ſuget vñ-
dir

to ebrues.

dir his feet/ forsope in þat þing þat he sugettide alle þingis to hym: he leste no þing unsugettide to hym/ forsope now we seen not zit alle þingis suget to hym/ forsope we seen hym þat a litil is made lasse þan aungelis · Ihu for passioun of deþ · crownyde wiþ glorie & honoure · þat he þortwe grace of gods schulde taste deþ for alle men/ forsope it bicame hym for whom alle þingis · þe whiche hadde to gedir manye sones into glorie: þe maker of þe helpe of hem/ for to ende by passyouns/ sopely he þat halowip & þei þat ben halowide: of one alle/ for whiche cause he is not consoundide (or schamyde): for to clepe hem breþeren seyinge/ I schal telle þi name to my breþeren: in þe mydel of þe chirche I schal herie þee/ and estefone I schal be tristynge into hym/ and estefone lo I & my children: þe whiche god zawe to me/ þerfore for children comynnyden to slepische & blood: & he also toke perte of þi same · þat bi deþ he schulde distruye hym þat had lordeschip of deþ: þat is to sepe þe deupl/ and schulde delyuer hem þat bi dreede of deþ: by al lijf weren bounden to seruage/ forsope he neuer toke to aungels: but he took to þe seed of abraham/ wherfore he auzte for to be lickenyde to breþeren by alle þingis: þat he schulde be made mercyful & seipful bischop to god/ þat he schulde be mercyful to trespassis of þe puple/ forsope in þat þing in whiche he sufride & was temptide: he is myzty for to helpe & hem þat ben temptide/



Wherefore holy breþeren · parteners of heuenely cleyng: biholde zee þe holy postil & bischop of oure confession Ihu: þe whiche is trewe to hym þat made hym · as & moyses in al þe hous of hym/ forsope þis bischop is hadde worþi of more glorie bifore moyses: by how myche þanne þe hous haþ he more honoure þat made it/ fortoþi eche hous is made of summan/ forsope he þat made alle þingis of nouzt: is god/ and sopely moyses was trewe in al his hous: as a seruauant into witnessynge of þo þingis þat weren

C- 3^m

ye pistil

weren to be seide/ forsope crist as a sone in his hous/ þe whiche
 hous we ben · zif we holden triste & glorie & hope · vnto sadde
 seip/ wherfore as þe holy gost seip · today zif zee haue herde
 his voyce · nyl zee harden zoure hertis as in wrappinge · astir
 þe day of temptacioun in desert · where zoure faderis temp-
 tiden me & sizen my werkes wherfore fourty zeer I was of-
 fendide (or wrooth) to þis generacioun · & I seide euermore þei
 erren in herte/ forsope þei knewen not my weyes · to whom I
 swore in my wrap · zif þei schulen entre into my reste/ breþe-
 ren se zee · lest þe parauenture in any of zou be an yuyl herte
 of vnbeleue for to departe fro quicke god · but moneste zoure
 self by alle dayes · þe while to day is nempnyde · þat none of
 zou be hardenyde · by falsenesse of synne/ soþely we ben made
 parteners of crist · zif neþeles we holden þe bygynnyng of
 his substaunce · sad into þe ende/ while it is seide to day · zif
 zee hane herde þe voyce of hym · nyl zee harde zoure hertis ·
 as in þat wrappinge/ soþely summe herynge wrapiden · but
 not alle þei þat wenten oute of egipte by moyses/ to whiche
 forsope was he wrappide fourty zeeris/ wher not to hem þat
 synned · whos careyns ben caste doune in desert · to whom
 he swore soþely · for to not entre into þe reste of hym · no but
 to hem þat weren vnbeleueful/ and we sizen for þei myzten
 not entre into þe reste of hym · for vnbeleue//

C^m 4^m



Rede we herfore breþeren lest þe parauenture þe bi-
 heste of entryng into his reste lest (or forsaken) ·
 or demyde for to be any of vs be geside away/ for-
 sope it is tolde to vs · as & to hem/ and þe worde
 herde profitide not to hem not mengide to seip of þes þingis
 þat þei herden/ forsope we þat hane beleuyde schulen entre
 into reste · as he seide as I swore in my wrap · zif þei schulen
 entre into my reste/ and soþely þe werkis made parfite fro þe
 ordenaunce of þe worlde · forsope he seide þus in sum place of
 þe seueneþ day/ and god reside in þe seueneþ day fro alle his
 werkis/

to ebrues.

werkis/ and in his estesone/ zif hei schulen entre into my reste/
 perfore for it leueþ (or is ouer:) summen for to entre into it.
 & hei to whiche he firste it is tolde. entreden not for here vn-
 bileue. estesone he termyneth sūday to day. seyinge in da-
 uyd/ astir so myche of tyme as it is bifore seyde/ to day zif zee
 hane herde his voyce. nyl zee harden zoure hertis. as in þe
 ilke wrappinge/ for whi zif Jhē hadde zouen reste to hem. he
 schulde neuer speke of oþer astir þat day/ perfore saboth ha-
 lowyng is leste. to þe puple of god/ forsoþe he þat entride into
 his reste. & he restide of his werkis. as & god of his. ¶ Perfore
 haste we for to entre into þat reste. þat no man falle into þe
 same ensaūple of vnbeleue/ forsoþe þe worde of god is quicke
 & spedy in wirchyng. & more able for to peerfe þan al two
 eggide swerde. & strechyng departide of soule & spirit. & of
 ioyntours & merzwis. & þe departer (or demer) of þouztis &
 intenciouns of hertis/ & no creature is inuisible. in þe sizte of
 god/ forsoþe alle þingis ben nakide & open to his eyzen. to
 whom a worde to vs/ perfore we haupng a greet bischop þat
 perside beuenes Jhū þe sone of god. holde we þe confessioun
 of oure seip/ forsoþe we haue not a bischop þat may not suffre
 to gebit to oure infirmytees (or freeltees). but temptide (or
 prouede) by alle þingis for lickenesse wiþ outhen synne/ perfore
 go we wiþ crist to þe trone of his grace. þat we gete mercy &
 fynde grace. in couenable helpe//



E Or whi eche bischop taken vp of men. is ordeynyd C^m 5^m
 for men in þes þingis þat ben to god. þat he offre
 ziftis & sacrifices for synnes/ þe whiche may to ge-
 dir sorowe. wiþ hem þat vnknowen & erren/ for &
 he is enuyrounyd wiþ infirmytees/ and perfore he otwiþ. as
 & for puple. so also & for hym self to offre for synnes/ neþer
 any man takip to hym honoure. no but he þat is clepide of
 god as aaron/ so & crist clarifiede not hym self þat he were bi-
 schop. but he þat spak to hym/ þou art my sone. to day I gen-
 dride

dride þee/ as in anoter place he seip/ þou art a prist into wiþ
outen ende vp þe ordre of melchisedech/ þe whiche in þe dayes
of his slepliche · offerynge prepers & bisechyngis to god þat
myzte make hym saaf fro deþ · wiþ greet crie & teeris · is herde
for his reuerence/ and sopely whanne he was goddis sone · he
lernynde obedience of þes þingis þat he sufferde/ and he endide
is made cause of euerlastynge helpe to alle obeytchynge to
hym · clepide of god a bischop biwidis þe ordre of melchisedech/
of whom to us a greet worde & able for to be expounde inter-
pretide for to seye · for zee ben made feble to here/ forsoþe
whanne zee schulden be maystris to tyme · estesone zee nedden
þat zee be tauzte · whiche ben þe elementis (or lettris) of þe
bigynnyng of goddis wordis/ and zee ben made þo to whom
is nede of mylke · & not sad mete/ forsoþe eche þat is partener
of mylke · is wiþ outen parte of þe worde of ryztwesnesse/ for-
soþe he is a litil childe/ forsoþe of parsite men is sad mete · of
hem þat for þe ilke custom hane wittis hauntide (or trauep-
lide) to discrecioun of good & pugl//

C^m 6^m



Therefore we leeyng awhile þe worde of þe benyn-
ngte of crist borne to þe perfeccioun of hym · not
estesone liggyng þe foundement of penaunce fro
deade werkis & of þe seip to god · of baptyms · (or
waschyngis) of techynge & leyinge on of handis · & of ryzynge
azen of deade men · & of euerlastynge dome/ and þis þing we
schulden do · zif god schal suffre/ sopely it is impossible · hem
þat ones ben illumynyde · haue tastide also heuenely zift · &
ben made parteners · of þe holy gost · nepeles tastide þe gode
worde of god & þe vertues of þe worlde to comynge · & ben
siden fer aweye · estesone for to be traueplide to penaunce ·
estesone crucifyng to hem self þe sone of god · & haupng to
scorne/ forsoþe þe erþe drynckynge reyne ofte comynge vpon
it · & bryngyng forþe couenable erbe to hem of whom it is
tilide · takyng blessing of god/ forsoþe it bryngyng forþe hornes
& breris ·

to ebrues.

& breris · is reprobable & nexte to curse · whos endynge schal
 be into brennyng/ forsoþe zee moſte derworþe · we triden
 of zou better þingis & nere to helpe · neþeles þouz we ſpeken
 to/ ſohely god is not uniuſte þat he forzete zoure werke & loue ·
 þe whiche zee hane ſchewide in his name · for zee hane mynys-
 tride to ſeyntis & mynysſtren/ forsoþe we coueyten eche of zou
 for to ſchewe þe ſame biſpneſſe to þe fulllyng of hope til
 into þe ende · þat zee ben not made ſlowe · but alſo ſuers of
 hem · þe whiche by ſeiþ & paciencie ſchulen enberite biheſtis/
 forwhi god bihetynge to abraham/ for he had no man more
 by whom he ſchulde ſwere · ſwore by hym ſelf ſeyinge/ no but
 I bleſſynge ſchal bleſſe þee · & I multiplinge ſchal multiplie
 þee/ and ſo by longe ſuffrynge · gate þe azen biheſte/ forsoþe
 men ſweren by þe more of hem/ and þe ende of al here con-
 trouerſie (or debate) · is an oþe to confirmacioun/ in þe whiche
 þing god willynge for to ſchewe to þe eyris of his byheſte · þe
 vnmouableneſſe (or ſadneſſe) of his counſeyl · putte bitwixe
 an oþe/ þatby two þingis vnmouable by whiche it is vnpoſ-
 ſible god for to lize · we hane ſtrengest ſolace (or counſorte) ·
 þe whiche ſeen to gedir · for to holde þe hope putte forþe/ þe
 whiche as an anker we haue ſiker to þe ſoule · & ſad ingoinge ·
 til þe innermore þingis of hydynge · where þe forgoet for vs
 entride in · Jh̄c made biſchop into wiþ ouden ende · aſtir þe
 ordir of melchizedech//

Sohely þis melchizedech kyng of ſalem · priſt of þe
 hiſeſt god þe whiche mette wiþ abraham · gon azen
 fro ſleinge of kyngis & bleſſide hym · to whom &
 abraham departide tipes of alle þingis/ firſte ſo-
 hely þe whiche is interpretide kyng of riſtwelneſſe · aſtirwarde
 forsoþe & kyng of ſalem · þat is to ſeye kyng of pees · wiþ ou-
 ten ſadir · wiþ ouden modir · wiþ ouden genologie · neþer hau-
 ynge bygynnyng of dages neþer ende of liif · forsoþe he lick-
 enyde to þe ſone of god · dwelliþ priſt into wiþ ouden ende/

C^m 7^m

ye pistil

forsoþe biholde zee how greet is þis (man): to whom & abraham patriarch ȝaue tipes of beste þingis/ and soþely men tak-
yng priethode of þe sones of leuy • haue maundement for to
take tipes of þe puple astir þe lawe þat is to seye of here bre-
theren: þouȝ & þei wenten oute of þe lendis of abraham/ for-
soþe by whos generacon is not nowmbride in hem • toke tipes
of abraham: & he blestide þis abraham þe whiche reprom-
ysious/ forsoþe wiþ outen any aȝenseþinge: þat þat is lesse •
is blestide of þe better/ and heresoþely men dynges taken tipes/
forsoþe here is witnesside • þat he lyueþ/ and þat it is so seyd
by abraham: & leuy þat toke tipes • is tyþide/ forsoþe & zit he
was in his fadir lendis: whan melchisedech mette wiþ hym/
þerfore ȝif endyng was by priethode of leuy • forsoþe vnder
hym þe puple toke þe lawe: what ȝit was it nedeful an oþer
priest for to rise • astir þe ordre of melchisedech: & not for to be
seyde • astir þe ordre of aaron: forsoþe þe priethode transla-
tide: it is nede þat þe translatioun of lawe be made/ forsoþe he
in whom þes þingis ben seyd: he is of an oþer lynage • of þe
whiche no man was priest or reby to þe auter/ soþely it is
oppynly knowen • þat oure lorde is borne of Juda: in whiche
lynage moyses spak no þing of priestis/ and more ȝit it is know-
en: ȝif astir þe ordre of melchisedech an oþer priest riȝt • þe
whiche is made astir þe lawe of fleischely maundement: but
astir vertue of lijf insolible (or þat may not be vndone)/ so-
þely he witnessiþ • for þou art a priest into wiþ outen ende •
astir þe ordre of melchisedech/ forsoþe reproung of þe maun-
dement bifore goinge is made: for þe unsadnesse & vnprofite
of it/ forsoþe þe lawe brouȝt no þing to parfite þing/ forsoþe
þe bryngyng in of better hope • by whiche we neȝen to god •
& how greet it is • not wiþ outen sweyng/ forsoþe oþer ben
made priestis • wiþ outen oþe/ forsoþe þis priest wiþ an oþe: by
hym þat seyd to hym/ þe lorde swore & it schal not rewe hym •
þou art priest into wiþ outen ende astir þe ordre of melchise-
dech/ in so myche Ihs is made better: of þe better testament/

¶ And

to ebrues.

And sohely oþer mo ben made priſtis aſtir þe lawe: for þat þei weren forþed by deþ for to dwelle/ sohely þis man for þat he dwelliþ into wiþ outen ende: haþ euerlaſtyngþe priſthode/ wherfore & he may ſaue into wiþ outen ende · comynge nyȝ by hym ſelf to god euermore lyuynge for to prepe for vs/ forſoþe it bicame þat ſuche a man were biſchop to vs: holy innocent inpolute (or vndefoulide) · departide fro ſynners · & made hiȝer þan heuenes/ þe whiche haþ not nede eche day as priſtis · firſte for to offte for his owne giltis ooſtis (or ſacrifices): aſtirwarde for þe puple/ sohely he diide þis þing: ones offryngþe hym ſelf/ forſoþe þe lawe ordeynþde men priſtis · haupnge ſikenefſe (or freelte)/ forſoþe þe werde of ſweryngþe · þe whiche aſtir þe lawe: ordeynþde þe ſone paſſite into wiþ outen ende//



Esrope a capitle vpon þo þingis þat ben ſeyde/ we haue ſuche a biſchop · þat ſatte to gedir in þe riȝt halfe of þe ſeet of greteneſſe in heuenes: mynyſtre of ſeyntis & of þe verrey tabernacle þat god ſette & not man/ forſoþe eche biſchop is ordeynþde for to offte ȝiftis & ooſtis/ wherfore it is nede & þis man: for to haue ſum þing þat he ſchal offte/ þerfore ȝif he were vpon erþe: he were no priſt/ whanne þei weren þat ſchulden offte ȝiftis aſtir þe lawe · þe whiche ſeruen to þe ſaumlere & ſchadowe of heuenely þingis: as it is anſweride to moyſes whan he ſchulde ende þe tabernacle/ ſe he ſeiþ · make þou alle þingis: by þe ſaumlere þat is ſchewide to þee in þe mounte/ nowe forſoþe he haþ geten a better mynyſtre: by how myche & he is a mediatour of a better teſtament/ þe whiche is halowide (or confermyde): wiþ better biheſtis/ for ȝif þe ilke firſte had be voyde fro blame: sohely a place of þe ſecounde ſchulde not be ſouȝte/ forſoþe reprounge hem he ſeiþ/ lo dayes comen ſeiþ þe lorde · & I ſchal ende a newe teſtament vpon þe hous of iſrl & vpon þe hous of Iuda/ not aſtir þe teſtament þat I made to here fa-
deris

C^m 8^m

ye pistil

deris in þe day I cauhte here honde: þat I schulde leede hem
oute of þe lande of egipte/ for þei dwelliden not parfiteþly in
my testament: & I hane dispiside hem seiþ þe lorde/ for þis is
þe testament: þe whiche I schal dispose to þe hous of isrl aftir
þe dages seiþ þe lorde: in ȝuyng my lawes into þe soules of
hem & into þe hertis of hem: I schal aboue write hem/ & I
schal be to hem into god: & þei schulen be to me into a puple/
and eche man schal not teche his neyzeþore & eche man his
broþer: seyinge/ knowe þou þe lorde/ for alle men schulen
wite (or knowe) me: fro þe lesse vnto þe more of hem/ for I
schal be helpesful (or merciful) to þe wickidnesse of hem/ and
nowe I schal not biþenke of þe synnes of hem/ forsoþe in se-
yinge newe: þe former weriden olde/ forsoþe þat þat is of many
dages & weride olde: is nyze þe deþ//

C^m 9^m



Shely & þe former had iustifyingis of worschip &
holy þing worldly: þat is duryng for a tyme/
forsoþe þe tabernacle was made firste in whiche
weren candillstikis & a horde & puttyng forþ of
looues þat is seyde holy/ forsoþe aftir þe beyle (or hydyng):
þe secounde tabernacle þat is sancta sanctorum þat is holy
of holy þingis haung a golden censer & þe arke of testa-
ment coueride aboute on eche side wip golde in þe whiche a
pote of golde haungge manna & þe zerde of aaron þat flo-
rischide: & tables of þe testament/ vpon whiche þingis cheru-
byns of glorie/ schadowyng þe propiciatorie of whiche þin-
gis it is nowe for to sepe by alle/ forsoþe þes made þus to
gedir: soþely in þe former tabernacle pristin entreden in
euermore: endyng þe officis of sacramentis/ forsoþe in þe
secounde (tabernacle) oones in þe ȝeer þe bischop al one not
wip outhen blood þe whiche he offriþ for his ignoraunce & of
þe puplics/ þe holy gost signyfyinge þis þing not ȝit þe weye
of seyntis for to be openyde: ȝit þe former tabernacle haungge
staate/ þe whiche parable of þis present tyme bisdis whiche
ȝistis

to ebrues.

ziftis & ooffis (or sacrificis) ben offride: þe whiche motwne not make a man feruynge parfite by conſcience/ onely in metis & dyuerſe waſchyngeis & riſtwelneſſis of fleſche putte vnto þe tyme of correccioun// ¶ Forſoþe eſt beinge a biſhop of godis to comynge by a larger & parſiter tabernacle not made by honde · þat is to ſeþe not of þis makynge · neþer bi blode of goot buckis or of calues: but bi his owne bloode entride ones into holy þingis: euerlaſtynge redempcion founden/ forſoþe zif þe blood of goot buckis & boolis & þe aſke of a cowe calue ſpreynþe · halowþ vnclene men to þe clenſynge of fleſche: how myche more þe blood of criſt · þe whiche by þe holy goſt offride hym ſelf vntwemþe to god: ſchal clenſe oure conſcience fro deade werkis: for to ſerue to lypynge god/ and þerfore he is a mediatour of þe newe teſtament · þe deþ fallynge bitwixe into redempcion of þe treſpaſſyngeis þat weren vnder þe former teſtament: þei þat ben cleþide take þe reþromyſſoun of euerlaſtynge heretage ¶ Soþely where is a teſtament: it is nede · þat þe deþ of þe teſtament maker: come bitwixe forſoþe þe teſtament is conſermyþe in deade men/ ellis it is not worþ þe while he lypeth þat made þe teſtament/ wherfore ſoþely neþer þe firſte teſtament is halowide wiþ ouden blode/ forſoþe eche maundemente of þe lawe red of moyſes to al þe puple · he takynge þe blood of calues & of buckis of goot wiþ water & rede wolle & yſop: ſpreynþe & þe ilke booc & al þe puple · ſeyinge/ þis is þe blood of þe teſtament: þat god comaundide to 3ou/ alſo he ſpreynede wiþ blode þe tabernacle & alle þe veſſellis of ſeruycis: in liche maner/ and almoſt alle þingis ben clenſide in blood aſtir þe lawe: & wiþ ouden ſchedynge of blood · remyſſoun of synne is not made/ þerfore it is nede þe ſaumpleres forſoþe of heuenely þingis ben clenſide wiþ þes þingis: forſoþe þe ilke heuenely þingis · wiþ better ooffis þan þes/ forſoþe Jhc entride not into þe holy þingis made by hondis · þe ſaumplers of verrey þingis: but into þe ilke heuene þat he appere nowe to þe cheer of god for
vs

ye pistil

us/ neþer þat he offre hym self ofte · as þe biſchop entride into þe holy þingis/ by alle zeeris in alien blood/ ellis it biþouede hym ofte for to ſuffre/ fro þe bigynnyng of þe worlde/ now forſoþe ones in þe endyng of worldis to diſtruccion of ſynne/ bi his ooſte he apperide/ and as it is ordeynede to men ones to die//

C^m 10^m



Forsoþe aftir þis doom/ so & crist was offride ones · for to avoyde þe synnes of many men/ þe secounde (tyme he schal appere wiþ outhen synne · to men abydyng hym/ into þe helpe of hem by seiþ/ forsoþe þe lawe hauynge schadowe of goodis to comynge · not þe ilke ymage of þingis by eche zeeris · by þe ilke same ooſtis · whiche þei offren wiþ outhen ceesynge/ neþer may make men comynge nyȝt parſite/ ellis þei schulden haue ceeside for to be offride · þerfore þat þe worschipers clenſide ones hadden no conscience of synne forþirmore/ but in hem mynde of synnes is made by alle zeeris/ forsoþe it is impossible synnes for to be done away/ by blood of boolis & buckis of goot/ þerfore he entrynge into þe worlde/ seiþ/ þou woldist not an ofte & offrynge/ forsoþe þou hast schapen a body to me/ and brent sacrifices for synne/ plesiden not to þee/ þanne I seyde lo I come/ in þe heed of þe booc it is writen of me/ þat I do þi wille/ he aboue seyinge · for þou woldist not ooſtis & offrynge & brent sacrifices & for synne · ne þo þingis ben plesaunt to þee/ þe whiche ben offride aftir þe lawe/ þan I seyde/ lo I come þat I do þi wille god/ he doȝt away þe firste þat he make þe secounde/ in whiche wille · we ben halowide · by þe offrynge of þe body of cō Ihu ones/ and soþely eche priſt is redy eche day mynyſtryng · & ofte tyme offrynge þe same ooſtis/ þe whiche motwe neuer do away synnes/ forsoþe þis man offrynge an ooſte for synnes for euermore/ sittȝ in þe rȝthalle of god þe ſadir/ fro þens forþ abydyng/ til his enemyes ben putte a ſtool of his feet/ soþely by one offrynge he endide/ for

to ebrues.

for euermore halowide men/ forsope & he holy gost witness
to vs/ forsope aftirwarde he seyde/ forsope his is he testament
he whiche I schal witnesse to hem aftir þo dayes seiþ he lorde/
in þyunge my lawes in he hertis of hem; & in he soulis of
hem I schal aboue write hem/ and nowe I schal no more
þenke of he synnes & wickidnessis of hem/ forsope wher is re-
myssioun of þes; nowe none offrynge for synne/ and so bre-
þeren we haupnge trisse into he entrynge of seyntis in he
blood of crist he whiche he halowide to vs a newe weye & lyu-
yng by a weyle (or couerynge); þat is to seye his slepche &
he greet prist vpon he hous of god; go we to wiþ verrey herte;
into he plente of seiþ/ we spreynge (or clenide) he hertis fro
euyl conscience & waschen he body wiþ clene water; holde
we he confessioun of our hope vnbowynge (or þat may not be
solden)/ forsope he is trewe þat azenbiht/ & biholde we into
gedir in he stirynge of charite & of good werkis; not forsakynge
oure gederynge to gedir; as it is of custome to summen; but
confortynge/ and by so myche he more; by howe myche zee
schulen se he day neyzyng/ forsope to vs synnyng wilfully
aftir he knowynge of treuþe taken; nowe an offe for synnes
is not leste/ forwhi summe abydyng of doom is dredeful &
he supnge of sijt; he whiche to wastynge aduersaries/ any man
makynge voyde (or brekynge) he lawe of moyses; deþ wiþ
outen any mercy by two or þre witnessis/ how myche more
geste zee hym for to deserue worse turmentis; he whiche schal
desoule he sone of god & schal leede (or holde) he blood of he
testament polute; in whom he is halowide & schal do wronge
(or dispite) to he spirit of grace; soþely we witen hym þat
seyde/ to me vengeaunce; & I schal zilde/ and este/ for he
lorde schal deme his puple/ it is ferful for to falle into he
handis of lyuynge god/ forsope hane zee mynde on he former
dayes; in he whiche zee liztenyde; suffreden greet strife (or
fizte) of passiouns/ and soþely in he toþer zee made a spectacle
(or wondryng) bi schenschipis & tribulaciouns/ in he toþer
forsope

ye pistil

forsope zee ben made felowis of men lyupnge so/ fortohi & to bounden men zee hadden compassioun · & zee receyueden wiþ iope · he raueyne of zoure goodis: knowynge zou for to haue a better & a dwellyng substaunce/ and so nyl zee leese zoure triste: he whiche hap greet rewardyng/ forsope pacience is nedeful to zou · þat zee doinge he wille of god: brynge azen he biheste/ zif sopely a litil how euer litil · he þat is to comynge schal come: & he schal not tarie/ forsope my iuste man lyueþ of feiþ/ þat zif he schal wiþ drawe hym self: he schal not plesse to my soule/ forsope we ben not he sonex of wiþdrawyngge away into perdicoun: but of feiþ into he getyngge of soule//

C^m 11^m



Forsope feiþ is he substaunce of þingis to be hopide · an argument (or certeynte): of þingis not apperynge/ Sopely in þis (feiþ): olde men haue gete witnessyngge/ by feiþ we vnderstonde þe worldis for to be schapen (or made) by goddis worde: þat visibyl þingis weren made of vnyssible þingis/ by feiþ abel offryde ful myche more oosse (or sacrifice) to god: þan caym/ by þe whiche he gate witnessyngge for to be iuste: god berynge witnessyngge to his ziftis/ and by þat feiþ: he deade spekith zit/ by feiþ enok is translatide · þat he schulde not se deþ · & he was not founden: for þe lorde translatide hym/ forsope bifore þe translacioun he had witnessyngge: for to haue pleside god/ forsope it is impossible any man for to plesse god: wiþ outen feiþ/ forsope it bihoueth a man comynge to god for to bi-leue for he is: & he is rewarder to men insekynge hym/ by feiþ noe an answer taken · of þes þingis þat zit weren not teen: dredyngge schapide a schip into þe helpe of his hous by whom he dampnyde þe worlde & is insuede & ordeynyde eyre of ryztwelnesse: þe whiche is bi feiþ/ bi feiþ he þat is clepide abraham · obeyede for to go oute into a place where he was to takynge into heretage: and he wente oute not witnessyngge

to ebrues.

ynge whidit he schulde go/ by seiþ he dwelte in þe lande of
 azen bihestē: as in an alien in litil houses dwellynge wiþ ysaac
 & Jacob euen expres of þe same azen bihest/ soþely he abode
 a cytee haupnge foundementis: whos crafty man & maker is
 god/ bi seiþ & þe ilke bareyn sara: toke vertue into conse-
 uyngē of seed: 3he biþidis (or wiþ outhen) þe tyme of age: for
 siche bileuede hym trewe þat had azen biþizte/ for whiche þing
 & of one · & hym nyȝ deade (men) ben borne as sternes of
 heuene in multitude: & as grauel þat is at þe see side vn-
 nowmbreable/ by seiþ alle þes ben deade þe azenbihest not
 taken · but þei biholdyngē hem afer · & gretynge wel & knowe-
 lechyngē for þei ben pilgrymes: & herboride men vpon þe
 erþe/ soþely þei þat seyn þes þingis: signyfiē hem for to
 seek a cuntre/ and soþely zif þei had hade mynde of þe ilke
 of þe whiche þei oute wenten: soþely þei hadden tyme of turn-
 yngē azen · nowē forsoþe þei desiren a better þat is to sepe
 heuenely/ þerfore god is not confoundide (or schamyde) for
 to be clepide þe god/ forsoþe he made redy to hem a cytee/ by
 seiþ abraham offride ysaac when he was temptide/ and he
 offride þe onebigoten · þe whiche had taken azen bihestis (or
 repromysfulous) · to whom it was seyde/ in ysaac: seed to þee
 schal be clepide/ demynge: for & fro deade men god is myȝty
 for to reyle hym/ wher of he took hym & into a parable/ bi
 seiþ & of þingis to comyng: Isaac bleffide iacob & esau/ bi seiþ
 iacob dýnge: by alle þe sones of Joseph bleffide & honoride þe
 biȝenesse of his ȝerde/ by seiþ ioseph dýnge hadde mynde of
 þe passyngē forþ of þe sones of isrl: & comaundide of his bones/
 by seiþ moyses borne · was hid þre monethes of his fadir &
 modir: for þat þei siȝen þe ȝonge childe sayre (or semely): &
 þei dredde not þe maundement of þe kyng/ By seiþ moyses
 made greet: denyede hym for to be þe sone of pharaols douȝ-
 ter: chesynge more for to be turmentide wiþ þe puple of god:
 þan for to haue myrþe of temporal tynne/ demynge þe reprose
 of eȝt more richessis: þan þe tresours of egiptians/ forsoþe he

ye pistil

bihelde into þe rethwardynge/ bi seiþ he forsoke egipte: not
dredynge (or schamyng) þe hardenesse of þe kyng/ forsoþe
he as seinges/ susteynede þe invisiþle/ by seiþ he halowide
pask in schedynge of blood: lest he þat distruþede þe firste
þingis of egipcians: schulde touche hem/ by seiþ þei passiden
þe reede see as by drie lande: þe whiche þing egipcians assay-
inge weren deuouride/ by seiþ þe walles of Jericho sellen
doun by cumpassynge of seuene dayes/ by seiþ raab hoore ·
perischide not wiþ vnþileueful men: reseruyng þe aspiers
wiþ pees/ And what zit schal I seye? Soþely tyme schal sayle
me tellyng of gedeon · Barac · Sampson · Jettee · Dauid ·
& Samuel · & oþer prophetis: þe whiche bi seiþ ouercamen
retomes · wrouzþe riztwesnesse: gaten repromysþouns/ þei
stoppiden þe mowþes of lyouns · þei quenchiden þe seerþenesse
of fyrs · þei dryuen awey þe egge of swerde · þei heuereden
of sekenesse þei weren made stronge in batayle/ þei turnyde
þe castels (or oostis) of aliens/ wymmnen receyueden here
deade of azenrisynge/ forsoþe oþer ben holden forþ (or deade) ·
not takynge redempcioun: þat þei schulden fynde better azen-
risynge/ forsoþe oþer assayededen scornynge & betynge: more
ouer & bondis & prisouns/ þei weren stonyde · þei weren kille ·
þei weren temptide · þei weren deade in sleinge of swerde/
þei wenten aboute in broken skynnes: & in skynnes of goot/
nedþ · angtwischide · turmentide: to whiche þe worlde was
not worþi/ þei errynge in wilþernes & mounteyns & dennes ·
& caues of erþe/ and alle þes prouede by witnesþynge of seiþ:
token not repromysþioun/ god purueyinge sum better þing for
vs: þat þei schulden not be fulfild wiþ outen vs//

C^m 12^m



Therefore we haupnge so greet a cloude of witnesþis
putte to: doinge aweye al charge & synne ston-
ynge aboute vs: bi pacienc renne to þe strife (or
fyt) purposide to vs biholdynge into þe maker of
seiþ & ender Jhu/ þe whiche ioþe purposide to hym: sustide
þe

to ebrues.

he crosse • confessioun dispiside: & sittip on þe rízt halfe of þe
 seet of god/ forsoþe byþenke zee on hym þat suffride (or suffey-
 nede) suche azensynginge of synful men azenes hym self: þat
 zee be not made wery • saylyng in zoure inwittis/ forsoþe
 ze azensoden not zit unto blood siztyng azenes synne: & zee
 hane forzeten þe coumfort þat spekith to zou as to sones: sey-
 inge: my sone nyl þou dispise þe disciplyne of þe lorde • neþer
 be þou made wery • þe while þou art chastiside of hym/ forsoþe
 þe lorde chastisith hym þat he loueth/ forsoþe he scourgith euery
 sone þat he receyueþ/ laste zee stille in disciplyne god offriþ hym
 to zou as to sones/ soþely what sone is it whom þe fadir schal
 not reprove (or chastice) & þat zit zee ben oute of disciplyne of
 whiche alle ben made parteners: þerfore zee ben auoutrers
 & not sones/ astirwarde soþely we hadden faderis of oure
 fleyische lerners: & we wiþ reuerence dreden hem/ wher not
 myche more we schulen obetche to þe fader of spiritis: & we
 schulen lyue: & þei soþely in tyme of fewe dayes • astir here
 wille lerneden vs/ forsoþe þis fadir to þat þing þat is profit-
 able in receyuyng þe halowynge of hym/ forsoþe eche disci-
 plyne in þis present tyme is seen treuly for to be not of ioye:
 but of sorowe • astirwarde forsoþe it schal zilde fruyte of rízt-
 wesnesse moste peesible: to men excerside (or hauntide) bi it/
 for whiche þing reyse zee vp slowe hondis & knees vnbunden •
 & make zee ríztful goyngis to zoure feet þat no man haltynge
 erre: but more be helide/ sue zee pees wiþ alle men & holy-
 nesse: wiþ outen whiche no man schal se god/ byholdynge þat
 no man fayle to þe grace of god • þat no root of bitternesse
 vþwarde buriounyng lette: & by it be defoulide by many men/
 þat no man be lechour • oþer unholy (or curside) as esau:
 þe whiche for one mete solde his firste þingis/ soþely wite zee
 for & astirwarde he coueytyng for to enheryte blessyng: was
 reproveþ/ forsoþe he sonde not place of penaunce: þouz he
 souzte it wiþ teeris/ forsoþe zee haue not comen to þe treta-
 ble (or couenable & able to come to) • & greet wynde (or quile-
 wynde)

ye pistil

wynde) & myste & tempeste · & sounne of þe trumpe: & voyce of wordis/ þe whiche þei þat herden excusiden hem: þat þe worde schulde not be made to hem/ forsoþe þei baren not þat þat was seyd: & zif a beest touchide þe hil it schulde be stonyde/ and so dredeful it was þat was seyn: moyses seyd I am aferde & ful of tremblyng/ but & zee haue comen nyȝ to þe hil of sion & þe cyte of lyuynge god heuenely Irlm · & þe multitude of many housande aungels · & to þe chirche of þe firste men: þe whiche ben writen in heuenes · & god domesman of alle · & þe spirit of iuste parsite men: & to Ihu mediatoure of þe newe testament & of spryngynge of blood: better spekyng þan abel/ se þat zee forsake not þe spekyng/ forsoþe zif þei forsakynge hym þat spac on erþe ascapide not: myche more we þat turnen aweye fro hym spekyng to vs fro heuenes/ whos voyce þanne mouede þe erþe: nowe forsoþe he azenbieþ seyinge/ zit ones & I schal moue not onely þe erþe: but also heuene/ forsoþe þat he seiþ zit ones: he declarib þe transelacioun of moueable þingis: as of made þingis dwelle þat ben unmouable//

C^m 13^m



And so we recepyng þe unmouable kyngdom · haue grace by whiche serue we plesynge to god wip drede & reuerence/ and forsoþe oure god is sijr wastynge/ þe charite of breþerhede dwelle in zou: & nyl zee forzete hospitalite/ forsoþe by þis · summe plesiden to aungelis recepuede þe herborowe/ þenke zee on þe bounden men: as zee to gedir bounden/ and of traueplyng men: as & zoure self dwellyng in body/ honourable weddyng in alle þingis: & untwemmyde bed/ forsoþe god schal deme fornycatours & auouters/ be maners wip outhen coueptyse: payede wip present þingis/ soþely he seyd/ I schal not leue þee neþer forsake/ so þat we tristely seye/ þe lorde is an helper to me · I schal not drede: what a man schal do to me/ haue zee mynde of zoure souereyns: þat haue spoken to zou þe worde of

to ebrues.

of god/ of whom zee biholdynge he goinge oute of lyuynges:
 sue he seih/ **I**hē crist ziskirday & to day he & into worldis
I Nyl zee be ledde away wih dyuerse techyngis & pilgrymys
 (or straunge)/ forsope it is beste for to stable he herte wih
 grace • not wih metis: he whiche profitiden not to men wan-
 drynge in hem/ we haue an auter of he whiche hei pat seruen
 to he tabernacle of he body: haue not power for to ete/ for-
 sope of whiche beestis he blood is borne in for synne into holy
 pingis bi he bishop: he bodies of hem ben brente wih oute he
 castels • for whiche ping & **I**hū pat he schulde halowe he puple
 bi his blood: suffride wih outhen he zate/ perfore go we oute
 to hym wih oute castels • berynge his reprove (or schenschip)/
 sohely we haue not here a dwellynge cytee: but we seeken a
 cytee to comynge/ perfore by hym offre we an ooste of her-
 yinge euermore to god: pat is to seye he fruyte of lippis
 knowelechyng to his name/ forsope nyl zee forzete of wel
 doinge (or zyuyng) & of comunyng/ forsope by suche oostis
 god is deseruyde// **I** Obepe zee to zoure prouostis (or pre-
 latis): & vnderlepe zee to hem/ hei parsitely waken: as to
 zildynge resoun for zoure soules: pat hei do his ping wih
 ioye • & not sorowynge/ forsope his ping spedih not to zou/
 prepe zee for us/ sohely we tristen for we haue gode conscience
 in alle pingis willynge for to lyue wel/ moreouer forsope **I**
 belesche zou for to do: pat **I** sunner be restoride to zou/ So-
 hely god of pees pat ledde oute fro deade men he grete schep-
 erd of scheep • in he blode of euerlastynge testament oure lorde
Ihū crist: schape (or make) zou able in al gode ping • pat zee
 do he wille of hym • doinge in zou pat ping pat schal plesse
 bifore hym by **I**hū c̄st: to whom is glorie into worldis of
 worldis amen **I** forsope breheren **I** prepe zou pat zee suffre
 a worde of solace/ forsope by ful fewe pingis **I** haue writen
 to zou/ knowe zee zoure broper tymothe leste: wih whom zif
 he schal come more hastely: **I** schal se zou/ Grete wel al zoure
 souereynes & alle holy men/ he breheren of ytalie • greten zou
 wel/ he grace of god wih zou alle Amen// here

here bigynnes ye apocalips

C^m 1^m



Apocalips (or reuelacioun) of Ihu crist
 he whiche god zaue to hym for to make
 oppyn to his seruauntis: whiche ping it
 bihouep for to be made soone/ and he
 signyfiede sendynge by his aungel to
 his seruaunt Ioon: he whiche bare wit-
 nessynge to he worde of god & wit-
 nessynge of Ihu crist in hes pingis:
 what euer pingis he siȝe/ Blesside he pat rediȝ & he pat heriȝ
 he wordis of his prophecie: and kepȝ ho pingis pat ben wri-
 ten in it (forsoþe he tyme is nyȝ/ Ioon to seuene chirchis pat
 ben in alie: grace to ȝou & pees of hym pat is & pat was & pat
 is to comynge/ and of he seuene spiritis pat ben in he siȝt of
 his trone & of Ihu crist pat is a seiȝful witnesse & he firste bigo-
 ten of deade men & prynce of kyngis of erþe/ he whiche lou-
 ede vs & walschide vs fro oure synnes in his blood/ and made
 vs a kyngdom & priȝtis to god & to his fadir/ to hym glorie &
 empire into worldis of worldis Amen ¶ Lo he comeȝ wiȝ
 cloudis & eche ȝȝe schal se hym & hei pat pungneden (or
 prickiden) hym/ and alle he kynredis (or lynagis) of erþe:
 schulen weyle hem self on hym/ ȝhe amen/ I am alpha & o he
 bygynnyng & he ende: seiȝ he lorde god pat was & pat is to
 comynge al myȝty/ I Ioon ȝoure broþer & partener in tribu-
 lacoȝs & kyngdom & pacience in crist Ihu: was in an yle pat
 is clepide pathmos: for he worde of god & witnessynge of Ihu:
 I was in spirit in he sunday/ and I herde astir me a greet
 voyce: as of a trumpe seyinge/ pat ping pat þou seest & write
 in a booc & sende to he seuene chirchis pat ben in alie/ to
 epheso

pe apocalips

epheſo & ſmyrna • & pargamo • & tiatira • & ſardo • & pholodel-
phia • & laodicia/ and I turnyde þat I ſchulde ſe þe voyce þat
ſpac wiþ me/ and I turnyde ſize ſeuene candilſtikis of golde/
and in þe myddil of ſeuene golden candilſtikis a liche to þe
ſone of man • cloþide wiþ a longe priſtely cloþe • & biſore girde
at þe tetis: wiþ a golden girdel/ ſohely þe heed of hym &
heris weren white • as whijt wolle: & as ſnowe/ and þe yzen
of hym al ſlawme as ſlawme of ſijr • & his feet liche to droſſe
of golde (or latoune): as in a brennyng chymney/ and þe
voyce of hym: as þe voyce of many watris/ and he hadde in
his rizthande ſeuene ſterres/ and a ſcharpe ſwerde on boþe
ſidis wente oute of his moup: & his face ſchyneth as þe ſunne
in his vertue/ and whanne I had ſeen hym: I fel doune at
his feet as deade: and he puttide his rizthande on me ſeyinge/
nyl þou drede: I am þe firſte & þe laſte • & I am alȝue • & I
was deade/ and lo I am lyuynge into worldis of worldis: & I
haue þe keyes of deþ & helle/ þerfore write þou whiche þingis
þou haſte ſeen • & whiche ben: & whiche it bihoueth for to be
done aftir þes þingis/ þe myſterie (or pryete) of ſeuene ſterres
whom þou ſize in my rizthale • & þe ſeuene golden candil-
ſtikis/ þe ſeuene ſterres ben aungelis of ſeuene chirchis/ and
þe ſeuene candilſtikis: ben ſeuene chirchis//



And to þe aungel of þe chirche of ephelis: write C^m 2^m
þou/ þes þingis ſeiþ he þat holdiþ ſeuene ſterres
in his rizthale: þe whiche walkiþ in þe myddil of
ſeuene golden candilſtikis/ I wote þi werkes &
trauel & þi patience: & for þou mayſte not ſuffre euyl men/
and þou haſt temptide (or aſſayde) hem þat ſeyn hem ſelf
for to be apoſtles & ben not: & þou haſt founden hem liers •
& þou haſte patience/ and þou haſt ſuſteynede for my name:
& ſaylidit not/ but I haue azenes þee ſewe þingis: þat þou
haſt leſte þi firſte charite/ and ſo be þou myndeful of whens
þou haſt fallen: & do penaunce & do þi firſte werkis/ zif not
I come

ye apocalips

I come sone to pee: & I schal moue þi candillstike of his place: no but þou schalt do penaunce/ but þou hast þis gode þinge · for þou hatidist þe dedis of nyholaptis (or folowers of nyhol) þe whiche & I hatide/ he þat hap eris here: what þe spirit schal seye to þe chirchis/ to þe ouercomynge I schal ȝyue for to ete of þe tree of liif: þat is in paradise of my god ¶ And to þe aungel of chirche of smyrma: write þou/ þes þingis seis þe firste & þe laste: þat was deade & lyueþ/ I woot þi tribulaciō & þi pouert: but þou art riche/ and þou art blasfemyde of hem þat seyn hem self for to be iewes & ben not: but þei ben þe synagoge of sathanas/ drede þou no þing of þes whiche þou art to susteyne/ lo þe deuyl is to sendynge summe of zou into prisoun: þat zee be temptide: & zee schulen haue tribulaciō in ten dayes/ be þou seipful vnto þe deþ: & I schal ȝyue to pee a crowne of liif/ he þat hap eris here: what þe spirit schal seye to þe chirches/ he þat schal ouercome: schal not be hurte of þe secounde deþ/ ¶ And to þe aungel of þe chirche of pargame: write þou/ þes þingis seip he þat hap þe swerde scharpe on eijer syde/ I woot where þou dwellicst: where þe seet of sathanas is · & þou holdist my name & denyedist not my seip/ and in þo dayes antiphas my seipful witnesse þat was slayne at zou: where sathanas dwellicþ/ But I haue azenes þee fewe þingis · for þou hast þere men holdynge þe techynge of baalam: þe whiche tauzte balac for to sende sclaundre bifore þe sones of isrl: þat is to seye for to ete of sacrifices of ydolis: & for to do fornycacon: so & þou hast meri holdynge þe techynge of nyholaptis/ also do þou penaunce/ zif not: I schal soone come to pee · & I schal sizte wiþ hem in swerde of my moup/ he þat hap eris here: what þe spirit schal seye to chirchis/ to þe ouercomynge I schal ȝyue manna hidde (or aungel mete) · & I schal ȝyue to hym a whijt sloon · & in þe sloon a newe name writen · þe whiche no man woot: no but he þat takip ¶ And to þe aungel of þe chirche of tiatira: write þou/ þes þingis seip þe sone of god: þat hap ȝzen as flaume

ye apocalips

flaume of fir: & his feet lijk to drosse of golde/ I haue knowe
 pi werkis & seiþ & charite & mynysterie (or serupce) & pi pa-
 cience: & pi laste werkis mo þan þe former/ but I haue azenes
 þee a fewe þingis/ for þou sufferist þe womman Jezebel . þe
 whiche seiþ hir for to be a prophetesse . for to teche & de-
 cepue my seruauntis . for to do lecherie: & for to ete of þin-
 gis offride to ydolis/ and I zaue to hire tyme þat sche schulde
 do penaunce: & sche wole not do penaunce of hire fornyca-
 cioune/ lo I sende hire to a bed . & þei þat done lecherie wiþ
 hire schulen be in moſte tribulacon no but þei do penaunce of
 here werkis/ and I schal ſee hire ſones in deþ and alle chirchis
 schulen wite: for I am ſekynge reynes & hertis/ and ſchal ȝyue
 to eche man of ȝou: aſtir his werkis/ forſoþe I ſeye to ȝou &
 oþer þat ben at tiatire who euer haue not his techynge . & þat
 knewen not þe biſenelle of ſathanas: how þei ſeyn I ſchal not
 ſende on ȝou an oþer charge: neþeles þat þat ȝee haue holdiþ
 til I come/ and to hym þat ſchal ouercome & þat ſchal kepe til
 into þe ende my werkis: I ſchal ȝyue to hym power on folkis .
 & he ſchal gouerne hem in an yren zerde . & þei ſchulen be
 broken to gedir as a veſſel of a potter/ as & I recepuede of my
 fadir . & I ſchal ȝyue to hym a morne ſterne/ he þat haþ eris
 here: what þe ſpirit ſchal ſeye to þe chirchis//



And to þe aungel of þe chirche of ſardis: write þou
 þes þingis seiþ he þat haþ þe ſeuene ſpiritis of
 god: & ſeuene ſterres/ I woot pi werkis . for þou
 haþ name þat þou lyueſt: & þou art deade/ be þou
 wakynge . & conferme oþer þingis þat weren to dyinge/ for-
 ſoþe I ſynde not pi werkis ful: biſore my god/ þerfore haue
 þou mynde how þou recepuediſt & herdiſt: & kepe & do pen-
 aunce/ þerfore ȝif þou ſchalt not wake: I ſchal come to þee
 as a nyȝt þeeſ . & þou ſchalt not wite in what houre I ſchal
 come to þee/ but thou haſt a fewe names in ſardis: þe whiche
 deſouliden not here cloþes . & þei ſchulen walke wiþ me in

C^m 3^m

ye apocalips

whijt þingis · for þei ben worpi/ he þat schal ouercome: schal
 be cloþide þus wiþ whijt cloþes · & I schal not do aweye his
 name of þe booke of liif · & I schal knoweleche his name
 bifore my fadir · & bifore his aungels/ he þat haþ eris here: ·
 what þe spirit schal seye to chirchis ¶ And to þe aungel of þe
 chirche of philadelphie: write þou/ þes þingis seiþ þe holy &
 trewe þat haþ þe kepe of dauid · þe whiche openyþ & no man
 closiþ: he closiþ & no man openyþ/ I woot þi werkis/ & I saue
 bifore þee adore openyde · þe whiche no man may close: for
 þou haþ a litil vertue · & haþ kepte my worde · & denyedist not
 my name/ lo I schal ȝyue to þee of þe synagoge of sathanas: ·
 þe whiche seyn hem for to be ietwis & ben not · but lizen/ lo I
 schal make hem þat þei come & worschip bifore þi feet · & þei
 schulen wite for I louede þee: for þou keptist þe worde of my
 pacience · & I schal kepe þee fro þe houre of temptaçon þat
 is comynge into al þe worlde: for to tempte men dwellynge
 in erþe/ lo I come soone: holde þat þat þou haþ · þat no man
 take þi croune/ and hym þat schal ouercome · I schal make
 a piler in þe temple of my god · & he schal no more go oute/
 and I schal write on hym þe name of my god & þe name of þe
 cytee of my god of newe Irlm þat comen doune fro heuene of
 my god: & my newe name/ he þat haþ eris here: what þe
 spirit schal seye to chirchis ¶ And to þe aungel of þe chirche
 of laodice: write þou/ þes þingis seiþ amen (þat is verreyly)
 þe seiþful witnesse & trewe: þe whiche is þe biggynnyng of
 goddis creature/ I woot þi werkis: for neþer þou art colde
 neþer hoot/ I wolde þou wert colde or hoot/ but for þou art
 lewe: & neþer coolde neþer hoot: I schal bigynne for to caste
 þee oute of my mounþ/ for þou seyst þat I am riche & ful of
 goodis & I haue nede of no man/ & þou wost not for þou art
 a wrecche & wreccheful · & pore & blynde & nakide/ I counseyl
 þee for to bie of my golde stride & prouede þat þou be made
 riche · & be cloþide wiþ white cloþes/ þat þe confusioun of þi
 nakidnesse appere not/ and anoynte þin yzen wiþ colorie: ·
 (þat

ye apocalips

(pat is medycynal for yzen made of dyuerse erbis) · pat hou
se/ I whom I loue reprove & chastise/ herfore sue (or loue) &
do penaunce/ lo I stonde at þe dore & knocke/ zif any man
schal here my voyce & open þe zate: I schal entre to hym &
soupe wih hym & he wih me/ I schal zyue to hym þat schal
ouercome · for to sitte wih me in my trone: as & I ouercame ·
& satte wih my fadir in his trone/ he þat hap eris here: what
þe spirit schal seye to chirchis//



ftir þes þingis I sate & lo a dore openyde in heuene/ C^m 4^m
and þe firste voyce þat I herde: as a trumpe spek-
ynge wih me seyinge/ steppe vp hidir & I schal
schewe to þee whiche þingis bihouep for to be done
soone aftir þes þingis/ anone I was in spirit/ and lo a feet
was putte in heuene: & on þe feet one sittynge/ and þe þat
sate was lijk to þe sizte of a stonē iaspis & to sardyn/ And þe
reynbowe was incumpas of þe feet: lijk to þe sizte of sma-
ragdyn/ and incumpas of þe feet foure & twenty smale feetis/
and vpon þe trones foure & twenty eldre [] sittynge:
girde aboute wih whijt cloþes · & in þe hedis of hem golden
crownes/ and leptyngis & voyces & hundryngis: camen oute
of þe trone/ and seuene laumpis brennyngē bifore þe trone:
þe whiche ben seuene spiritis of god/ and in þe sizte of þe seete
as a see of glasse: [] to crystal/ and in þe mydil of þe feet
& in cumpas of þe feet: foure beestis ful of yzen bifore & by
hynde/ and þe firste beest lijk to a lioun/ and þe secounde beest
lijk to a calue/ and þe þridde beest hauynge a face as of a
man/ and þe fourþe beest: lijk to an egle fleinge/ and þe foure
beestis hadden euery of hem sixe wengis: & in cumpas & wih-
inne · þei ben ful of yzen/ and þei hadden not reste day & nyzt
seyinge/ holy · holy · holy · þe lorde god al myzty · þat was
& þat is [] to comynge/ and whanne þe foure beestis
zauen glorie & honoure & blesynge to þe sittynge on þe trone
to lpyngē into worldis of worldis: þe foure & twenty eldre
men

ye pistil

wynde) & myste & tempeste • & soun of þe trumpe: & voyce of wordis/ þe whiche þei þat herden excusiden hem: þat þe worde schulde not be made to hem/ forsoþe þei baren not þat þat was seide: & zif a beest touchide þe hil it schulde be stonde/ and so dredeful it was þat was seyn: moyses seide I am aserde & ful of tremblyng/ but & zee haue comen nyz to þe hil of sion & þe cyte of lypynge god heuenely Irlm • & þe multitude of many housande aungels • & to þe chirche of þe firste men: þe whiche ben writen in heuenes • & god domesman of alle • & þe spirit of iuste parfite men: & to Ihu mediatoure of þe newe testament & of spryngynge of blood: better spekyng þan abel/ se þat zee forsake not þe spekyng/ forsoþe zif þei forsakynge hym þat spak on erþe ascapide not: myche more we þat turnen aweye fro hym spekyng to vs fro heuenes/ whos voyce þanne mouede þe erþe: now forsoþe þe azenbieþ seyinge/ zit ones & I schal moue not onely þe erþe: but also heuene/ forsoþe þat he seip zit ones: he declarip þe transelacioun of moueable þingis: as of made þingis dwelle þat ben unmouable//

C^m 13^m



And so we receyuyng þe unmouable kyngdom • haue grace by whiche serue we plesynge to god wip drede & reuerence/ and forsoþe oure god is sijt wastynge/ þe charite of breþerhede dwelle in zou: & nyl zee forzete hospitalite/ forsoþe by þis • summe plesiden to aungellis receyuede þe herborowe/ þenke zee on þe bounden men: as zee to gedir bounden/ and of traueplyng men: as & zoure self dwellyng in body/ honourable weddyng in alle þingis: & unweymyde bed/ forsoþe god schal deme fornycatours & auouters/ þe maners wip outhen coueptyse: payede wip present þingis/ sopely he seide/ I schal not leue þe neþer forsake/ so þat we tristely sepe/ þe lorde is an helper to me • I schal not drede: what a man schal do to me/ haue zee mynde of zoure souereyns: þat haue spoken to zou þe worde of

to ebrues.

of god/ of whom zee biholdynge he goinge oute of lyupnge/ sue he seih/ **I**h̄ crist zifirday & to day he & into worldis
¶ **N**yl zee be ledde away wip dyuerse techyngis & pilgryms (or straunge)/ forsope it is beste for to stable he herte wip grace · not wip metis/ he whiche profitiden not to men wandrynge in hem/ we haue an auter of he whiche hei pat seruen to he tabernacle of he body/ haue not power for to ete/ forsope of whiche beesis he blood is borne in for synne into holy pingis bi he bischop/ he bodies of hem ben brente wip oute he castels · for whiche hing & **I**h̄u pat he schulde halowe he puple bi his blood/ suffride wip ouden he zate/ herfore go we oute to hym wip oute castels · berynge his reproue (or schenschip)/ sohely we haue not here a dwellynge cytee/ but we seeken a cytee to comynge/ herfore by hym offte we an ooste of berypinge euermore to god/ pat is to seye he fruyte of lippis knowelechyng to his name/ forsope nyl zee forzete of wel doinge (or zyuyng) & of comunyng/ forsope by suche oostis god is deseruyde// **¶** **W**hepe zee to zoure prouostis (or prelatiss)/ & vnderlepe zee to hem/ hei parsitely waken/ as to zilydngne resoun for zoure soules/ pat hei do his hing wip ioye · & not sorowynge/ forsope his hing spedih not to zou/ prepe zee for us/ sohely we tristen for we haue gode conscience in alle pingis willynge for to lyue wel/ moreouer forsope **I** beseeche zou for to do/ pat **I** sunner be restoride to zou/ Sohely god of pees pat ledde oute fro deade men he grete schep-erd of sheep · in he blode of euerlastynge testament oure lorde **I**h̄u crist/ schape (or make) zou able in al gode hing · pat zee do he wille of hym · doinge in zou pat hing pat schal plese bifore hym by **I**h̄u crist/ to whom is glorie into worldis of worldis amen **¶** forsope breheren **I** prepe zou pat zee suffre a worde of solace/ forsope by sul setwe pingis **I** haue writen to zou/ knowe zee zoure broder tymothe leste/ wip whom zif he schal come more hastely/ **I** schal se zou/ Grete wel al zoure souereynnes & alle holy men/ he breheren of ytalie · greten zou wel/ he grace of god wip zou alle Amen//

here

here bigynnes ye apocalips

C^m 1^m



Apocalips (or reuelacioun) of Ihu crist
he whiche god zawe to hym for to make
opyn to his seruauntis: whiche þing it
bihouep for to be made soone/ and he
signyfiede sendynge by his aungel to
his seruaunt Ioon: he whiche bare wit-
nessynge to þe worde of god & wit-
nessynge of Ihu crist in þes þingis:
what euer þingis he saze/ Blesside he þat rediþ & he þat heriþ
þe wordis of þis prophecie: and kepith þo þingis þat ben wri-
ten in it (forsoþe þe tyme is nyȝ/ Ioon to seuene chirchis þat
ben in asie: grace to zou & pees of hym þat is & þat was & þat
is to comynge/ and of þe seuene spiritis þat ben in þe sȝt of
his trone & of Ihu crist þat is a seipful witnesse & þe firste bigo-
ten of deade men & prynces of kyngis of erþe/ þe whiche lou-
ede vs & waschide vs fro oure synnes in his blood/ and made
vs a kyngdom & pristin to god & to his fadir/ to hym glorie &
empire into worldis of worldis Amen ¶ Lo he cometh wiþ
cloudis & eche yȝe schal se hym & þei þat pungneden (or
prickiden) hym/ and alle þe kynredis (or lynagis) of erþe:
schulen weple hem self on hym/ zhe amen/ I am alpha & o þe
bygynnynge & þe ende: seih þe lorde god þat was & þat is to
comynge al myȝty/ I Ioon zoure broþer & partener in tribu-
laciōis & kyngdom & paciēce in crist Ihu: was in an ple þat
is clepide pathmos for þe worde of god & witnessynge of Ihu:
I was in spirit in þe sunday/ and I herde astir me a greet
voyce: as of a trumpe seyinge/ þat þing þat þou seest & write
in a booc & sende to þe seuene chirchis þat ben in asie/ to
epheto

ye apocalips

epheso & smyrma • & pargamo • & tiatira • & sardo • & pholodel-
phia • & laodicia/ and I turnyde þat I schulde se þe voyce þat
spak wih me/ and I turnyde size seuene candilstikis of golde/
and in þe myddil of seuene golden candilstikis a liche to þe
sone of man • cloþide wih a longe pristely cloþe • & bifore girde
at þe tetis/ wih a golden girdel/ soþely þe heed of hym &
beris weren white • as whijt wolles • & as snowe/ and þe yzen
of hym al slawme as slawme of sijr • & his feet liche to drosse
of golde (or latoune): as in a brennyng chymney/ and þe
voyce of hym/ as þe voyce of many watris/ and he hadde in
his rizthande seuene sterres/ and a scharpe swerde on boþe
sidis wente oute of his moup/ & his face schyneth as þe sunne
in his vertue/ and whanne I had seen hym/ I sel doune at
his feet as deade/ and he puttide his rizthande on me seyinge/
nþl þou dredest/ I am þe firste & þe laste • & I am alwey • & I
was deade/ and lo I am lyuyng into worldis of worldis/ & I
haue þe keyes of deþ & helle/ þerfore write þou whiche þingis
þou haste seen • & whiche ben/ & whiche it bihoueth for to be
done astir þes þingis/ þe mysterie (or pryete) of seuene sterres
whom þou size in my rizthalfe • & þe seuene golden candil-
stikis/ þe seuene sterres ben aungelis of seuene churcheis/ and
þe seuene candilstikes/ ben seuene churcheis//



And to þe aungel of þe churche of ephesus/ write C^m 2^m
þou/ þes þingis seiþ he þat holdith seuene sterres
in his rizthalfe/ þe whiche walkith in þe myddil of
seuene golden candilstikis/ I wote þi werkis &
trauel & þi pacience/ & for þou mayst not suffre euyl men/
and þou hast temptide (or assayde) hem þat seyn hem self
for to be apostlis & ben not/ & þou hast founden hem liers •
& þou haste pacience/ and þou hast susteynyde for my name/
& sayldist not/ but I haue azenes þee fewe þingis/ þat þou
hast lestte þi firste charite/ and so be þou myndeful of whens
þou hast fallen/ & do penaunce & do þi firste werkis/ zif not
I come

ye apocalyps

I come sone to pee: & I schal moue pi candilstike of his place: no but hou schalt do penaunce/ but hou hast his gode pinge . for hou hatidist he dedis of nycholaytis (or solow-ers of nychol) he whiche & I hatide/ he pat hap eris here: what he spirit schal seye to he chirchis/ to he ouercomynge I schal ȝue for to ete of he tree of lijf: pat is in paradise of my god ¶ And to he aungel of chirche of smyrma: write hou/ hes pingis seis he firste & he laste: pat was deade & lyueþ/ I woot pi tribulacō & pi pouert: but hou art riche/ and hou art blasfemyde of hem pat seyn hem self for to be ietwes & ben not: but hei ben he synagoge of sathanas/ drede hou no ping of hes whiche hou art to suffrynge/ lo he deupl is to sendynge summe of ȝou into prisoun: pat ȝee be temptide . & ȝee schulen haue tribulacō in ten dayes/ be hou seipful unto he deþ: & I schal ȝue to pee a crowne of lijf/ he pat hap eris here: what he spirit schal seye to he chirches/ he pat schal ouercome: schal not be hurte of he secounde deþ/ ¶ And to he aungel of he chirche of pargame: write hou/ hes pingis seip he pat hap he swerde scharpe on eijer syde/ I woot where hou dwellic: where he seet of sathanas is . & hou holdist my name & denyedist not my seip/ and in ȝo dayes antiphas my seipful witnesse pat was slayne at ȝou: where sathanas dwellic/ But I haue azenes hee setwe pingis . for hou hast here men holdynge he techynge of baalam: he whiche tauzte balac for to sende sclaundre bifore he sonex of isrl . pat is to seye for to ete of sacrifices of ydolis: & for to do fornycacō: so & hou hast men holdynge he techynge of nycholaytis/ also do hou penaunce/ ȝif not: I schal soone come to pee . & I schal sizte wiþ hem in swerde of my moup/ he pat hap eris here: what he spirit schal seye to chirchis/ to he ouercomynge I schal ȝue manna bidde (or aungel mete) . & I schal ȝue to hym a whijt soon . & in he soon a netwe name writen . he whiche no man woot: no but he pat takih ¶ And to he aungel of he chirche of tiatpra: write hou/ hes pingis seip he sone of god: pat hap ȝzen as
flaume

ye apocalips

Naume of sijt: & his feet lijk to drosse of golde/ I haue knowe
 pi werkis & seih & charite & mynysterie (or serupce) & pi pa-
 cience: & pi lasse werkis mo þan þe former/ but I haue azenes
 þee a fewe þingis/ for þou suffrist þe womman Jezebel . þe
 whiche seih hir for to be a prophetesse . for to teche & de-
 ceue my seruauntis . for to do leccherie: & for to ete of þin-
 gis offride to ydolis/ and I zaue to hire tyme þat sche schulde
 do penaunce: & sche wole not do penaunce of hire fornyca-
 cioune/ lo I sende hire to a bed . & þei þat done leccherie wiþ
 hire schulen be in moſte tribulaciō no but þei do penaunce of
 here werkis/ and I schal ſlee hire ſones in deþ and alle chirchis
 schulen wite: for I am ſekynge reynes & hertis/ and ſchal zyue
 to eche man of zou: aſtir his werkis/ forſoþe I ſepe to zou &
 oþer þat ben at riature who euer haue not his techynge . & þat
 knewen not þe biſenelle of ſathanas: how þei ſeyn I ſchal not
 ſende on zou an oþer charge: neþeles þat þat zee haue holdiþ
 til I come/ and to hym þat ſchal ouercome & þat ſchal kepe til
 into þe ende my werkis: I ſchal zyue to hym power on folkis .
 & he ſchal gouerne hem in an yren zerde . & þei ſchulen be
 broken to gedir as a veſſel of a potter/ as & I receyuede of my
 ſadir . & I ſchal zyue to hym a morne ſterne/ he þat haþ eris
 here: what þe ſpirit ſchal ſepe to þe chirchis//



And to þe aungel of þe chirche of ſardis: write þou
 þes þingis ſeih he þat haþ þe ſeuene ſpiritis of
 god: & ſeuene ſterres/ I woot pi werkis . for þou
 haþ name þat þou lyueſt: & þou art deade/ be þou
 wakynge . & conferme oþer þingis þat weren to dyinge/ for-
 ſoþe I fynde not pi werkis ful: biſore my god/ þerfore haue
 þou mynde how þou receyuediſt & herdiſt: & kepe & do pen-
 aunce/ þerfore zif þou ſchalt not wake: I ſchal come to þee
 as a nyzt þeeſ . & þou ſchalt not wite in what houre I ſchal
 come to þee/ but thou haſt a fewe names in ſardis: þe whiche
 defouliden not here cloþes . & þei ſchulen walke wiþ me in
 whijt

C^m 3^m

ye apocalips

whijt hingis · for hei ben worpi/ he pat schal ouercome: schal
be cloþide þus wiþ whijt cloþes · & I schal not do awepe his
name of þe booke of liif · & I schal knoweleche his name
bifore my fadir · & bifore his aungels/ he pat haþ eris here:
what þe spirit schal sepe to chirchis ¶ And to þe aungel of þe
chirche of philadelphie: write þou/ þes hingis seiþ þe holy &
trewe þat haþ þe kepe of daupn · þe whiche openyþ & no man
closiþ: he closiþ & no man openyþ/ I woot þi werkis/ & I zaue
bifore þee adore openyde · þe whiche no man may close: for
þou haþ a litil vertue · & haþ kepte my worde · & denpedist not
my name/ lo I schal ȝyue to þee of þe synagoge of sathanas:
þe whiche seyn hem for to be ietwis & ben not · but lizen/ lo I
schal make hem þat hei come & worschip bifore þi feet · & þei
schulen wite for I louede þee: for þou keptist þe worde of my
pacience · & I schal kepe þee fro þe houre of temptaçon þat
is comynge into al þe worlde: for to tempte men dwellynge
in erþe/ lo I come soone: holde þat þat þou haþ · þat no man
take þi croune/ and hym þat schal ouercome · I schal make
a piler in þe temple of my god · & he schal no more go oute/
and I schal write on hym þe name of my god & þe name of þe
cytee of my god of newe Irlm þat cometh doune fro heuene of
my god: & my newe name/ he pat haþ eris here: what þe
spirit schal sepe to chirchis ¶ And to þe aungel of þe chirche
of laodice: write þou/ þes hingis seiþ amen (þat is verreyly)
þe seiþful witnesse & trewe: þe whiche is þe bigynnyng of
goddis creature/ I woot þi werkis: for neþer þou art colde
neþer hoot/ I wolde þou wert colde or hoot/ but for þou art
letwe: & neþer coolde neþer hoot: I schal bigynne for to caste
þee oute of my mounþ/ for þou seyst þat I am riche & ful of
goodis & I haue nede of no man/ & þou wost not for þou art
a wrecche & wreccheful · & pore & blynde & nakide/ I counseyll
þee for to bie of my golde fride & prouede þat þou be made
riche · & be cloþide wiþ white cloþes/ þat þe confusioun of þi
nakidnesse appere not/ and anoynte þin ȝzen wiþ colorie:
(þat

ye apocalips

(pat is medycynal for yzen made of dyuerse erbis) • pat pou
se/ I whom I loue reprove & chastise/ herfore sue (or loue) &
do penaunce/ lo I stonde at þe dore & knocke/ zif any man
schal here my voyce & open þe zate/ I schal entre to hym &
soupe wih hym & he wih me/ I schal zyeue to hym þat schal
ouercome • for to sitte wih me in my trone/ as & I ouercame •
& satte wih my fadir in his trone/ he þat hap eris here/ what
þe spirit schal seye to chirchis//



Aftir þes þingis I sate & lo a dore openyde in heuene/ C^m 4^m
and þe firste voyce þat I herde/ as a trumpe spek-
ynge wih me seyinge/ steyze vp bidir & I schal
schewe to þee whiche þingis bihoueh for to be done
soone aftir þes þingis/ anone I was in spirit/ and lo a feet
was putte in heuene/ & on þe feet one sittynge/ and þe þat
sate was lik to þe sizte of a stone iaspis & to sardyn/ And þe
reynbowe was incumpas of þe feet/ lik to þe sizte of sma-
ragdyn/ and incumpas of þe feet soure & twenty smale feetis/
and upon þe trones soure & twenty eldre [] sittynge/
girded aboute wih whijt clothes • & in þe hedis of hem golden
crownes/ and leptyngis & voyces & hundryngis/ camen oute
of þe trone/ and seuene laumpis brennyng biforn þe trone/
þe whiche ben seuene spiritis of god/ and in þe sizte of þe feete
as a see of glasse/ [] to crystal/ and in þe myddil of þe feet
& in cumpas of þe feet/ soure beestis ful of yzen biforn & by
hynde/ and þe firste beest lik to a lioun/ and þe secounde beest
lik to a calue/ and þe þridde beest hauynge a face as of a
man/ and þe fourthe beest/ lik to an egle fleinge/ and þe soure
beestis hadden euery of hem sixe wengis/ & in cumpas & wih-
inne • þei ben ful of yzen/ and þei hadden not reste day & nyzt
seyinge/ holy • holy • holy • þe lord god al myzty • þat was
& þat is [] to comynge/ and whanne þe soure beestis
zauen glorie & honoure & blesynge to þe sittynge on þe trone
to lpyngge into worldis of worldis/ þe soure & twenty eldre
men

ye apocalips

men sellen doune bifore þe sittynge in trone: and worschipe-
den þe luyngge into worldis of worldis/ and þei senten here
crounes bifore þe trone: seyinge/ þou lorde oure god art wor-
þi for to take glorie & honoure & vertue: for þou madist of
nouzt alle þingis/ and for þi wille þei weren: & ben made of
nouzte//

C^m 5^m



AND I sate in þe rizthalse of þe sittynge vpon þe
trone: & aboue writen wiþinne & wiþoute • & seel-
ide wiþ seuene seelis/ and I sate a stronge aungel
prechynge wiþ greet voyce/ who is worþi for to
open þe booc: & for to vnbynde þe sygnetis of it/ and no man
myzte in heuene neþer in erþe • neþer vndir erþe open þe booc
ne biholde it/ and I wepte myche: for no man is founden
worþi for to open þe booc: neþer for to se it/ and one of þe
eldre seyde to me/ wepe þou not/ lo a lioun of þe lynage of
Juda • þe root of dauid haþ ouercomen for to open þe booc:
and for to vnbynde þe seuene signetis of it ¶ And I sate & lo
in þe mydil of þe trone • & in þe mydil of þe foure beestis • &
in þe mydle of þe eldre: a lombe stondynge as slayne haupnge
seuene hornes & seuene yzen: þe whiche ben seuene spiritis of
god • sente into eche lande/ and he came & took of þe rizthande
of þe sittynge in trone: þe booc/ and whanne he had openyde
þe booc: foure beestis & foure & twenty eldre sellen doune bi-
fore þe lombe: haupnge eche of hem harpis & golden stolis ful
of saueryngis: whiche ben þe preyers of seyntis/ and þei
sungen a newe songe: seyinge lorde þou art worþi for to take
þe booc: & for to open þe signetis of it/ for þou were slayne &
azen housstist vs to god in þi blood • of al lynage & tunge &
puple & nacioun: & madist vs to oure god kyngdom & prissis:
& we schulen regne vpon erþe/ and I sate & herde þe voyce of
many aungels in cumpas of þe trone: & of beestis & of eldre/
and þe notwmbre of hem was a housande of housandis: sey-
inge wiþ greet voyce/ þe lombe þat is slayne is worþi for to
take

ye apocalips

take vertue & dyuynyte (or godhede) • & wilddom & strenghe & honoure • & glorie & blessinge • & eche creature hat is in heuene • & hat on erthe & vnder erthe & he see • & whiche þingis ben in it: I herde alle seyinge to þe sittinge in trone & to þe lombe: blessinge & honoure & glorie & power into worldis of worldis/ and þe foure beestis seyden amen/ and þe foure & twenty eldre men sellen doune into here facis: and worschipe: den þe lyuynge into worldis of worldis//



AND I sise þat þe lombe had openyde one of þe seuene signetis: & I herde one of þe foure beestis seyinge • as a voyce of hundre: come & se/ and I sise • & lo a whijt horse: & he þat satte on hym had a bowe/ and a croune is zouen to hym: and he wente oute ouercomynge þat he schulde ouercome/ and whanne he had openyde þe secounde seale: I herde þe secounde beest seyinge/ come þou & se/ and anoter reed horse wente oute: & it is zouen to hym þat sate on hym • þat he schulde take pees fro erthe: and þat þei flee to gedir hem self/ and a greet swerde is zouen to hym/ And whanne he had openyde þe þridde seale: I herde & þe þridde beest seyinge • come þou & se/ and lo a blac horse: & he þat satte vpon hym • had a balaunce in his hande/ and I herde as a voyce in þe myddil of þe foure beestis seyinge/ a bilibre of wheet (þat is a weyghte of two ponde): for one peny/ and þre bilibris of barley: for one peny • & hurte þou not wyne & oyle ¶ And whanne he had openyde þe fourthe seale: I herde þe voyce of þe fourthe beest seyinge/ come þou & se/ and lo a paal horse • & þe name deþ to hym þat sate on hym: and helle suede hym/ and power is zouen to hym on foure parties of þe erthe • for to slee wif swerde & hungre & deþ • & wif beestis of erthe ¶ And whanne he had openyde þe fifthe seel: I sise vnder an auter þe soules of men slayne for þe worde of god • & for witnessynge þat þei hadden/ and þei crieden wif greet voyce seyinge/ how longe lord þou holp & trewe demest þou not & ven-
gest

C^m 6^m

ye apocalips

gest oure blood: of þes þat dwellen in erþe/ and whijt foolis
for erþe soule a fool ben zouen to hem/ and it is seyde to
hem · þat þei schulden reste zit a litil tyme: til þe euen ser=
uauntis he hem ben fulfild · & þe breþeren of hem þat bern
to be slayne: as & þei ¶ And I sise whanne he hadde openyde
þe sixte seale: & lo a greet erþe moupnge is made/ and þe
fluene is made blake as a sacke of hayre · & al þe mone is
made as blood · & þe sterres of heuene sellen doune vpon þe
erþe · as a fige tree sendiþ his vntripe figgis: whanne it is
mouede of a greet wynde/ and heuene wente aweye as a book
infooldide: & alle mounteyns & ilis ben mouede fro here places
& kyngis of erþe & prynces & tribunes · & riche · & stronge · &
eche seruaunt & freman: hidde hem in dennes & stoncs of
hillis/ and þei seyn to hillis & stoncs: falle zee on vs & hiþe
zee vs fro þe face of þe sittynge on trone · & fro þe wrap of
þe lombe: for þe greet day of here wrape cometh: & who schal
motwe stonde//

C^m 7^m



stir þes þingis I sise foure aungels stonþynge
vpon þe foure corners of þe erþe holdynge foure
wyndis of þe erþe · þat þei bletwen not on erþe
neþer on see: neþer into any tree/ ¶ And I sise
anoþe aungel stepþing fro þe risynge of þe sunne: haupnge a
signe of quykke god/ and he criede wiþ greet voyce to þe foure
aungels þe whiche it is zouen for to noye to þe erþe & see:
seyinge nyl zee noye þe erþe & see: neþer to trees: til we
signen (or marken) þe seruauntis of oure god in þe forehedis
of hem/ and I herde þe nowmbre of markide · an hundride &
foure & fourty housande markide: of euery lynage of þe sones
of isrl/ of þe lynage of Juda: twelue housande signyde/ of þe
lynage of ruben: twelue housande markide/ of þe lynage of
gad: twelue housande markide/ of þe lynage of aser: twelue
housande markide/ of þe lynage of neptalym: twelue hou=
sande markide/ of þe lynage of manasse: twelue housande
markide/

ye apocalips

markide/ of þe lynage of symeon: twelue housande markide/
 of þe lynage of leuy: twelue housande markide/ of þe lynage
 of ysachar: twelue thousande markide/ of þe lynage of zabu-
 lon: twelue housande markide/ of þe lynage of Ioseph: twelue
 housande markide/ of þe lynage of beniamyn: twelue hou-
 sande markide ¶ Astir þes þingis I sise a greet cumpange/
 whom no man myzte noumbre of alle folkis & lynage & pu-
 plis & tungis stondynge bifore þe trone in þe sizte of þe lombe
 coueride (or cloþide) with white stolis: & palmes in þe handis
 of hem/ and þei crieden with greet voyce seyinge/ helpe to
 oure god þat sittith on trone: & to þe lombe/ and alle aungels
 stoden in cumpas of þe trone * & seneours (or eldre) * & foure
 beestis/ and þei sellen in þe sizt of þe trone into here sacis &
 worschipiden god * seyinge amen/ blessinge & clerenesse &
 wisdom & doinge of þankyngis & honoure & vertue & strengþe
 to oure god into worldis of worldis ¶ And one of þe eldre
 men answeride & seyde to me/ who ben þes þat ben coueride
 (or cloþide) with white stolis: & of whens camen? and I seyde
 to hym my lorde þou wost/ and he seyde to me/ þes ben þei
 þat camen fro greet tribulaciō: & waschiden here stolis & ma-
 den hem whijt * in blood of þe lombe/ herfore þei ben bifore
 þe trone of god/ and seruen to hym day & nyzt in his temple/
 & he þat sittith in trone: dwelleth on hem/ þei schulen no more
 hungre & þriste * neþer sunne schal falle on hem: neþer any
 heet/ for þe lombe þat is in þe mydil of þe trone schal gouerne
 hem: & schal leede hem forþe to we wellis of warris of lijf/
 and god schal wijpe aweye eche teere fro þe yzen of hem//



And whanne he hadde openyde þe seueneþ seale: C^m 8^m
 scilence is made in heuene as halfe an houre/ and
 I sise seuene aungels stondynge in þe sizte of god:
 & seuene trumpes ben zouen to hem/ & anoper
 aungel came & stood bifore þe auter haupnge a golden censer/
 and many encensis ben zouen to hym: þat he schulde zpue
 of

ye apocalips

of þe preyers of alle seyntis · vpon þe golden auter: þat is
 bifore þe trone/ and þe smoke of encensis of þe preyers of
 halowis: steþede vp of þe aungelis honde bifore god/ and þe
 aungel took þe censer & filde it of þe sijr of þe auter: & sente
 it into þe erþe/ and þundris & voyces & leptyngis ben made:
 & greet erþe mouynge/ and þe seuene aungels þat hadden
 seuene trumpes: maden hem reedy þat þei schulden synge in
 trumpe/ and þe firste aungel songe in trumpe: and hyle is
 made & sijr mengide to gedir in blood: & it is sente into þe
 erþe/ and þe þridde parte of erþe is brente · & þe þridde parte
 of trees is brente: & al grene hay (or gras) is brente/ and
 þe secounde aungel songe in trumpe: & as a greet hil bren-
 nyng wiþ sijrs · is sente into þe see/ and þridde parte of þe
 see is made blode/ and þridde parte of creature is deade þat
 hadden soules (or lyues) in þe see: & þe þridde parte of schip-
 pis perischide ¶ And þe þridde aungel songe in trumpe · & a
 greet sterre brennyng as a litil bronde fel fro heuene: & it
 fel into þe þridde parte of flodis: & into welles of wattris/ and
 þe name of þe sterre is seyde wermode/ and þe þridde part of
 wattris is made into wermode · & many men ben deade of þe
 wattris: for þei ben made bitter/ ¶ And þe fourþe aungel
 songe in songe in trumpe · & þe þridde parte of sunne is smy-
 ten · & þe þridde parte of þe mone · & þe þridde parte of sterres:
 so þat þe þridde parte of hem was dirkide · & þe þridde parte
 of day schone not: & also of nyȝt/ and ¶ I siȝe & herde þe voyce
 of an egle fleinge by mydil heuene: seyinge wiþ greet voyce/
 wo · wo · wo · to þe dwellynge in erþe: & oþer voyces & þre
 aungels þat weren to synngynge in trumpe//

C^m 9^m



And þe fifþe aungel songe in trumpe/ and ¶ I siȝe a
 sterre for to haue fallen doune fro heuene into erþe:
 & þe kepe of þe pitte of depnesse is zouen to hym/
 and he openyde þe pitte of depnesse · & smoke of þe
 pitte steþede vp: as þe smoke of a greet fourneys/ and þe
 sunne

ye apocalips

sunne is dirkide & he eyre · of he smoke of he pitte · locustis wenten oute into he erthe · & power is zouen to hem as scorpions of erthe haue power / & it is comaundide to hem pat hei schulden nor hurte hay of he erthe · neþer al green þing · neþer eche tree · no but onely men pat haue not he marke of god in here forhedis / and it is zouen to hem pat hei schulden not flee hem · but pat hei schulden be turmentide fyue monethes / and he turmentynge of hem · as he turmentynge of a scorpion whanne he smytþ a man / and in þo dayes men schulen seek deþ · & hei schulen not fynde it / and hei schulen desire for to dye · and deþ schal flee fro hem / and he likenessis of locustis · lijk to horsis made reedy into batayle / and on he hedis of hem · as crownes lijk to golde · & he facis of hem as faces of men / and hei had heris · as heris of wymmen · & he teeh of hem weren as he teeh of lyouns / and hei hadden haubiriouns / as þren haubiriouns · and he voyce of þilke wengis · as he voyce of charis of many horsis rennyng into batayle / and hei hadden taylis lijk of scorpionis · & prickis weren in he taylis of hem / and he myzte of hem for to noye men by fyue monethes / and hei hadden vpon hem a kyng · he aungel of depnesse · to whom he name by ebrue · labaddon · forsoþe bi greek · appollion · & by latyne haupnge þe name distructer / oo two passide · & lo zit cometh two woos ¶ Afir þes þingis & he sixte aungel songe in trumpe · & I herde one voyce of soure corners of he golden auter pat is bifore he yzen of god · seyinge to he sixte aungel pat had a trumpe / vnbynde soure aungels · pat ben bounden in he greet flood eufrates / and he soure aungels ben vnbounden · he whiche weren redy into houre & day & moneth & zeet · pat hei schulden flee he þridde parte of men / and he nowmbre of he ooste of horsen twenty housande sipes ten housande / I herde he nowmbre of hem / and so · I siþe horsis in visioun / and hei pat saten on hem · hadden sijr haubiriouns · & Jacyntynes & brymstone / and he hedis of he horsis weren as hedis of liouns · & of he mouþe of hem sijr cometh sorþ · & smoke

¶ ¶

& brymstone

ye apocalips

& brymstone/ and hes þre plagis (or woundis): þe þridde parte of men is slayne/ of fir & of smoke & of brymstone þat camen oute of þe mounþ of hem/ soþely þe power of horsis is in þe mounþ of hem: & in þe taylis of hem/ for whi þe tayles of hem lik to serpentis hauynge hedis: & in hem þei noyen/ and þe toþer men þat ben not slayne in þes plagis · neþer diden penaunce of þe werkis of here handis: þat þei worschipiden not denelis & symulacris · golden · silueren · & brasen & stonen & trenen · þe whiche neþer mowne seen neþer here neþer wandren/ and diden not penaunce of here mansleingis neþer of venemyngis: neþer of fornycatioun neþer of here þistis//

C^m 10^m



AND I sawe another stronge aungel comynge doun fro heuene coueride (or clopide) wip a cloude: & þe reyne botwe in his heede/ and þe face of hym was as sunne: & þe feet of hym as a pillar of fir/ and he hadde in his hande a litil booc openyde/ and he putte his ryzte fote on þe see: forsoþe his lyste on þe erþe/ and he criede wip greet voyce: as a lioun whan he rorih/ and whanne he hadde criede · seuene þundris spaken here voyces/ and whanne þe seuene þundris hadden spoken here voyces: I was to writynge/ and I herde a voyce fro heuene seyinge/ signe þou (or marke) what þingis þe seuene þundris spaken: & nyl þou write hem/ and þe aungel whom I sawe stondynge aboute þe see & aboue þe erþe: listide vp his hande to heuene · & swore by þe lyuynge into worldis of worldis þat made of nouzte heuene & þo þingis þat ben in it · & þe see & þo þingis þat ben in it · for tyme schal nomore be: but in þe dayes of þe voyce of þe seueneþ aungel · whanne he schal bygygne for to synge in trumpe: þe mysterie of god schal be endide · as þe euuangelizide by his seruauantis prophetis/ and I herde a voyce fro heuene estelone spekyng to me & seyinge/ go þou & take þe booc openyde of þe honde of þe aungel stondynge aboue þe see & on þe lande/ and I wente to þe aungel seyinge to hym: þat he

ye apocalips

he schulde ȝyue to me þe booc/ and he seyde to me take þe booc & deuoure it · & it schal make þi wombe for to be bitter/ but in þi mouþe it schal be swete as honye/ and I took þe booc of þe aungels honde & deuouride it: & it was in my mouþ as swete honye/ and whanne I hadde deuouride it · my wombe was bitter/ and he seyde to me/ it bihoueh þee estesone for to prophecie to heþen men & to puplis & to langagis & to many kyngis//



And a mesure lijk to a zerde is ȝouen to me: & it is C^m 11^m
seyde to me/ rise þou & mete þe temple of god & þe auter: & men worschippynge in it/ forsoþe cast oute þe porche þat is wiþ oute forþ þe temple · & mete it not for it is ȝouen to heþen men · & þei schulen defoule þe holy cytee: by fourty monethes & two/ and I schal ȝyue to my two witnessis & þei schulen prophecie a þousande dayes two hundride & sixty þei cloþide wiþ sackis/ þes ben þe two olyues & two candillstikis ȝyungge lizt · þei stondynge in þe sizte of þe lorde of þe erþe/ and ȝif any man schal wolne for to anoye hem: siȝt schal go oute of þe mouþe of hem: & schal deuoure here enemyes/ ȝif any man schal wolne for to hurte hem: þus it bihoueh hym for to be slayne/ þes haue þe power of schittynge heuene: þat it rayne not in þe dayes of here prophecie/ and þei haue power on wattris · of turnynge hem into blood · & for to smyte þe erþe wiþ al plage · & how ofte euer þei schulen wolne/ and whanne þei schulen ende here witnessynge: þe beest þat steyȝeþ vp of þe depnesse · schal make batayle aȝenes hem · & schal ouercome hem · & schal slee hem/ and þe bodies of hem schulen ligge in þe stretis of þe greet cytee: þat is cleþide goßly sodom & egipte: where þe lorde of hem was crucifiede/ and þei schulen slee of lynagis & of puplis & of tungis & of heþen men · þe bodies of hem by þre dayes & an halfe/ & þe bodies of hem schulen not be suffride: for to be putte in buriels/ and men enhabitynge þe erþe schulen haue ioye

ye apocalips

ioye vpon hem/ and þei schulen make merve & sende ziftis to
gedir for þes two prophetis turmentiden hem þat dwelten in
erþe/ and astir þre dayes & an halfe/ þe spirit of lijf of god
entriden into hem & þei stoden on here feet/ & greet drede
fel on hem þat sizen hem/ and þei herden a greet voyce fro
heuene/ seyinge to hem/ steyze vp hidir/ and þei steyzeden
into heuene inne a cloude/ & þe enemyes of hem sizen hem/
and in þat houre a greet erþe mouynge is made/ & þe tenþe
part of þe cytee fel/ and þere ben slayne in þe erþe mouynge
þe names of men seuene housander/ & þe toþer ben sente in
drede & zauen glorie to þe god of heuene ¶ ye secounde two
wente/ & lo þe þridde two schal come sone/ and þe seueneþ
aungel songe in trumpe/ & greet voyces ben made in heuene
seyinge/ þe rewme of þis worlde is made oure lordis/ & of
crisis his sone/ and þei schulen regne into worldis yf worldis
amen/ ¶ And þe foure & twenty seneours (or eldre men) þat
sitten in here seetis in þe sizte of þe lordes/ sellen into here
faces & worschipeþe god seyinge/ we done þankyngis to þee
lorde god almyzty/ whiche art & whiche was & whiche art to
comynge/ whiche hast taken þi greet vertue & has regnyde/
and folkis ben wroþe & þi wrapþe came/ & tyme of deade
men for to be demyde/ & for to zilbe hijre to þi seruauantis &
prophetis & halowis & dredynge þi name to smale & litil/ &
distrupinge hem þat corrupiden þe erþe//

C^m 12^m



And þe temple of god in heuene is openyde/ & þe
arke of his testament is seyn in his temple/ and
leptynge ben made/ & voyces & erþe mouynge &
greet hyle/ & a greet token apperide in heuene/ a
womman coueride or cloþide wip þe sunne/ & þe mone vndir
hire feet/ & in þe heed of hire a crowne of twelue sterres/ and
sche haupnge in wombe/ & sche criede berynge childe/ & is
turmentide þat sche bere childe/ and anoper token is seen in
heuene/ and lo a greet reed dragoun haupnge seuene heedis
& ten

ye apocalips

& ten hornes: & in þe hedis of hym seuene dyademes/ and þe
tyle of hym drowe þe þridde parte of sterres of heuene: &
sente hem into erþe/ and þe dragoun stode bifore þe wom-
man þat was to berynge childe: þat whanne sche had borne
childe · he schulde deuoure hym/ and sche childide a sone male
þat was to rewlynge alle folkis in an yren zerde/ and hire
sone is rauyschide to god & to his trone/ and þe womman
flee into wilder nesse: where sche haþ a place reedy of god:
þat sche sede hire þere a housande dayes two hundride & sixty/
and a greet batayle is made in heuene: & mychael & his aun-
gels fouzten wiþ þe dragoun/ and þe dragoun sauhte & his
aungels: & þei hadden not myzte neþer þe place of hem is
foun den more in heuene/ and þe ilke dragoun is caste doune:
þe greet olde serpent þat is clepide þe deuyll & sathanas · þat
deceyues al þe worlde · is caste oute into þe erþe · & his aun-
gels ben sente wiþ hym/ and I herde a greet voyce in heuene
seyinge/ nowe is made helpe · & vertue · & kyngdom of oure
god: & þe power of his crist/ for þe accuser of oure breþeren is
caste doune: whiche accuside hem bifore þe sizte of oure god ·
day & nyzt/ and þei ouercamen hym for þe blood of þe lombe ·
& for þe worde of his witnessynge: & þei loueden not here
soules (or lyues): til to deþ/ þerfore glade zee heuenes: & zee
þat dwelle in hem ¶ **A**lso to þe erþe & see · for þe sende came
doune to zou haupnge greet wraþþe: witynge for he haþ litil
tyme/ and astir þat þe dragoun sizz for he was caste doune
into erþe: he pursuede þe womman þat childide a male sone/
and two wengis of a greet egle ben zouen to þe womman ·
þat sche schulde flee into deserte into hire place where sche is
fed by tyme & tymes & þe halfe of tymes: fro þe face of þe ser-
pent/ and þe serpent sente oute of his mounþ astir þe wom-
man water of flood: þat he schulde make hire to be drawen of
þe flode/ & þe erþe helpide þe womman/ and þe erþe openyde
his mounþ: & soupyde þe flood þat þe dragoun sente of his
mouþe/ and þe dragoun is wrope to þe womman/ and he
wente

ye apocalips

wente for to make batayle wih oher of hire seede pat kepten
 he maundementis of god & haue he witnessyng of Ihu crist:
 and he stood on he grauel of he see//

C^m 13^m



And I sise a beeste stepzyng vpon of he see · hauyng
 seuene hedis & ten hornes: & on he hornes ten by-
 ademes · & on his heedes he names of blasfemye/
 and he beeste whom I sise was lijk to a parde (or
 a liparde) · & his feet as he feet of a bere: & his moup as he
 moup of a lioun/ and he dragoune zaue to he like his vertue
 & greet power/ and I sise one of his hedis: as slayne into
 deþ/ and he wounde of his deþ is curide: & at erþe wondride
 astir he beest/ and hei worschippeden he dragoune · þat zaue
 power to he beest: & hei worschippeden he beeste seyng/ who
 lijk to he beest · & who schal mowe sizte wih it/ and a moup
 spekyng greet þingis & blasfemes is zouen to it/ and power
 is zouen to it: for to do in two & fourty monethes/ and it
 openyde his moup into blasfemes to god/ for to blasfeme
 his name & his tabernacle: & hem þat dwellen in heuene/ and
 it is zouen to hym for to make batayle wih seyntis: & for to
 ouercome hem/ and power is zouen to hem into al lynage &
 puple & tunge & folc & alle men worschippeden it þat dwellen
 in erþe: whos names ben not writen in he booc of liif of he
 lombe þat is slayne: fro he bigynnyng of he worlde/ zif any
 man hap eris of herpyng: here he/ he þat schal leede into
 caytiffe: schal gon into caytiffe/ he þat schal slee in swerde:
 it bihoueh hym for to be slayne in swerde/ þis is he pacience
 & feiþ of seyntis ¶ And I sise anoter beeste stepzyng vpon fro
 he erþe & hadde two hornes lijk he lombe: & he spak as he dra-
 goune/ and diide al he power of he former beest in his sizt/
 and it made he erþe & men dwellyng in it for to worschip he
 firste beest · whos plage of deþ is curide/ and it diide greet
 signes · þat also it made list for to come doune fro heuene
 into erþe · in he sizte of alle men: and deceyueþ men dwel-
 linge

ye apocalips

lynge in erbe · for signes þe whiche ben zouen to it for to do
in þe sizte of þe beest · seyinge to men dwellynge in erbe · þat
þei make an ymage of þe beest þat haþ þe wounde of swerde
& lyeuē/ and it is zouen to hym þat he schulde zyeue a spirit
to þe ymage of þe beest · & þe ymage of þe beeste speke/ and
he schal make þat who euer schal not honoure þe ymage of þe
beest · he slayne/ and he schal make alle · smale & greet · &
riche & pore · & fremen & seruauntis · for to haue þe carester
(or lettre) in þe right-hande or in here forhedis · þat no man
may bie or selle no but þei þat haue þe carester or þe name or
þe notwmbre of his name/ here is wisdom/ he þat haþ vndir-
stonðyng · acounte þe notwmbre of þe beest/ soþely þe notw-
mbre of man is · & his notwmbre is · sixe hundride & sixty &
sixe//



AND I sate & lo þe lombē stood on þe mounte sion ·
& wif hym an hundride & four & fourty housande ·
haupnge his name & þe name of his fadir · writen
in here forhedis/ and I herde a voyce fro heuene ·
as þe voyce of many wattris · & as þe voyce of greet hundre/
and þe voyce whiche I herde · as if harpers harppnge in here
harpis/ and þei songen a newe songe bifore þe feet of god · &
bifore þe fourē beestis & þe eldre men/ and no man myzte
seye þe songe · no but þe an hundride & fourē & fourty hou-
sande þat ben bouzt of þe erbe/ þes it ben þat ben not de-
foulide wif wymmen · soþely þei ben virgyns/ þes suen þe
lombē · whidir euer he schal gon/ þes ben bouzte of alle þe
prymacies (or firste fructis) · to god & to þe lombē · & in þe
mouþ of hem lesyngē is not founden/ soþely þei ben wif ou-
ten wemme · bifore þe trone of god ¶ And I sate an oþer aun-
gel sleinge by mydde heuene · haupnge þe euerlastyngē gos-
pel · þat he schulde euangelize to men sittynge on · & on
alle solc & lynage & langage & puple · seyinge wif · drede
zee þe lorde · & zyeue zee to hym honoures ·

C^m 14^m

ye apocalips

of his doom comen/ and worschip zee hym þat made heuene & erþe · þe see & alle þingis þat ben in hem: & þe wellis of watris// ¶ And anoter aungel suede sayinge þe ilke greet cytee babiloyne felde/ þe whiche zaue drynke to alle folkis · of þe wijn of wrapþe of hire fornyacioun/ and þe þridde aungel suede hem: seyinge wiþ grete voyce: zif any man schal worschip þe beest & þe ymage of it · & take þe token in his forþede · or in his hande: & þis schal drynke of þe wijn of goddis wrapþe: þat is meynþe wiþ cleer wijn in þe cuppe of his wrapþe: & schal be turmentide wiþ sijr & brymston in þe sizte of holy aungels: & bifore þe sizte of þe lombe/ and þe smoke of hire turmentis schal steyze vp into worldis of worldis/ neþer þei haue reste daye & nyȝte · þe whiche worschipiden þe beeste & his ymage: & zif any took þe carester of his name/ þis is þe patience of seyntis · and whiche kepen þe maundementis of hym: & þe seiþ of Ihu ¶ And I herde a voyce fro heuene seyinge to me/ write þou/ blesside þe deade men þat dien in þe lorde: fro hens forþ now þe spirit seiþ · þat þei reste of here traueylis: forsoþe þe werkis of hem suen hem ¶ And I sice & lo a white cloude · & aboue þe cloude sittynge · lijk to þe sone of man · haupnge in his hede a golden croune: & in his hande a scharpe sickel/ and anote aungel wente oute of þe temple crynge wiþ greet voyce: to þe sittynge vpon þe cloude/ sende þi sickel & repe: for houre comen þat it be ropen: for þe ripe corne of erþe driede/ and þe þat satte vpon þe cloude · sente his sickel into erþe · & rape into erþe/ And anoter aungel wente oute of þe temple þat is in heuene: haupnge & þe a scharpe sickel/ and anoter aungel wente oute of þe auter · þat had power on sijr: & þe criede wiþ greet voyce to hym þat had a scharpe sickel: seyinge/ sende þi scharpe sickel · & kitte of þe clustris of þe vynezerde of erþe: for þe grapis of it ben ripe/ and þe aungel sente his sickel into erþe · & kitte of þe vynezerde of erþe: & sente into þe greet lake of goddis wrapþe/ and þe lake is defoulide wiþ outen þe cytee: & blood wente oute of þe lake · vnto þe

pe apocalips

pe bridels of horsis: by furlongis a housande & two hundredide//



And I sise anoper token in heuene greet & wondreful • seuene aungels haupnge seuene he laste plagis for he wrappe of god is endide in hem/ and I sise as a glasen see mengide wip sijr • & hem þat ouercamen he beest in his ymage: & nowmbre of his name stondyng aboue he glasen see • haupnge he harpis of god • & syngynge he songe of moyses seruaunt of god: & he songe of he lombe seyinge/ greet & wondreful ben þi werkis lorde god al myzty • þi weyes ben iuste & trewe: lorde kyng of worldis/ lorde who schal not drede þee • & magnysie þi name for þou al one art piteuous (or merciful) • for alle folkis schulen come & schulen worschip in þi sizte: for þi domes ben open// ¶ And astir þes þingis I sise & lo he temple of he tabernacle of witnessyng in heuene is openyde/ and seuene aungels haupnge he seuene plagis wenten oute of he temple • clopide wip a stool clene & white • & bifore girde wip golden girdels: aboute he brestis/ and one of he soure beestis zawe to he seuene aungels • seuene golden violis ful of he wrappe of god: lyupnge into worldis of worldis/ and he temple is fulfild wip smoke of he maieste of god: & of he vertue of hym/ and no man myzte entre into he temple: til he seuene plagis of he seuene aungels weren endide//

C^m 15^m



And I herde a greet voyce fro heuene: seyinge to he seuene aungels/ go zee & schede oute he seuene byolis of goddis wrappe: in to erþe/ and he firste aungel wente & schedde oute his viole into erþe: & a wounde feerte & werste is made into alle þat hadden he careste (or marke) of he beest: & into hem þat worschipen he beest & his ymage/ and he secounde aungel schedde oute his viole into he see: & blood is made as of a deade þing • & eche soule (or

C^m 16^m

ye apocalips

& brymstone/and þes þre plagis(or woundis):þe þridde parte of men is slayne/ of fyr & of smoke & of brymstone þat camen oute of þe moup of hem/ soþely þe power of horsis is in þe moup of hem/ & in þe taylis of hem/ for whi þe tayles of hem lik to serpentis haupnge hedis/ & in hem þei noyen/ and þe toþer men þat ben not slayne in þes plagis · neþer diden penaunce of þe werkis of here handis/ þat þei worschipiden not deuellis & symulacris · golden · silueren · & brasen & stonen & trenen · þe whiche neþer mowne seen neþer here neþer wandren/ and diden not penaunce of here mansleingis neþer of venemyngis/ neþer of fornycacioun neþer of here þistis//

C^m 10^m



AND I sawe another stronge aungel comynge doun fro heuene coueride (or cloþide) wip a cloude/ & þe reyne bowe in his heede/ and þe face of hym was as sunne/ & þe feet of hym as a pilier of fyr/ and he hadde in his hande a litil booc openyde/ and he putte his ryzfote on þe see/ forsoþe his lyste on þe erþe/ and he criede wip greet voyce/ as a lioun whan he rorih/ and whanne he hadde criede · seuene þundris spaken here voyces/ and whanne þe seuene þundris hadden spoken here voyces/ I was to writynge/ and I herde a voyce fro heuene seyinge/ signe þou (or marke) what þingis þe seuene þundris spaken/ & nyl þou write hem/ and þe aungel whom I sawe stondynge aboute þe see & aboute þe erþe/ listide vp his hande to heuene · & swore by þe lyuynge into worldis of worldis þat made of nouzte heuene & þo þingis þat ben in it · & þe see & þo þingis þat ben in it · for tyme schal nomore be/ but in þe dayes of þe voyce of þe seueneþ aungel · whanne he schal bygynne for to synge in trumpe/ þe mysterie of god schal be endide · as he euuangelizide by his seruauntis prophetis/ and I herde a voyce fro heuene esteþone spekyng wip me & seyinge/ go þou & take þe booc openyde of þe honde of þe aungel stondynge aboute þe see & on þe lande/ and I wente to þe aungel seyinge to hym/ þat he

ye apocalips

he schulde ȝue to me þe booc/ and he seyde to me take þe booc & deuoure it · & it schal make þi wombe for to be bitter/ but in þi mouþe it schal be swete as honye/ and I took þe booc of þe aungels honde & deuouride it: & it was in my mouþ as swete honye/ and whanne I hadde deuouride it · my wombe was bitter/ and he seyde to me/ it bihoueh þee estesone for to prophece to heþen men & to puplis & to langagis & to many kyngis//



Ad a mesure lijk to a ȝerde is ȝouen to me: & it is C^m 11^m
seyde to me/ rise þou & mete þe temple of god & þe auter: & men worchippyng in it/ forsoþe caste oute þe porche þat is wiþ oute forþ þe temple · & mete it not for it is ȝouen to heþen men · & þei schulen defoule þe holy cytee: by fourty monethes & two/ and I schal ȝue to my two witneßis & þei schulen prophecie a housande dayes two hundride & sixty þei cloþide wiþ sackis/ þes ben þe two olyues & two candilstikis ȝupynge lizt · þei stondynge in þe sizte of þe lorde of þe erþe/ and ȝif any man schal wolne for to anope hem/ siȝt schal go oute of þe mouþe of hem: & schal deuoure here enemyes/ ȝif any man schal wolne for to hurte hem: þus it bihoueh hym for to be slayne/ þes haue þe power of schittynge heuene: þat it rayne not in þe dayes of here prophecie/ and þei haue power on wattris · of turnynge hem into blood · & for to smyte þe erþe wiþ al plage · & how ofte euer þei schulen wolne/ and whanne þei schulen ende here witneßynges: þe beest þat steyȝeþ vp of þe depneße · schal make batayle aȝenes hem · & schal ouercome hem · & schal slee hem/ and þe bodyes of hem schulen ligge in þe stretis of þe greet cytee: þat is cleþide goßly sodom & egipte: where þe lorde of hem was crucifiede/ and þei schulen slee of lynagis & of puplis & of tungis & of heþen men · þe bodies of hem by þre dayes & an halfe/ & þe bodyes of hem schulen not be suffride: for to be putte in biriels/ and men enhabitynge þe erþe schulen haue ioye

ye apocalips

ioye vpon hem/ and þei schulen make merve & sende ziftis to
gedir for þes two prophetis turmentiden hem þat dwelten in
erþe/ and astir þre dayes & an halfe/ þe spirit of liif of god
entriden into hem · & þei stoden on here seet/ & greet drede
fel on hem þat sizen hem/ and þei herden a greet voyce fro
heuene/ seyinge to hem/ steyze vp hidir/ and þei steyzeden
into heuene inne a cloude/ & þe enemyes of hem sizen hem/
and in þat houre a greet erþe mounge is made/ & þe tenþe
part of þe cytee fel/ and here ben slayne in þe erþe mounge
þe names of men seuene þousande/ & þe toþer ben sente in
drede & zauen glorie to þe god of heuene ¶ ye secounde wo
wente/ & lo þe þridde wo schal come sone/ and þe seueneþ
aungel songe in trumpe/ & greet voyces ben made in heuene
seyinge/ þe retorne of þis worlde is made oure lordis/ & of
crisis his sone/ and þei schulen regne into worldis yf worldis
amen/ ¶ And þe soure & twenty seneours (or eldre men) þat
sitten in here seetis in þe sizte of þe lorde/ sellen into here
faces & worschipeþe god seyinge/ we done þankyngis to þee
lorde god almyȝty · whiche art & whiche was & whiche art to
comynge/ whiche hast taken þi greet vertue & has regnyde/
and folkis ben wroþe & þi wrappe came · & tyme of deade
men for to be demyde · & for to zilde hiȝre to þi seruauntis &
prophetis & halowis & dredynge þi name to smale & lital/ &
distrupinge hem þat corrupiden þe erþe//

C^m 12^m



And þe temple of god in heuene is openyde/ & þe
arke of his testament is seyn in his temple/ and
leptynge ben made · & voyces & erþe mounge &
greet hayle/ & a greet token apperide in heuene/ a
womman coueride or cloþide wiþ þe sunne · & þe mone vnder
hire feet · & in þe heed of hire a crowne of twelue sterres/ and
sche haunȝe in wombe · & sche criede berynge childe/ & is
turmentide þat sche bere childe/ and anoþer token is seen in
heuene/ and lo a greet reed dragoun haunȝe seuene heedis
& ten

ye apocalips

& ten hornes: & in þe hedis of hym seuene dyademes/ and þe
 tayle of hym drowe þe þridde parte of sterres of heuene: &
 sente hem into erþe/ and þe dragoune stode bifore þe wom-
 man þat was to berynge childe: þat whanne sche had borne
 childe · he schulde deuoure hym/ and sche childide a sone male
 þat was to rewlynge alle folkis in an yren zerde/ and hire
 sone is rauyschide to god & to his trone/ and þe womman
 fleȳe into wildernesse: where sche haþ a place reedy of god:
 þat sche seþe hire þere a housande dayes two hundride & sixty/
 and a greet batayle is made in heuene: & mychael & his aun-
 gels souzten wiþ þe dragoune/ and þe dragoune sauȳte & his
 aungels: & þei hadden not myȳte neþer þe place of hem is
 founden more in heuene/ and þe ilke dragoune is caste doune:
 þe greet olde serpent þat is clepide þe deuyl & sathanas · þat
 decepuēs al þe worlde · is caste oute into þe erþe · & his aun-
 gels ben sente wiþ hym/ and I herde a greet voyce in heuene
 seȳinge/ nowe is made helpe · & vertue · & kyngdom of oure
 god: & þe power of his crist/ for þe accuser of oure breþeren is
 caste doune: whiche accuside hem bifore þe sizte of oure god ·
 day & nyȳt/ and þei ouercamen hym for þe blood of þe lombe ·
 & for þe worde of his witnessynge: & þei loueden not here
 soules (or lyues): til to deþ/ þerfore glade zee heuenes: & zee
 þat dwelle in hem ¶ **¶** Glo to þe erþe & see · for þe sende came
 doune to zou haupnge greet wrapþe: witynge for he haþ litil
 tyme/ and astir þat þe dragoune sizze for he was caste doune
 into erþe: he pursuede þe womman þat childide a male sone/
 and two wengis of a greet egle ben zouen to þe womman ·
 þat sche schulde fle into deserte into hire place where sche is
 fed by tyme & tymes & þe halfe of tymes: fro þe face of þe ser-
 pent/ and þe serpent sente oute of his moun astir þe wom-
 man water of flood: þat he schulde make hire to be drawen of
 þe flode/ & þe erþe helpide þe womman/ and þe erþe openȳde
 his moun: & souȳde þe flood þat þe dragoune sente of his
 mouþe/ and þe dragoune is wroþe to þe womman/ and he
 wente

ye apocalips

wente for to make batayle wih oþer of hire seede þat kepten
þe maundementis of god & haue þe witnesþynge of Ihu crist/
and he stood on þe grauel of þe see//

C^m 13^m



And I ſize a beeste ſtepyng vpon of þe ſee · hauynge
ſeuene hedys & ten hornes: & on þe hornes ten byr-
ademes · & on his heedys þe names of blaſfemye/
and þe beeste whom I ſize was lik to a parde (or
a liparde) · & his feet as þe feet of a bere: & his mouþ as þe
mouþ of a lioun/ and þe dragoune ſaue to þe ilke his vertue
& greet power/ and I ſize one of his hedys: as ſlayne into
deþ/ and þe wounde of his deþ is curide: & at erþe wondride
aftir þe beest/ and þei worſchipeden þe dragoune · þat ſaue
power to þe beest: & þei worſchipeden þe beeste ſeyinge/ who
lik to þe beest · & who ſchal mowe ſize wih it/ and a mouþ
ſpekynge greet þingis & blaſfemyes is zouen to it/ and power
is zouen to it: for to do in two & fourty monethes/ and it
openyde his mouþ into blaſfemyes to god/ for to blaſfeme
his name & his tabernacle: & hem þat dwellen in heuene/ and
it is zouen to hym for to make batayle wih ſeyntis: & for to
ouercome hem/ and power is zouen to hem into al lynage &
puple & tunge & ſolc & alle men worſchipiden it þat dwellen
in erþe: whos names ben not writen in þe booc of liif of þe
lombe þat is ſlayne: fro þe bigynnyng of þe worlde/ zif any
man haþ eris of herpyng: here he/ he þat ſchal leede into
captiſte: ſchal gon into captiſte/ he þat ſchal ſlee in ſwerde/
it bihoueh hym for to be ſlayne in ſwerde/ þis is þe pacience
& ſeiþ of ſeyntis ¶ And I ſize anoþer beeste ſtepyng vpon fro
þe erþe & hadde two hornes lik þe lombes: & he ſpac as þe dra-
goune/ and dide al þe power of þe former beest in his ſize/
and it made þe erþe & men dwellynge in it for to worſchip þe
firſte beest · whos plage of deþ is curide/ and it dide greet
ſignes · þat alſo it made ſijr ſignes come doune fro heuene
into erþe · in þe ſize of all

Deceyueþ in dwell-
ynge

ye apocalips

lynge in erpe • for signes þe whiche ben zouen to it for to do
in þe sizte of þe beest • seyinge to men dwellynge in erpe: þat
þei make an ymage of þe beest þat haþ þe wounde of swerde
& lquede/ and it is zouen to hym þat he schulde zoue a spirit
to þe ymage of þe beest: & þe ymage of þe beeste speke/ and
he schal make þat who euer schal not honoure þe ymage of þe
beest: be slayne/ and he schal make alle • smale & greet • &
riche & pore • & stemen & seruauntis • for to haue þe carefter
(or lettre) in þe right-hande or in here forhedis: þat no man
may bie or selle no but þei þat haue þe carefter or þe name or
þe notwmbre of his name/ here is wisdom/ he þat haþ vndir-
stonnynges: acounte þe notwmbre of þe beest/ soþely þe notw-
mbre of man is: & his notwmbre is: sixe hundride & sixty &
fire//



AND I sate & lo þe lombe stood on þe mounte sion:
& wip hym an hundride & four & fourty housande •
hauynge his name & þe name of his fadir: writen
in here forhedis/ and I herde a voyce fro heuene •
as þe voyce of many watris: & as þe voyce of greet hundre/
and þe voyce whiche I herde: as if harpers harpyng in here
harpls/ and þei songen a newe songe bifore þe feet of god • &
bifore þe soure beestis & þe eldre men/ and no man myzte
sepe þe songe: no but þe an hundride & soute & fourty hou-
sande þat ben bouzt of þe erpe/ þes it ben þat ben not de-
foulde wip wymmen: soþely þei ben vtrgyns/ þes suen þe
lombe: whidit euer he schal gon/ þes ben bouzte of alle þe
prymacies (or firste fruptis) • to god & to þe lombe: & in þe
mouþ of hem lesynge is not founden/ soþely þei ben wip ou-
ten wemme: bifore þe trone of god ¶ And I sate anoper aun-
gel sleinge by mydde heuene • hauynge þe euerlastynge gos-
pel • þat he schulde euangelize to men sittynge on erpe • & on
alle folc & lynage & langage & puple: seyinge wip greet voyce/
drede zee þe lorde • & zoue zee to hym honoure: for þe houre
of

C^m 14^m

ye apocalips

of his doom comen/ and worschip zee hym þat made heuene & erþe · þe see & alle þingis þat ben in hem; & þe wellis of watris// ¶ And anoter aungel suede sayinge þe ilke greet cytee babilopne selde/ þe whiche zaue drynke to alle folkis · of þe wijn of wrapþe of hire fornyacioun/ and þe þridde aungel suede hem; seyinge wiþ grete voyce; zif any man schal worschip þe beest & þe ymage of it · & take þe token in his forþede · or in his hande; & þis schal drynke of þe wijn of goddis wrapþe · þat is meynþe wiþ cleer wijn in þe cuppe of his wrapþe; & schal be turmentide wiþ fir & brymston in þe sizte of holy aungels; & bifore þe sizte of þe lombe/ and þe smoke of hire turmentis schal steppe vp into worldis of worldis/ neþer þei haue reste daye & nyȝte · þe whiche worschipiden þe beeste & his ymage; & zif any took þe carester of his name/ þis is þe patience of seyntis · and whiche kepen þe maundementis of hym; & þe seiþ of Ihu ¶ And I herde a voyce fro heuene seyinge to me/ write þou/ blesside þe deade men þat dien in þe lorde; fro þens forþ nowe þe spirit seiþ · þat þei reste of here traueplis; forsoþe þe werkis of hem suen hem ¶ And I size & lo a white cloude · & aboue þe cloude sittynge · lijk to þe sone of man · haupnge in his hede a golden croune; & in his hande a scharpe sickel/ and anoter aungel wente oute of þe temple crynginge wiþ greet voyce; to þe sittynge vpon þe cloude/ sende þi sickel & repe; for houre comen þat it be ropen; for þe ripe corne of erþe driede/ and he þat satte vpon þe cloude · sente his sickel into erþe · & rape into erþe/ And anoter aungel wente oute of þe temple þat is in heuene; haupnge & he a scharpe sickel/ and anoter aungel wente oute of þe auter · þat had power on fir; & he criede wiþ greet voyce to hym þat had a scharpe sickel · seyinge/ sende þi scharpe sickel · & kitte of þe clustris of þe vynezerde of erþe; for þe grapis of it ben ripe/ and þe aungel sente his sickel into erþe · & kitte of þe vynezerde of erþe; & sente into þe greet lake of goddis wrapþe/ and þe lake is defoulide wiþ outhen þe cytee; & blood wente oute of þe lake · vnto þe

ye apocalips

he bridels of horsis: by furlongis a housande & two hundredide//



And I sise anoper token in heuene greet & wondrousful · seuene aungels haupnge seuene þe laste plagis for þe wrappe of god is endide in hem/ and I sise as a glasen see mengide wiþ sijt · & hem þat ouercamen þe beest in his ymage: & nowmbre of his name stondyng aboue þe glasen see · haupnge þe harpis of god · & syngyng þe songe of moyses seruaunt of god: & þe songe of þe lombe seyng/ greet & wondrousful ben þi werkis lorde god al myȝt · þi weyes ben iuste & trewe: lorde kyng of worldis/ lorde who schal not drede þee · & magnyfie þi name/ for þou al one art piteuous (or merciful) · for alle folkis schulen come & schulen worschip in þi sizte: for þi domes ben open// ¶ And astir þes þingis I sise & lo þe temple of þe tabernacle of witnessyng in heuene is openyde/ and seuene aungels haupnge þe seuene plagis wenten oute of þe temple · cloþide wiþ a stool clene & white · & bifore girde wiþ golden girdels: aboute þe brestis/ and one of þe soure beestis ȝaue to þe seuene aungels · seuene golden violis ful of þe wrappe of god: lyuyng into worldis of worldis/ and þe temple is fulfild wiþ smoke of þe maieste of god: & of þe vertue of hym/ and no man myȝte entre into þe temple: til þe seuene plagis of þe seuene aungels weren endide//

C^m 15^m



And I herde a greet voyce fro heuene: seyng to þe seuene aungels/ go ȝee & schede oute þe seuene vyolis of goddis wrappe: in to erþe/ and þe firste aungel wente & schede oute his viole into erþe: & a wounde seerle & werke is made into alle þat hadden þe carette (or marke) of þe beest: & into hem þat worschpen þe beest & his ymage/ and þe secounde aungel schede oute his viole into þe see: & blood is made as of a deade þing · & eche soule (or

C^m 16^m

ye apocalips

lijf) lyuynge is deade in þe see/ & þe þridde sched oute his viole
on þe floodis & on þe welles of wattris: & blood is made/ and
I herde þe aungel of wattris seyinge/ Juste art þou lorde • þat
art & þat waske holy • þat demest þes þingis: for þei schedden
oute þe blood of halowis & prophetis: & þou hast zouen hem
blood for to drynke/ forsoþe þei ben worþi/ and I herde ano-
þer aungel seyinge/ zhe lorde god al myzty: trewe & iuste þi
domes/ and þe fourþe aungel sched oute his viole into þe
sunne: & it is zouen to hym for to turmente men wiþ heet &
fijt/ and men swaleden wiþ greet heet • & blasfemyden þe
name of god haupnge power on þes plagis • neþer þei diden
penaunce: þat þei schulden zþue glorie to hym/ and þe fifþe
aungel sched oute his viole on þe seet of þe beest • & his kyng-
dom is made dirke/ and þei eten to gedir here tungis for so-
rowe • & þei blasfemeden god of heuene for sorowis & here
woundis: & þei diden not penaunce of here werkis ¶ And þe
sirme aungel sched oute his viole into þe ilke greet flood eu-
frates • & driede þe water of it: þat weye were rediede to kyn-
gis fro þe sunne risynge/ and I siȝe þre vnclene spiritis into
maner of froggis • for to go oute of þe mowþ of þe dragoun •
& of þe mowþ of þe beest: & of þe mowþ of þe false prophete/
soþely þei ben þe spiritis of deuelis makynge signes: & þei gon
forþ to kyngis of al erþe • for to gedir hem into batayle to þe
greet day of al myzty god/ lo I come as a nyȝt þeef/ blesside
þe þat wakith & kepith his clothes • þat he wandre not nakide: &
þei seen his silþehede/ and he gedir hem into a place: þat is
clepide in ebrewe hermagebon ¶ And þe seueneþ aungel sched
oute his viole into þe eyre • & a greet voyce wente oute of heu-
ene fro þe trone: seyinge/ it is done/ and leptyngis ben made
& voyces & þundris • & greet erþe mouynge is made: whiche
maner neuer was • siȝ men weren vpon erþe: suche erþe
mouynge so greet/ and þe greet cytee is broken into þre par-
ties: & þe cytees of heþen men sellen doune/ and greet babi-
lopne came into mynde • bifore god • for to zþue to it þe cuppe
of

ye apocalips

of wyne of indignacioun of his wrappe/ and ethe yle slepe
aweye/ also hillis ben not founden/ and greetheyle as a talent
came doune fro heuene into men/ and men blasfemed god
for þe plage of hayl/ for it is made wondirly greet//



And one of þe seuene aungels came þat had seuene C^m 17^m
violis/ & spac wiþ me seyinge/ come þou I schal
schewe to þee þe dampnacioun of þe greet hoore
þat sittip on manye watris/ wiþ whiche kyngis of
erþe diden fornyacioun/ & þei þat dwellen in erþe ben ful
drunken of þe wijn of hire leccherie/ and he took me aweye into
deserte/ in spirit/ and I sise a womman sittynge on a reed
beest ful of names of blasfemye/ haupnge seuene hedis & ten
hornes/ and þe womman was enuyrounyde wiþ purpur &
cockyn (þat is reed) & engoldide wiþ golde & wiþ precious
ston & perles/ haupnge a golden cuppe in hire hande ful of
abhomyacioun/ & vnclennesse of hire fornycacon/ and in þe
forhede of hire a name writen/ mysterie/ babiloyne þe greet
modir of fornycacons/ & of abhomyacons of erþe/ and I sise
a womman drunken of þe blood of seyntis/ & of þe blood of
martiris of Ihu/ and whanne I sise hire I wondride wiþ
greet wondrynge/ & þe aungel seyde to me/ whi wondrist þou/
I schal seye to þee þe sacrament of þe womman & of þe beast
þat berip hire/ þat haþ seuene hedis & ten hornes/ þe beast
whom þou sise/ was & is not/ and sche is þe stepzinge vp fro
depnesse/ & sche schal go into perischynge/ and men dwellynge
in erþe schulen wondre / whos names ben not writen in þe
booc of lijf fro makynge of þe worlde/ seinge þe beast þat was
& is not/ and þis is witte þat haþ wisdome/ þe seuene hedis
ben seuene hillis on whom þe womman sittip/ & ben seuene
kyngis/ syue haue fallen doune/ one is & anoter comen not
zit/ and whanne he schal come/ it bihouen hym for to dwelle
a schorte tyme/ and þe beast þat was & is not & sche is þe
eyzte & is of þe seuene & schal go into perischynge/ and þe
ten

ye apocalyps

ten hornes whom thou hast seen: ben ten kynges: þat zit hane not taken kyngdom: but þei schulen take power as kyngis: one houre astir þe beest/ þes hane one counseyl: & schulen bitake here vertue & power to þe beest/ þes schulen sitze wip þe lombes: & þe lombe schal ouercome hem: for he is lorde of lordis & kyng of kyngis: & þei þat ben wip hym: clepide & chosen & seipful/ and he seyde to me/ þe watris þat thou hast seen where þe hoore sittip: ben puple folkis & tungis/ and þe ten hornes þat thou hast seen in þe beest: þes schulen hate þe fornycarie womman: & schulen make hire desolate (or discourmfortide) & nakid: & schulen ete þe flesche of hire & schulen brenne hire to gedir wip fiiir/ toþely god zaue into þe hertis of hem þat þei do þat þat is plesant to hym: þat þei ȝyue here kyngdom to þe beest: & þe wordis of god ben ende/ and þe womman whom thou hast seyn: is þe grete cytee þat hath kyngdom vpon kyngis of erþe//

C^m 13^m



And astir þes þingis I siȝe anoþer aungel comynge doune fro heuene: haupnge greet power: & þe erþe is liztenyde of his glorie: & crynge wip stronge voyce seyinge/ greet babiloyne sel doune: & is made þe habitacioun of deuylis: & þe keepynge of eche vncleue spirit: & þe keepynge of eche vncleue soule & hateful: for alle folkis drunken of þe wrappe of þe fornycacioun of hire/ and kyngis of erþe & marchauntis of erþe diden fornycacioun wip hire/ and þei ben made ryche: of þe vertue of þe delices of hire/ and I herde anoþer voyce of heuene seyinge/ my puple go ȝee oute of it: & be ȝee not parceners of þe trespassis of it: & ȝee schul not receyue of þe plagis of it: for þe synnes of it camen into heuene: & þe lorde hadde mynde of þe wickidnesses of it/ ȝilde ȝee to it/ as & sche ȝildide to ȝou: & double ȝee double þingis astir hire werkis/ in þe drynke þat sche medelide to ȝou: menge ȝee double to hire/ how myche sche glorifiede hire self & was in delices: so myche turmente ȝyue ȝee to hire & wepynge.

ye apocalips

wepynge · for in hire herte sche seih/ I sitte a queen and I am
not a widowe: & I schal not se wepyng/ and herfore in one
day hire plagis schulen come: deþ & mournynge & hungre/ and
sche schal be brent in fyr: for god is stronge þat schal deme
hire/ and þe kyngis of erþe schulen wepe & weyle hem on
hire: þe whiche diden fornycacon wih hire & lyueden in de-
lices · whanne þei schulen se þe smoke of brennyng of hire/
stondynge [] for drede of turmentis of hire · seyinge/ wo · wo ·
wo · þe ilke grete cytee babylone · & þe ilke stronge cytee/ for
in one houre þi doom cometh/ and marchauntis of erþe schulen
wepe vpon hire & mourne: for no man schal bye more þe
marcaundise of hem/ þe marcaundisis of golde & siluer &
precious stoon & margarite (or peerle) & bijs & purpur & silke
& cockyn · & eche tree thyme · & alle vessels of yuer · & alle ves-
sels of precious stoon · & of brasle & yren & marble & canel &
amome (þat is swete saueryng tree) · & of odoramentis &
oynementis & encense: & of wijn & oyle & floure & whete · & of
iumentis (or werke beestis) & scheep & horsis & cartis · & of
seruauntis & of soulis (or lyues) of men/ and þin applis þe de-
siris of þi lijf wenten aweye fro þee: & alle fatte þingis & ful
cleer perischiden fro þee/ and marchaundis of þes men schulen
no more synde þo þingis/ þei þat ben made ryche of hire:
schulen stonde fer for drede of turmentis of hire · wepyng &
mournynge & seyinge/ wo · wo · þe ilke greet cytee þat was
cloþide wih bijs & purpur & cocke · & was goldide wih golde &
precious stoon & margaritis: for in one houre so many richessis
ben destitute/ and eche gouernoure · & alle þat schippen into
place & maryners & þat wirchen in þe see: stoden fer & crieden
seinge þe place of brennyng of hire: seyinge/ what like to þis
grete cytee? and þei sente poudre vpon here hedis: & crieden
wepyng & mournynge & seyinge/ wo · wo: þe ilke grete cytee
in whom alle þat haue schippis in þe see: ben made riche of
pryces of it: for in one houre it is desolate/ heuene & holy
apostlis & prophetes glade zee on it: for god haþ demyde zoure
doom

ye apocalips

doom of it/ and one stronge aungel took up a ffoon as a grete mylneſtone: & ſente into þe ſee ſeyinge/ in þis birte þe ilke grete cytee · babiloyne ſchal be ſente: & now ouer ſchal not be founden/ and þe voyce of herpers · & of men of muſik · & ſyngyng wip pipe & trumpe: ſchal no more be herde in it/ and eche craſty man & eche craſte: ſchal not be founden in it/ and þe voyce of mylneſtone ſchal no more be herde in þee: & þe liſte of lanterne ſchal no more ſchynne in þee/ and þe voyce of þe houſbonde & of wiſf ſchal not zit more be herde in þee: for þi marchundis weren prynces of erþe/ for in þi venemouſe dedis alle folkis errede: & þe blood of prophetis & ſeyntis is founden in it: & of alle men þat ben ſlayne in erþe//

C^m 19^m



ftir þes þingis I herde a greet voyce of many trumpis in heuene: ſeyinge alleluya · herpyng & glorie & vertue is to oure god: for trewe & iuſte ben þe domes of hym · þe whiche demyden of a greet hoore: þat corrupide þe erþe in hire leccherie · & demyde (or bengide) þe blood of his ſeruauntis of þe handis of hire/ and eſte þei ſeyden alleluya (þat is herie zee þe lorde) · & þe ſmoke of it ſtepyde vp: into worldis of worldis/ and þe ſoure & twenty eldre men & þe ſoure beſtis ſellen doune & worſchipe: den god ſittyng vpon trone · ſeyinge amen alleluya/ and a voyce wente oute of þe trone ſeyinge/ to oure god ſey zee alle þe ſeruauntis of hym · herpyng: & zee þat drede god · ſmale & grete/ and I herde a voyce as of a grete trumpe · & as þe voyce of grete hundris · ſeyinge alleluya · for oure god al myzty haþ regnyde/ enioye we & glade we wip oute forþ: & zyue we glorie to hym · for þe weddyngis of þe lombe camen: & þe wiſf of hym made redy hire ſelf/ and it is zouen to hire þat ſche couer hire wip white bijs ſchynnyng/ forſoþe bijsen ben þe iuſtiſpyngis of ſeyntis ¶ And he ſeyde to me/ write þou/ bleſſide þei þat ben clepide to þe ſoper of weddyngis of þe lombe/ and he ſeyde to me/ þe wordis of god ben trewe/ and
I ſel

pe apocalips

I fel doune bifore his feet · þat I ſchulde worſchip hym/ and
he ſeyde to me/ ſe þat þou do not/ I am þin euen ſeruaunt &
of þi breþeren hauynge þe witneſſynge of Ihu/ worſchip þou
god/ forſoþe þe witneſſynge of Ihu· is ſpirit of prophecy/
¶ And I ſize heuene openyde· & lo a whijt horſe · & he þat
ſatte vpon hym was clepide ſeiþful & toþfaſt· & wiþ riȝtwel-
neſſe he demeth & ſiȝtiþ/ forſoþe þe ȝzen of hym as ſlaume of
fiȝr · & in his hede diademes hauynge a name writen· whiche
no man knetwe no but he/ and he was cloþide in cloþe ſpreynte
wiþ blood· & þe name of hym was clepide þe worde of god/
and þe ooſtis (or cumpanyes) þat ben in heuene · ſueden hym
in whijt horſis· cloþide wiþ biſſen white & clene/ and a
ſwerde ſcharpe on eche ſyde camen forþ of his mounþ · þat in
it he ſmyte folkis· & he ſchal reule hem in an ȝren ȝerde/ and
he tredith (or defoulith) þe preſſure of wiȝn of wodenefſe· of al
myȝty god/ and he haþ writen in his clooþ & hemme· kyȝg of
kyȝgis & lorde of lordis/ ¶ And I ſize an aungel ſtondynge
in þe ſunne· & he criede wiþ greet voyce ſeyinge to alle briddis
þat ſlowen by þe mydel of heuene/ come ȝee & be ȝee gaderide
to gadir to þe grete ſoper of god· þat ȝee ete þe fleiſchis of
kyȝgis · & þe fleiſchis of tribunes · & fleiſchis of ſtronge men ·
& fleiſchis of horſis & of þe ſittynge in hem · & þe fleiſchis of
alle fremen & ſeruauntis· & of ſmale & of grete/ and I ſize þe
beef & kyȝgis of erþe · & þe ooſtis of hem gederide to make
batayle wiþ hym þat ſatte on þe horſe & wiþ his ooſte/ and þe
beef is cauȝte & wiþ hire þe falſe prophete þat made ſignes
bifore hire · in whiche he deceyuyde hem þat token þe carette
of þe beef· & þat worſchipeden þe ymage of it/ þes two ben
ſente quyeke into þe pool of fiȝr· brennyng in brymſon/ and
þe oþer ben ſlayne in ſwerde of þe ſittynge on þe horſe þat
comeþ forþ of þe mounþ of hym· & alle briddis ben fulſide· wiþ
þe fleiſche of hem//

And

ye apocalips

C^m 20^m



And I ſize an aungel compynge doune fro heuene ·
 hauynge þe kepe of depneſſe · & a grete cheyne in
 his hande/ and he cauzte þe dragoune þe olde ſer-
 pent þat is þe deuyl & ſathanas & he bonde hym
 by a þouſande zeeris/ and he ſente hym into þe depneſſe · &
 cloſide & ſignyde (or ſeelide) on hym · þat he deceyue no more
 folkis til a þouſande zeeris ben fulſilde/ aſtir þes þingis it bi-
 houeh hym for to be vnbounden a litil tyme/ and I ſize ſeetis
 & þei ſaten on hem · & doom is zouen to hem/ and þe ſoulis of
 bihedide men for þe witneſſynge of Ihu & for þe worde of
 god/ and hem þat worſchippeden not þe beeft · neþer þe ymage
 of it · neþer token þe careſte of it in forhedis or in here hondis/
 and þei lyueden & regnyden wiþ criſt a þouſande zeeris/ þe
 oþer of deade men lyueden not · til a þouſande zeeris ben en-
 dide/ þis is þe firſte azen riſynge/ bleſſide & holly þat hap
 parte in þe firſte azen ryſynge/ in þes þe ſecounde deþ hap not
 power · but þei ſchulen be priſtis of god & of criſt · & þei ſchulen
 regne wiþ hym a þouſande zeeris/ and whan a þouſande
 zeeris ſchulen be endide · ſathanas ſchulen be vnbounden of
 his priſoune/ and he ſchal go oute & he ſchal deceyue folkis þat
 ben on ſoure corners of þe erþe · gog & magog/ and he ſchal
 gadir hem into batayle/ whos nowmbre is as þe grauel of þe
 ſee/ and þei ſtepyeden vp on þe brodenefſe of erþe · & enuy-
 rounden þe caſtels of ſeyntis · & þe louede cytee · & ſijr came
 doune of god fro heuene & deuouride hem/ and þe deuyl þat
 deceyuede hem · is ſente into þe pool of ſijr & brymſton · where
 þe beeft & falſe prophete ſchulen be turmentide day & nyzt into
 worldis of worldis amen/ and I ſize a greet white trone & þe
 ſittyng on it · fro whos ſizt erþe ſlepe & heuene · & place is not
 founden of hem/ and I ſize deade men grete & ſmale ſtond-
 ynge in þe ſizte of þe trone · & bookis ben openyde & anoþer
 booc is openyde · þat is þe booc of liſt/ and deade men ben
 demyde of þes þingis þat weren writen in þe bookis · aſtir þe
 werkis

ye apocalips

werkis of hem/ and he see zawe his deade men pat weren in it/
and deþ & helle zauen here deade men • pat weren in hem/
and it is demyde of alle: vp þe werkis of hem/ and helle & deþ
ben sente into þe pool of fyr/ þis is þe secounde deþ/ and he
pat is not founden writen in þe booc of lijf: is sente into þe
pool of fyr//



And I size newe heuene & newe erþe/ forsoþe þe C^m 21^m
firste heuene & þe firste erþe wenten aweye: &
nowe is not þe see/ and I Ioon size þe holy cytee
Jerlm̄ newe comynge doune fro heuene of god •
made redy as a wijs ournyde to hire housbonde/ and I herde
& greet voyce of þe trone: seyinge/ lo þe tabernacle of god
wih men • & he schal dwelle wih hem/ and þei schulen be his
puple: & he god wih hem schal be here god/ and god schal wih
aweye eche teer: fro yzen of seyntis/ and deþ schal no more
be • neþer mournynge neþer crynge • neþer sorowe schal be
ouer: þe whiche firste þingis wenten aweye/ and he seyde þat
fatte in þe trone/ lo I make alle þingis newe/ and he seyde to
me write þou • for þes wordis ben moſte seiþful & trewe/ and
he seyde to me/ it is done/ I am alpha & o: þe bygynnyng &
ende/ I schal zyue frely to þristynge: of þe welle of quycke
water/ he þat schal ouercome: schal welde þes þingis/ and I
schal be god to hym • & he schal be sone to me/ forsoþe to proude
men & vnbileueful & curside • & manquellers • & fornycatours •
& to men doinge venym • (or sleinge by venym) & worschippers
of ydolis • & to alle liers: þe parte of hem schal be in þe pool
brennyng wih fyr & brymston • þat is þe secounde deþ ¶ And
one came of þe seuene aungels haupnge vyolis ful of seuene þe
laste plagis: & he spac wih me seyinge/ come þou I schal schewe
to þee þe spouse: wijs of þe lombe/ and he took me vp in spirit:
into a greet hil & hize/ and he schewide to me þe holy cytee
Jerlm̄ • comynge doune fro heuene of god: haupnge þe clerete
of god/ and he lizt of it lijf to a precious stoon: as to þe stoon

þe apocalips

Jaspis · as crisal/ and it had a wal greet & hize/ haupnge
 twelue zatis/ and in þe zatis of it · twelue aungels/ and
 names writen in · þat ben þe names of þe twelue lynagis/ of
 þe sones of Isrl/ fro þe este þre zatis · & fro þe norþe þre zatis ·
 & fro þe souþe þre zatis · & fro þe weste þre zatis/ and þe wal
 of þe cytee haupnge twelue foundementis/ & in hem þe names
 of þe twelue apostlis · & of þe lombe/ and he þat spak wiþ me
 had a golden mesure of a reed/ þat he schulde mete þe cytee ·
 & þe zatis of it & þe wal/ and þe cytee is putte in sware/ and
 þe lengþe of it is so myche/ how myche & þe breede/ and he
 mate þe cytee of þe reed/ by furlongis twelue þousandis/ and
 þe heyrþe & lengþe & breed of it ben euen/ and he mate þe
 wallis of it an hundride & foure & fourty cubitis/ by mesure
 of man þat is of aungel/ and þe bilydng of þe wal was of
 stoon iaspis/ soþely þe cytee itself was of clene golde/ lijk to
 clene glasse/ and þe foundementis of þe wal of þe cytee/ our-
 nyde wiþ al precious stoon/ þe firste foundement · Jaspis · þe
 secounde saphyrus/ þe þridde/ calcedonyus/ þe fourþe/ sma-
 ragdus/ þe fifþe/ sardonix/ þe sixte/ sardyne/ þe seueneþ/
 crisolitus/ þe eyghte/ berillis/ þe nyneþ/ topasys/ þe tenþe/
 crisopastus/ þe elleuenþ/ Jacyntus/ þe twelueþe/ amatistus/
 and twelue zatis twelue margaritis ben by eche/ and eche
 zatis weren of eche margaritis/ and þe stretis of þe cytee clene
 golde/ as glasse ful schynynge/ and I sife no temple in it/ for-
 soþe þe lorde god al myzty is temple of it & þe lombe/ and þe
 cytee hab no nede of sunne neþer mone/ þat þei schyne in it/
 for whi þe clerete of god schal lyzten it/ & þe lombe is þe lan-
 terne of it/ & folkis schulen walke in lizte of it/ and þe kyngis
 of erþe schulen brynge to/ here glorie & honoure into it/ and
 þe zatis of it schulen not be closide by day · soþely nyzt schal
 not be þere/ and þei schulen brynge to/ þe glorie & honoure of
 folkis into it/ neþer any þing defoulde · schal entre into it · &
 doinge abhomynacioun & leesyng/ no but þei þat ben writen
 in þe booc of liif of þe lombe//

And

ye apocalips



And he schetwide to me a flode of quycke water • C^m 22^m

schynynge as crystal: compynge forþe of þe seet of
god/ and of þe lombe/ in þe mydel of þe strete of it •
& on eche syde of þe flode: þe tree of lijf bryngynge
forþ twelue fructis: by eche monethes zildynge his fruyte • &
þe leeuës of þe tree to helpe of folkis/ and eche curside þing
schal no more be: but þe seetis of god & of þe lombe schulen
be in it • & þe seruauntis of hym schulen serue to hym/ and þei
schulen se his face: & his name in here forhedis/ and nyzt schal
no more be: & þei schulen not haue nede to þe lizte of lanterne
neþer to lizte of sunne: for þe lorde god schal lizten hem • &
þei schulen regne into worldis of worldis/ and he seyde to me/
þes wordis ben moſte seiþful & trewe/ and þe lorde god of spi-
ritis of prophetis sente his aungels for to schewe to his ser-
uauntis: what þingis it bihoueh for to be done sone/ and lo I
come swiftely/ bleſside be he þat kepith þe wordis of prophecye
of his booc/ and I Ioon þat herde & ſize þes þingis • & aftir
þat I hadde herde & seyn • I ſel doune þat I schulde worship
bifore þe feet of þe aungel: þat schetwide to me þes þingis/
and he seyde to me/ se þat þou do not/ forsoþe I am þin euen
seruaunt & of þi breþeren prophetis: & of hem þat kepen þe
wordis of prophecie of his booc/ worship þou god/ and he
seyde to me/ ſigne (or ſeele) þou not: þe wordis of prophecye
of his booc/ forsoþe þe tyme is nyzt/ he þat noyzeþ: noyze zit/
and he þat is in ſilþes: ware ſoul zit/ and he þat is iuſte: be
he zit iuſtifiede/ and he holy be he halowide zit/ lo I come
ſone • & my mede wiþ me for to zilde to eche man aftir his
werkis/ I am alpha & o • þe firſte & þe laſte • bygynnyng &
ende/ bleſside þei þat waſchen here ſtolis in blood of þe lombe:
& þe power of hem be in þe booc of lijf: & by zatis entre into
þe cytee// ¶ Forsoþe wiþ oute forþ houndis & venym doers (or
piſoners) & vnchaſte men • & manquellers • & ſerupnge to
ydolis • & eche þat loueh & doiþ leesynge/ I Ihc ſente myn
aungel

ye apocalips

aungel for to witnesse to zow hes pingis/ in chirchis/ I am he
root & kynde of daupd a schynynge morne sterre/ and he hout-
bonde & he spouse (or wiif) seyn: come hou/ and he pat herih:
seih: come hou/ and he pat bristih: come/ and he pat wole:
take frely he water of lijf) forsope I witnesse to eche man her-
ynge he wordis of prophecie of his booc/ zif any man schal
putte to to hes: god schal putte to vpon hym: he plagis writen
in he booc/ and zif any man schal do aweye of he wordis of he
booc of his prophecie: and schal take aweye he parte of hym
fro he booc of lijf . & fro he holy cytee . & fro hes pingis pat ben
writen in his booc/ he seih pat berih witnessynge of hes pingis:
zhe amen/ I come soone amen/ come hou lorde Ihu/ he grace
of oure lorde Ihu crist: wið zou alle amen///

here endih ye apocalips
Blesside be he holy trinite Amē



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